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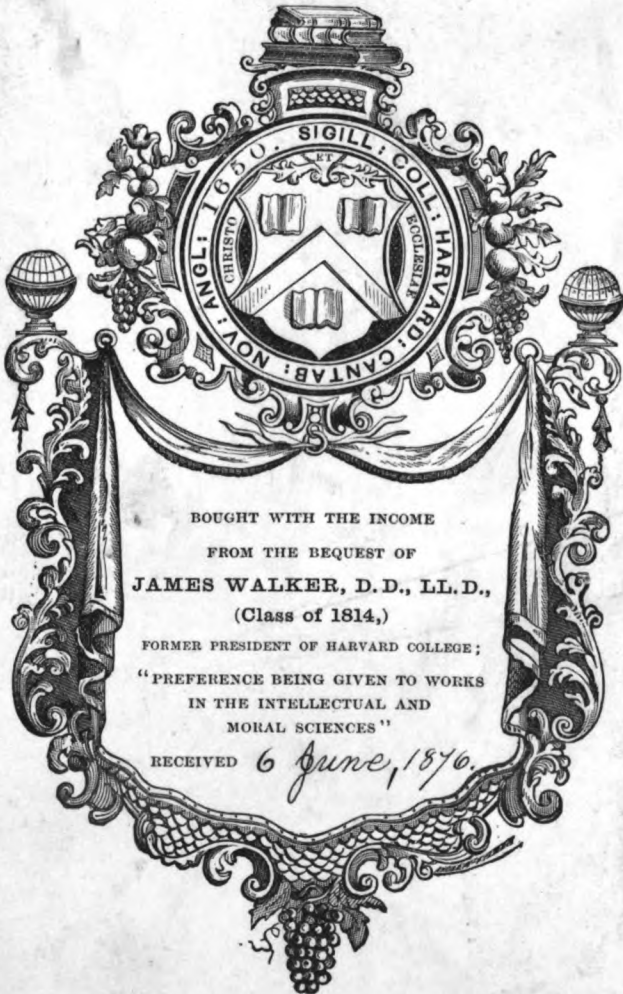
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Recensio Synoptica
ANNOTATIONIS SACRÆ;
BEING A
CRITICAL DIGEST
AND
SYNOPTICAL ARRANGEMENT
OF THE MOST IMPORTANT
ANNOTATIONS ON THE NEW TESTAMENT,
EXEGETICAL, PHILOLOGICAL, AND DOCTRINAL:
CAREFULLY COLLECTED AND CONDENSED, FROM THE BEST COMMENTATORS,
BOTH ANCIENT AND MODERN,
AND SO DIGESTED AS TO FORM ONE CONSISTENT BODY OF ANNOTATION,
In which
Each Portion is systematically attributed to its respective Author,
AND THE FOREIGN MATTER TRANSLATED INTO ENGLISH;
The whole accompanied with
A COPIOUS BODY OF ORIGINAL ANNOTATIONS.

BY THE REV. S. T. BLOOMFIELD, M.A.

OF SIDNEY COLLEGE, CAMBRIDGE, VICAR OF BISBROOKE IN RUTLAND, AND RESIDENT
CURATE OF TUGBY, LEICESTERSHIRE.

Οὐ σοφιστὰι ἤκομεν, οὐδὲ ἀπιστεῖν ἔτοιμοι, θεαταὶ δὲ μόνον τῶν
γεγραμμένων, ἐξετάζομεν τὴν Γραφήν.

Philostr. Jun. Icon. 1. 24.

“Οπου οὐκ ἔστι πίστις, ἅπαντα νοσεῖ, καὶ οὐδὲν ἄλλο ἢ μάχαι τίκονται
λόγων, τοῦ πιθανοτέρου τὸν ἕτερον ἀνατρέπειν δοκοῦντος· Ἡ πίστις
ὀφθαλμός ἐστιν ὁ μὴ ἔχων ὀφθαλμοὺς οὐδὲν εὕρισκε, ἀλλὰ μόνον
ζητεῖ.

Theophylact, from Chrysostom.

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THE ACTS OF THE APOSTLES.

CHAP. XX.

PAUL now departs to Macedonia (ver. 1.) and Greece (2 & 3.), thence going into Syria through Macedonia. On the Jews laying snares for him, he goes to Troas (3—6). What happened there is related in 7—12. Thence he repairs to Miletus (15.), there to await the convocation of Ephesian presbyters, to whom other Ionian presbyters had joined themselves. (See the note on ver. 18.) He delivers to them a discourse, or charge; and bids them farewell (17—fin.). (Kuini.)

VERSE 1. προσκαλεσάμενος—τοὺς μαθητὰς καὶ ἀπα-
σάμενος, “after having convoked and given them the
farewell salutation, or embrace,” i. e. having bid them
farewell. On ἀσπάζεσθαι see the note on Matth. 5,
47. Wetstein observes, that it was customary to sa-
lute with a kiss, not only on arriving, but on taking
leave. And he cites examples from Xenophon and
Plutarch. This salutation, we may observe, was si-
milar to our *shaking by the hand*, which takes place
at both those times.

2. διελθὼν δὲ τὰ μέρη ἐκεῖνα, “having traversed those
parts, that tract of country.” Kuinoel refers to Keu-
chen. Anal. 116; and he considers μέρη as equivalent
to ὄρια, *confines*; which is not at all applicable here.
The idiom in question is not unknown in our own
language; and as the Philological illustrators give no
tolerable account of it, it may be worth while to re-

mark, that such is the principle on which is to be explained the phrase τὰ ἐπὶ Θράκης (sub. μέρη) for the *parts of Thrace*, i. e. *Thrace*, which often occurs in Thucyd. and the earlier Greek writers. But, to turn from words to things, Doddridge judiciously observes: "In Macedonia, after great anxiety in his mind, he at length met with Titus, who brought him a comfortable account of the state of affairs at Corinth, (2 Cor. 7, 5—7.) and, in particular, what he said of their liberal disposition gave the Apostle reason to glory in them, and to excite the Macedonians to imitate their generosity in assisting the contribution he was now raising for the poor Christians in Judæa, which was one great part of his business in this journey (2 Cor. 9, 2. 8, 1—14). The Second Epistle to the Corinthians was therefore written from Macedonia at this time, (see the places last quoted,) and was sent by Titus, who, on this occasion, returned to get the collection in still greater forwardness. This tour through Philippi, Amphipolis, Apollonia, Thessalonica, and Berea, would, of course, take up several months, and no doubt many circumstances would occur at most of these places, which made Paul's presence with them for a while highly expedient. It seems probable that Paul wrote his First Epistle to Timothy from hence, expecting to return to Ephesus again, and then designing that Timothy should continue there till he came (1 Tim. 3, 14, 15. 4, 13.) though Providence ordered the matter otherwise."

2. παρακαλέσας, "having given them much exhortation." Ἑλλάδα. Macedonia is here considered as distinct from Greece (i. e. Greece Proper), or Achaia. (See Wets.) Ποίησας τε μῆνας τρεῖς, "having there *staid* three months."* See the note on 15, 33. Ποίησας,

* This stay Doddridge attributes to Paul's meeting with business here and in other places which detained him longer than he expected. And he thinks it probable that from hence Paul wrote his celebrated Epistle to the Romans. "For it plainly appears (says he) that this Epistle was written before Paul's imprisonment at

it must be observed, is a nominative absolute; as *ἐπίγοντες* in 19, 34. Correctness of diction would require *ποιήσαντι*, in conformity to *αὐτῷ—μέλλοντι*. See the Philological Illustrators.

3. *γενομένης αὐτῷ ἐπιβουλῆς ὑπὸ τῶν Ἰουδαίων*, "on there being a plot contrived by the Jews." After *Ἰουδαίων* I would place a comma. On the nature of this plot the Commentators (as usual) variously speculate. It was, probably, to (as it were) kidnap him at the port of embarkation, and then destroy him: or to find some means of seizing and destroying him *on the voyage*, under pretence of being fellow-passengers.

5, 6. *οὗτοι προελθόντες ἔμενον ἡμᾶς ἐν Τρωάδι*. From the manner in which Luke speaks here, and all along afterwards, it plainly appears that he attended Paul during the whole of this journey and voyage; though, by his altering the expression, he does not seem to have been with him since he was at Philippi in his former progress (Acts 16, 12 seqq.). Compare note *f*, on Acts 16, 10. (Doddr.) Heinrichs is of opinion that Luke had remained behind at Philippi, and in the vicinity, for the purpose of practising his profession. This, however, is mere conjecture. Luke probably staid at Philippi *chiefly* in order to visit the church there founded (see 16, 12), and such others as might have arisen in the neighbourhood.

6. *μετὰ τὰς ἡμέρας τῶν Ἀζύμων*. The Jews, it must be observed, made the same use of *their* festivals in signifying any particular time as that which subsists among us with respect to our Christian ones; ex. gr. "*about Christmas time, Michaelmas time*," &c. On *ἀζύμων* see the note on Matt. 26, 17.

6. *ἄχρις ἡμερῶν πέντε*. This use of *ἄχρι*, by which it signifies an interval of time, as *within*, &c. is Hel-

Rome, and in it he speaks of a collection made by the Churches of Macedonia and Achaia, with which he was hastening to Jerusalem, (Rom. 15, 25—27.) a circumstance which fixes it to this time."

lenistical.* It is found also in Rom. 8, 22. 11, 25. Hebr. 3, 13.

7. ἐν δὲ τῇ μιᾷ τῶν σαββάτων, “on the first day of the week.” See the note on Matt. 28, 1. 1 Cor. 16, 2. The first day of the week, as being that on which Christ rose from the dead, was (as is evident from this passage) then dedicated to the purposes of celebrating the eucharist (which commemorates his death and resurrection), and assembling themselves together for public worship. (See Bp. Tomline, Whitby, and Dr. Stebbing ap. Dooley and Mant.) It is proper to observe, that the celebration of the eucharist being the most important part of the worship, it is, by a common figure, here mentioned as being the *purpose* of their assembling. Kuinoel refers to Mosheim, de Rebus Christianis ante Constant. p. 116.

The τοῦ κλάσαι ἄρτον Beza, Grotius, Bp. Pearce, and Kuinoel, take to mean the ἀγάπῃ, or love feast, which usually *preceded* the eucharist;† and Kuinoel refers to his note on 2, 42. Barclay supposes it to have been a *common* meal: but he has been satisfactorily refuted by Doddridge. Certainly, the antient Interpreters and Fathers generally take it to mean the Lord’s Supper.

* This particle indeed properly signifies *while, till* (i. e. *to while*), until, (i. e. *unto the while*), unto; which is nearly the sense here. The words ἄχρι and μέχρι, it must be observed, are, in fact, datives from ἄχρῃς, which seems to have signified a *point of time*, (καίρος:) and μέχρι seems formed as our *unto* and *until* are from *to* and *while*, which signifies *time*.

† Such of the Heathens (says Bp. Pearce) as were converted to Christianity, were obliged to abstain from meats offered to idols, and these were the main support of the poor in the Heathen cities. So the Schol. on Aristoph. Plut. v. 594. ἀπὸ τῶν ἱερῶν οἱ πτωχοὶ ζῶσι. The Christians, therefore, who were rich, seem very early to have begun the custom of those *love feasts*, which they made on every first day of the week, chiefly for the benefit of the poorer Christians, who, by being such, had lost the benefit which they used to have for their support, of eating part of the heathen sacrifices: it was towards the latter end of these feasts, or immediately after them, that the Christians were used to take bread and wine in remembrance of Jesus Christ, which, from what attended it, was called the Eucharist or Holy Communion. (Bp. Pearce.):

7. διελέγετο αὐτοῖς, *discoursed unto them, delivered a discourse, or homily*: perhaps, after the Eucharist.

7. παρτέεινε τὸν λόγον. Wetstein and Kypke adduce examples of the sense *extend* in παρατείνω, ἀποτείνω, ἐκτείνω, &c. There is indeed no example to be produced from the earlier and purer writers: but I find in Thucyd. 3, 46. πολιορκία παρατενεῖσθαι ἐς τοῦσχατον.

8. ἦσαν δὲ λαμπάδες,* &c. This is a circumstance thrown in (like that of St. John, "Now there was much grass in the place.") Such are the remarks of eye-witnesses.

For ἦσαν Griesbach has rightly edited ἦμεν, on the authority of many MSS., Versions, and Fathers. And this reading is confirmed by the ἔμενον ἡμᾶς in ver. 5.

9. Eutychus, Rosenm, and Heinrichs think, was a servant, since the name occurs among servile ones in the Corp. Inscr. &c. But it was also borne by *free persons*. But nothing can be more uncertain than such inferences.

9. ἐπὶ τῆς θυρίδος, *on the window*; which, it should seem, was a kind of lattice, or casement, which admitted of being thrown back, so as to admit air into the apartment,† heated by so much company and so many lamps. And that the room was crowded, is certain; otherwise no one would have sat on so inconvenient and dangerous a seat.

9. καταφερόμενος ὕπνω, "overwhelmed, or overpowered, with a deep sleep." This metaphorical use of καταφέρειν is found in many Classical writers, chiefly the later ones, from whom examples are given

* Wolf and Kuinoel think that these lights were not only used to dispel the darkness, but on account of the solemnity of the Lord's day; since both the Jews and Gentiles used to thus honour feast-days with lights. They refer to Fessel Adv. Sacr. 2, 1. p. 115.

† Hence it appears that *windore*, though provincial for *window*, is the more correct orthography; since its etymological signification is, *a door to let in wind*. And this is confirmed by the Greek θύριον; to which it corresponds. The Latin *fenestra* properly denotes *light-hole*.

by Wetstein, Kypke, and Munthe. In all these, however, the verb takes either the accusative, with a preposition, as *εις, προς, &c.*; or is used absolutely. Of the *dative* I know no other instance. It should therefore seem to be Hellenistical.

The Corrector of the Cod. Cant. reads *κατεχόμενος ὕπνω βαρεῖ*. But *βαθύς* is an epithet applied to sleep by the best Classical writers.*

Markland objects to *καταφερόμενος*, as being tautological, and would read *καταγόμενος*. This criticism, however, seems unfounded: and as to the *conjecture*, it is utterly unauthorized.

9. *διαλεγόμενου—ἐπὶ πλείον*, “discoursing somewhat long, or longer than usual.” This use of *ἐπὶ πλείον* with a verb is found in the best authors.

9. *κατηνεχθεῖς ἀπὸ τοῦ ὕπνου*. The verb *καταφέρεσθαι* is used of what is cast, hurled; or which sinks down. Kuinoel aptly compares Ælian. V. H. 3, 5. *ὁ δὲ ταῖς αὐτοῦ ἐκ τοῦ στέγους κατενεχθεῖς εἰς τὴν αὐλήν*. I add Plutarch. 2, 563 D. *κατενεχθεῖς γὰρ ἐξ ὕψους εἰς τράχηλον—ἐξέθανε*.

9. *ἔπεσεν ἀπὸ τοῦ τριστέγους καίτω*, “from the third story.” For *στέγος* signifies not only *roofing*, but *flooring*. The word is found in Symmachus’s translation of the Old Testament and Artemid. 448. So the Latin *tristega, tecta*. In the Schol. on Juvenal 3, 199. we have, “*Tabulata tibi jam tertia fumant*,” i. e. literally, the *third floor*.

9. *καὶ ἦρθη νεκρὸς*. Chrysostom, and the earlier Commentators, all suppose that he was *dead*, and recognise a miracle. Most recent ones, however, interpret *νεκρὸς tanquam mortuus*, or “taken up for dead.” See Bp. Pearce, Kuinoel, and others. “Now persons falling from a height (say they) are often found in a swoon.* Neither is there any thing in the context that leads us to suppose that he was *dead*.”

* The most apt example is that produced from Parthen. Erot. 10. *εἰς βαθὺν ὕπνῳ καταφέρεσθαι*.

† Thus, in the passage of Plutarch, cited in the preceding note, where by *ἐξέθανε* is meant, *swooned away, died away*.

We have none of those circumstances which would have preceded and followed such a stupendous event. And as to Paul's extending himself upon him, that might be, to see whether there yet life i him. Nay, Paul himself declared that he was not dead." And they compare Matt. 9, 24. But as to the passage of Matthew, the narration *there* is quite of another complexion : and the two cases are by no means similar. (See the note on that passage.) Neither can we conclude from Paul's stretching himself upon the youth, that he *thought him alive*, or meant to examine whether he were so or not. It was evidently done in imitation of Elijah and Elisha, under similar circumstances : by which it is plain that Paul *then thought him dead*. Yet I admit that it is *probable* he was *not so*, for the reasons above assigned, and that Paul, on stretching himself on and embracing him, perceived signs of life in him. Doddridge thinks he was dead *before*, but had now some signs of life. This, however, seems refining too much ; at least it is more than *Paul* seems to have thought ; for, on finding life in the youth, he leaves him to his friends, to be *recovered by their care*. The sense, therefore, seems to be : " he was taken up *for dead*."

10. συμπεριλαβών. Here the σύν seems to have an intensive force. This verb is indeed found in the Classical writers, but merely in the sense of *comprehend*. One example, however, of the word in the sense of *embrace* (and, I believe, the only one) is found in Plut. 2, 177 A. (cited by Wets.) τὸν καλὸν Ἀγάθωνα—περιλαμβάνοντος ἐν τῷ συμποσίῳ καὶ καταφιλοῦντος.

11. κλάσας ἄρτον καὶ γευσάμενος. It is not clear whether we are to understand this of the Eucharist, or of a common meal. The earlier Commentators maintain the *former* position. They think the words are to be understood of the continuation of the Eucharist, which had been interrupted by the fall of the youth. The more recent Commentators, how-

ever, commencing with Grotius, suppose that a *common* meal is here meant, answering to our *breakfast*. The reasons for this interpretation are thus summed up by Kuinoel. 1st, since *κλᾶν ἄρτον* is only used of *Paul*. 2dly, since *καὶ γευσάμενος* is added, which is never found where the subject relates to the Eucharist. 3dly, it is not probable that the celebration of it should have continued till day-break.

To the above reasons I must add, that it is certain the Eucharist was not celebrating when the youth fell, since Luke expressly says it was while Paul was *discoursing*. Neither is it likely that his friends would have permitted him to continue asleep while the Eucharist was celebrating. Therefore the latter opinion seems the best founded.

That *κλᾶν ἄρτον*, especially when followed by any term of eating, *may* denote to *make a meal*, is certain. Thus in 27, 35. we have *κλάσας (ἄρτον) ἤρξατο ἐσθίειν*. It is, indeed, an idiom common in our own language; though now chiefly confined to the vulgar. As to the term *γευσάμενος*, it is also idiomatical, and does not necessarily imply the eating little, but denotes *taking food* generally, and is used of every meal, both breakfast, dinner, and supper. (See the note on 10, 10.) The meal in question was doubtless made by the Apostle to strengthen him for his journey

11. *ὁμιλίας*. This word is to be understood of *conversation*; no doubt of a pious and edifying nature. It is observed by Heinrichs that *ὁμιλεῖν* denotes *familiar conversation*, and *διαλέγεσθαι* (ver. 9.) more *serious discourse*. Indeed *δ.* mostly signifies what we call *preaching*.

11. *ἐφ' ἱκανόν*, scil. *χρόνον*. Most interpreters render this, "a long time." It rather seems here to denote (by a similar idiom of our own) a *good while*, by which we never understand a very considerable time.

11. *ἄχρις αὐγῆς*, "unto the dawn of day." This phrase occurs sometimes in the Classical writers; as

Longin. 3, 4. ἀχρεῖς αὐγῆς and similar ones.* There is a subaudition of ἡλίου, which is sometimes *supplied* (as in Nicand. cited by Wets.), or of ἡμέρας; as in Polyæn. 386.

11. οὕτως ἐξῆλθεν. Following the Syriac and Arab., I would render, “*then* he departed on his journey.” And so Raphel. Wolf, and Munthe. Kuinoel, however, takes the οὕτως to be redundant; as indeed it sometimes is, but not, I think, *here*. Out of many passages which I could cite, one shall suffice. Herodot. 2, 89. ἐπεὶ τριταῖαι ἢ τεταρταῖαι γενῶνται, οὕτω παραδιδούσι τοῖσι παραχέουσι. It is strange that Bp. Pearce should have taken οὕτως to mean *thus*, in the sense of “without any refreshment of sleep.” It is not usual with the sacred writers to touch upon such minute circumstances.

12. ἤγαγον δὲ τὸν παῖδα. “It is not (observes Bp. Pearce) said *where* they brought him.” Yet we may very well conclude that it was into *the room* where Paul and the rest were sitting, engaged in pious conversation. Such minute circumstances are frequently omitted by St. Luke, who, it may be observed, has introduced the mention of the youth’s being brought hither a little out of place.

12. ἤγαγον (*they brought*) is also said *populariter*: and we are to suppose it was to his parents, or relations.† Bp. Pearce remarks that it is only

* Thus we say, *the dawn of day*, which ought more properly to be, *the dawing of day*: the word being derived from the old verb *to daw*. So Chaucer: “The day *daweth*, the cock *craweth*.”

† Many recent interpreters, as Schl. and Kuin. take ἤγαγον for ἀπήγαγον: and they appeal to Luke 22, 54., Hom. Il. 9, 596., Xen. Cyr. 4, 31., and Herodot. 7, 3, 9. And that Chrysostom so took the word is plain from his paraphrase, σφόδρα παρακαλοῦνται, διὸ ζῶντα ἀπέλαβον. Thus there would be no occasion to suppose that the circumstance is mentioned out of place. But, upon the whole, the former interpretation seems far more natural, and probable. It is supported, too, by the reading of the Cod. Cant. ἀσπαζομένων δὲ αὐτῶν ἤγαγον, &c., which words are indeed suppositions, but the very learned Glossographer has, I think, hit on the true time when the youth was brought in, namely, *on taking their leave*. Besides, there is only one example of ἀγῶ for ἀπάγω

said they brought him *alive*, not that he was *miraculously cured*. Doddridge, on the other hand, renders ζῶντα “alive and well;” which, if he had been miraculously healed, he would certainly have been. But that is somewhat doubtful. Still I conceive that the ζῶντα implies far more than barely *alive*, nay, rather *recovered*, or at least *convalescent*, which is required by the following παρεκλήθησαν οὐ μετρίως. We may compare, too, Joh. 4, 50. ὁ υἱὸς σου ζῇ, i. e. “has been restored to health.” And so the Hebrews use the חי. See Is. 38, 9., and 2 Kings 1, 2., compared with the Sept. For an example of this sense, Schleusner, in his Lex., refers to Artemid. 4, 5. I add Sophocl. Trach. 235. καὶ ζῶντα, καὶ θάλλοντα, κου νόσω βαρύν, where there is not occasion for Schafer’s conjecture σῶν τε. For though I am not ignorant that it may be defended from Thucyd. 3, 34. κατάστησιν σῶν καὶ ὑγιᾶ and Herod. 4, 76. ἦν σῶς καὶ ὑγιῆς ἀπονουστήσῃ, and 3, 14, yet the common reading is both true and elegant, and is confirmed by a kindred phrase in Æschyl. Agam. 660. καὶ ζῶντα καὶ βλέποντα, where see Bp. Blomfield. There is, I repeat, an elegance in both passages, which reminds us of the simple, but pathetic phraseology of Scripture; as, for instance, Genesis 43, 27. εἶπεν αὐτοῖς — ὑγιαίνει ὁ πατήρ ὑμῶν ὁ πρεσβύτερος; — ἔτι ζῇ; οἱ δὲ εἶπεν ὑγιαίνει ὁ πατήρ ὑμῶν, ἔτι ζῇ, which reminds me of a similar passage of the Trachiniæ of Soph. (which, by the way, also confirms the common reading) where to the words of Dejanira διδάξον εἰ ζῶντα Ἡρακλεῖ προσδέξομαι, Lichas answers ἔγωγ’ ἔτι σφ’ ἔλειπον — ζῶντα. The very learned Editor of Æschylus has shewn his usual judgment and good taste in not adopting the conjecture of Toup, Emend. on Suid. T. 3, 557. χλωρόν τε καὶ βλέποντα. If it were *true* that Hesych. so read, it would only follow that a gloss had *then* crept into the text, as in a thousand

in the New Testament; and that perhaps not very well founded: whereas if the sense *bring to*, both in the physical and moral acceptance, there are numerous examples.

other instances. Finally, the preceding passages of Thucydides and Herodotus have given birth to many similar ones, which I shall find some better opportunity of pointing out.

12. *παρεκλήσθησαν οὐ μετρίως*, "were not a little comforted or rejoiced." So 2 Cor. 7, 7. *ἐν τῇ παρακλήσει ἢ παρεκλήθη ἐφ' ὑμῖν*. See Schl. Lex. in v. § 5. In *οὐ μετρίως* there is a *meiosis*, or *litotes*, of which examples are adduced by Wets., Loesner, and others; as Philo 77 B. *γεγῆθαμεν οὐ μετρίως*. Wets. cites Isocr. *ἔχοντα ἀρετὰς πάσας, καὶ ταύτας οὐ μετρίως, ἀλλ' ὑπερβαλλόντως*. But *that* passage is not apposite, since in *it* there is no *litotes*.

13. *ἡμεῖς*, i. e. Luke, with the other companions of Paul. *Ἄσσον*. This was a city of the territory of Tarsus. See Cellar. and especially Wetstein. *Οὕτω γὰρ ἦν διατεταγμένος*, "for so he had appointed, or planned." This use of the perfect passive in an active sense is frequent in the best Classical writers: nor is it unknown to the Latin ones. See Munthe on Cic. and Perizon. on Sanct. 1, 15, 4. Wets. aptly compares Strabo 839 c. *οὕτω γὰρ διετέτακτο Πομπήιος* and Pearce cites Demosth. p. 98. *ἦν βεβουλευμένος* and Joseph. Ant. 4, 4, 4. *εὐχὴν πεποιημένοι*, "having made a prayer, or vow."

18. *μέλλων αὐτὸς πεζεῖν*. Why Paul did not choose to take ship, but *πεζεῖν*, the Commentators variously speculate. A Lapidé and Menochius suppose it was in order to call on some Christian converts, and evangelize more persons, or to set an example of mortification. Poole thinks it was for the sake of freer intercourse with God in his solitary walk. But it is probable that some of his disciples at Troas *accompanied* him; and as to the other reasons they are too far-fetched. Michaelis and Stolz conjecture that it was in order to avoid the snares of the Jews. But it is difficult to see how that could be; since (as Heinrichs and Kuin. observe) he would be no safer by land than by sea. Kuinoel, indeed, gives up the point as desperate.

The most natural and probable reason I have yet seen, is that assigned by Dr. Doddridge, namely, that he might thus enjoy a little longer the company of his friends at Troas. And this, I think, was a reason, but not the *only*, or *chief* one, which was (if I mistake not), to avoid the tedious, irksome, and dangerous circumnavigation of the promontory of Lectrum,* which extends a long way into the sea; insomuch that the distance from Troas to Assos is about one-third shorter by land than by sea. Indeed, had it been one-third longer, he would have been justified in choosing to go by land. So Simplicius on Epict. p. 9. (cited by Wets.) tells us that Cato repented only of one thing in his whole life, and that was going somewhere by ship when he might have gone by land. And Michael Apostolius, in his 254th Proverb, says, "If you can go by land, do not go by water."

Πεζεῦειν should not be rendered "go on foot," but "go by land," in which sense the word is used by the best writers. And so πεζῇ is used in Matt. 14, 13., and Mark 6, 33., and frequently in Thucydides.

14. αὐς δὲ συνέβαλεν ἡμῖν εἰς τὴν Ἀσσον, "when he had joined with," i. e. joined us at Assus. Συμβάλλειν signifies properly to join hands with, for whatever purpose, whether for good or evil; but it also denotes generally to *form a junction with*; of which several examples are adduced by Elsner, Krebs, Wets., and Kypke, chiefly from the later Greek writers; as Josephus, Plutarch, and Arrian: though it also occurs in Hom. Od. ω. 259.

14. ἀναλαβόντες αὐτὸν, "we took him up," i. e. on board. So 13, 31. and 2 Tim. 4, 11.

14. Μιτυλήνην. A city of Lesbos, more celebrated perhaps for its beauty than its size; since Cic. Orat.

* It is well known that owing to the ignorance and unskilfulness in the navigation of the antients, the doubling of promontories was to them a very serious matter. And perhaps this would supply a reason why, towards the close of his journey, Paul may be supposed (as some think) to have gone by land from Ptolemais to Cæsarea.

c. Rull. C. 14. styles it, “*naturâ et descriptione ædificiorum, et pulchritudine in primis nobilis.*” And Horace, Ep. 1, 11, 7. gives it the epithet *pulchram*. See Strabo 916 D. In Steph. Byz. it is written *Μυτιλήνη*, as also on coins. And that this is the true orthography, is asserted by an antient grammarian, *de Barbarismis*, p. 195; which is approved by Voss on Mela, p. 201, Valckn. in his Schol., and most modern Critics. It is found, too, in the most antient MSS. of Thucyd., and is, I think rightly, adopted into the text by Bokher.

15. *κατηντήσαμεν ἀντικρὺ Χίου*, “we made the coast off Chios:” doubtless coming to anchor. *Ἀντικρὺ* is explained by Hesych. *κατέναντι, off*. See Herodian 1, 14, 18. and Wets. in loc.

15. *παρεβάλομεν*, “we made (the coast of) Samos.” This sense is frequent in the best writers. Munthe cites Diodor. Sic. 104 D. *παρεβάλομεν εἰς Αἴγυπτον*. And numerous examples are adduced by Wetstein. It is found, too, in Thucydides.

16, 17. *ἔκρινε γὰρ ὁ Παῦλος παραπλεῦσαι τὴν Ἐφεσον*. Valcknaer, and several recent Critics, think that the true reading is *κεκρίκει*, which is found in some ten or eleven MSS. and the Vulg. They observe that, in this very book, the augment is omitted. I cannot, however, approve of this alteration. For though *κεκρίκει* does *seem* to define the time more accurately, yet the imperfect and second aorist are often used in the sense of the pluperfect. Besides, it is so much easier to account for the change of *ἔκρινε* into *κεκρίκει* than the contrary, that there can be no doubt but *κεκρίκει* is a *παραδιόρθωσις*. And this is confirmed by its being found in the Cod. Cant. As to the Vulg., it is plain that, considering the license which translators allow themselves, it can be of no weight. In our English version, for instance, it is rendered “*had determined.*” *

* From this expression it is inferred by many Commentators, as Pearce, Doddridge, and Kuinoel, that Paul had *hired the ship* in which he sailed, and which, they think, was the same as that where-

16. *ὅπως μὴ γένηται αὐτῷ χρονοτριβῆσαι ε. τ. Ἄ.* "that he might not have to spend time (viz. *more* than his plans admitted)." The word *χρονοτριβεῖν* is somewhat rare. Wets., however, adduces examples from the Schol. on Thucyd. 3, 38., Pind. Nem. 8,

in he sailed from Philippi. And they suppose that it staid for him the five days he remained at Troas. This, they think, is confirmed by his *stopping* the ship at Trogyllum. The whole hypothesis, however, is founded on mere conjecture, and that not probable in itself. We cannot suppose the Apostle would be *rich enough* to hire a ship for himself; neither would he choose to burthen his Christian brethren. And as to the passages on which they insist, they really prove no such thing. Whether he sailed from Assus in the same ship that had brought him to Troas is uncertain, since nothing is said, one way or the other. But even supposing it were so, yet it might stay the five days on commercial business; as these coasters would have to discharge part of their cargo: or they might be detained by contrary winds or bad weather.

Neither will the words *μελιναντες ἐν Τρογυλλίῳ* prove any thing; for they merely imply that the crew *staid* the night at Trogyllium, and, as we may suppose from the nature of the term, spent it *on shore*. Then as to the words, "had determined to call at Ephesus," it need only be inferred from them that Paul purposely embarked on board such a vessel as should go as far as possible forward along the Asiatic coast, and not touch at Ephesus. We are not told *what stay* Paul and his companions made at *Miletus*, but it could not be a very short one, as Ephesus was about a day's journey from Miletus. It would probably be at least a *week*, and, if the vessel were the same, this stay could not be occasioned by stress of weather; otherwise Paul would not have ventured to send so far for the Presbyters. Still, as Luke *mentions* nothing of a change of vessel, it may have been the same; and thus if the vessel staid five days at Troas on commercial business, so it might, for the same reason, stay *seven, or more*, at so populous and opulent a city as Miletus. To me it seems that Paul and his companions depended for their passage on such coasting vessels as they should meet with: for at 21, 2. it is said that, after having reached Patara, (which, it seems, was the extent of the voyage undertaken by this Macedonian coaster,) they *met with* a vessel sailing to Phenicia, in which they took passage. Then again they landed at Tyre, where the ship was to discharge her cargo, and while that was doing staid there seven days instructing the disciples. Thence they went to Ptolemais, where they staid one day, &c.

All this plainly shows the system on which Paul and his companions acted. Taking their passage on board such coasting-vessels as would be likely to convey them as speedily as possible to Jerusalem, at the same time embracing every opportunity afforded, by the stoppage of these vessels, to salute and instruct the brethren.

108., Eustath. on Hom. Π. p. 1447 & 1450., and Aristot. Rhet. L. 3, 3. αἱ δ' ἄνθρωποι τοῖς διπλοῖς χρώνται ὅταν ἀνώνυμον ἢ καὶ ὁ λόγος εὐσύνθετος, οἶον τὸ χρονοτριβεῖν. Instead of this, the earlier Classical writers use διατριβεῖν τὸν χρόνον, and sometimes leave χρόνον to be understood; and so Thucydides frequently. Sometimes, too (as Valckn. suggests), they use in the place of it. κοπτάζειν, στραγγεύεσθαι, τριψήμερεῖν, ἐλινύειν, σχολάζειν, δηθύνειν, χρονίζειν.

By *Asia*, it must be observed, is meant Asia proper, i. e. *Ionia*, and especially *Ephesus*. So Strabo 14. init. (cited by Wets.) περὶ τῆς Ἀσίας τῆς ἰδίως λεγομένης Ἰωνίας. Now the Apostle knew that if he went thither, the people would not easily part with him; while the *presbyters* would not be so pressing, since they could better judge of the weighty reasons which induced him to wish to be at Jerusalem at the Pentecost, which reasons Chrysostom, with his accustomed judgment, seems to have successfully divined, namely, in order that he might thereby have an opportunity of meeting a greater number of people from Judea and other parts, the days being then longer than at any other feast; in consequence of which (as Doddr. observes) some journies might perhaps be saved, and many prejudices against his person and ministry obviated; and, which was particularly considerable, the readiest and best opportunity taken of distributing to those Jewish Christians that lived, perhaps, at some distance from Jerusalem, the alms with which he was charged."

17. μετεκαλέσατο τοὺς πρεσβυτέρους τῆς ἐκκλησίας. From these words, compared with the 26th verse, where the same persons are called *Bishops*, who are here styled πρεσβύτεροι, *Elders*, Chrysostom, St. Jerom, Theodoret, Œcumenius, and Theophylact, have inferred that the same persons were, in the first ages of the Church, styled Bishops, or Presbyters, indifferently. Dr. Hammond, on the contrary, and others, contend that the word πρεσβύτεροι, *Elders*, here signifies only *Bishops*; and because

there lies this obvious objection against this interpretation, that then there must have been many Bishops in the Church of Ephesus, since all these Elders were called from Ephesus, he answers, that those Elders were all the Bishops of Asia, and says that Paul sending to the metropolis of Asia, by that means gave notice to the Bishops of Asia to come to him. This he confirms, 1st, from the testimony of Irenæus, who says they were called ab Epheso et reliquis proximis Civitatibus ; from Ephesus and the rest of the cities that were near ; 2dly, from the words of the text ; for the flock, says he, was not the Christians of one city, but the Christians of all Asia ; those with whom Paul had been from the first day he came to Asia, ver. 18., all among whom he had gone preaching the kingdom of God, ver. 25. But to the first argument it may be answered, &c. (Whitby.) The learned Commentator then subjoins some answers to the foregoing arguments, for which I must refer my readers to the work itself, in order to be able to introduce the following very masterly, and, I think, conclusive observations from the pen of Markland.

Irenæus 3, 14. says, that St. Paul called together not only the Elders of the Church of Ephesus, but likewise the Bishops and Presbyters of the neighbouring cities ; which is confirmed by ver. 25. of this chapter. The silence, herein, of St. Jerome, Theodoret, Chrysostom, Œcumenius, and Theophylact, is of no great weight against the positive testimony of Irenæus ; nor all of them put together, if Irenæus were at their head, of any weight against these words, ver. 25. *and now behold I know that all you among whom I went about (διήλθον) preaching the kingdom of God, will not see my face any more.* The words ὑμεῖς πάντες ἐν οἷς διήλθον, which cannot possibly be applied to the Ephesians *alone*, clearly prove what Irenæus said ; which would have been certain, though perhaps more obscure, even without his testimony. The case seems to have been, that St.

Paul sent to the *Ephesians*; and they (probably at his desire, for he could not conveniently send messengers to each city) to the rest. This, I believe, will solve every difficulty that can be raised concerning this passage. See Whitby's Preface to the Epistle to Titus.

Dr. Doddridge subjoins some arguments impugning Hammond's position; but they seem of little weight. "It is difficult (says he) to conceive how such a number of diocesans could have been called together on so short a warning, without supposing them less conscientious in point of residence than one would have suspected such primitive ministers should have been; nor can we imagine that Paul would have connived at so gross an irregularity, and dangerous a precedent, had he found it out among them."

But the good Doctor exaggerates the difficulty. By *Asia* is here merely meant *Asia proper*, i. e. Ionia, a very small province, not larger than some English counties, as Lincolnshire, in the centre of which Ephesus was situated: so that few of the Presbyters and Bishops would have more than a day's journey to travel: not to say that we must not suppose them, at that early period of the Ephesian Church, very numerous. There might be such at Magnesia, Colophon, Lebedus, Teos, Erythriæ, Clazomene, and Smyrna; perhaps no more. As to the question so long agitated, whether the terms *Presbyter* and *Bishop* were synonymous, it will be treated of in the note on ver. 28.

17. πέμψας — μετεκαλέσατο. There is an ellipsis of ἀγγέλους; as in 14, 20., and elsewhere. Μετακαλείσθαι here signifies to *send for*; as in 7, 14, 10, 32. Achill. Tat. 4. p. 243. ἰατρὸν μετεκαλέσασθαι.

18. Now follows the *valedictory charge* of Paul to the Ionian Presbyters, of which it is justly observed by Camerarius: "Est oratio sententiarum gravitate et verborum copia in solliciti amoris declaratione, et commonefactione accurata officii, admirabili indus-

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triâ composita, et diligentissimâ lectione considerationeque dignissima." The Apostle here recalls to the remembrance of the Presbyters the manner in which he had discharged his Apostolical function in Asia; announces to them that he is going to Jerusalem; and declares that he is fully prepared to there undergo calamities and perils for the profession of Christian doctrine. He then seriously exhorts them to diligently watch over the welfare of the Church. After which he bids them adieu, and commends them to God, subjoining the admonition, to beware of an excessive desire for lucre, in which he proposes himself as an example.

18. Ὑμεῖς ἐπίστασθε, &c. "you well know how I have conducted myself," &c. (Compare v. 12.) From these words, and those of ver. 25., ὑμεῖς πάντες, ἐν οἷς διήλθον, it is quite evident that, besides the Presbyters of Ephesus, others also of Asia (i. e. Ionia) were present. Nor can it reasonably be objected [as is done by Whitby and Doddridge. Edit.], that since Paul abode chiefly at Ephesus (see 19, 10.), the Ephesian Presbyters would easily ascertain how he had conducted himself in the vicinity. There might be some force in the remark, if Paul had said, "You know how I conducted myself in Asia." (Kuin.)

Γίνεσθαι, or εἶναι μετὰ τίνος denotes *society*, and the help that arises from it. Here it denotes *conduct* generally, like the Latin *conversor* and *conversatio*. (See Grot.)

Chrysostom joins ἐγενόμην with δουλεύων, &c.; but this seems far less proper.

19. δουλεύων τῷ Κυρίῳ μ. π. τ. "discharging the ministry of the Lord with all humility and modesty." Compare Eph. 4, 2. And so ταπεινοφρονεῖν in Ps. 130, 2. (Sept.) and Jam. 4, 6. ὁ θεὸς ὑπερηφάνοις ἀντιτάσσεται, ταπεινοῖς δὲ δίδωσιν χάριν. See also Prov. 16, 21. 29, 23. (Kuin.) So in the Ps. "Then gat I to my Lord right humbly." And again: "Serve the Lord with fear, and rejoice unto him with re-

verence. Mic. 6, 8. "And walk humbly with my God."

19. καὶ πολλῶν δακρύων—Ἰουδαίων, "amidst many tears (i. e. tribulations) and trials," &c. Τῶν συμβάντων μοι ε. τ. ε. τ. Ἰ. Wets. compares an inscription ap. Falcon. διὰ τοὺς συμβάντας μοι κινδύνους καὶ φθόνους.

20. ὡς οὐδὲν ὑποστειλάμην τῶν συμφερόντων. On the sense of ὑποστειλάμην Commentators are not quite agreed; chiefly from inattention to the force of the middle form here. Ὑποστέλλεσθαι signifies to withdraw oneself from any place, avoid any thing, through fear. So Philo 615 B. ἅμα τὴν φύσιν εὐλαβηθεὶς ὧν, ὑποστέλλετο: et infra v. 27. Hence its comes also to signify, by a metaphor derived from nautical affairs, "to draw in," *to be afraid*. In our own language we have a very similar metaphor, though confined to the vulgar, and hence, by an easy transition, it comes to mean *keep in*, suppress, dissemble, conceal; which sense the best Commentators assign to the word in the present passage. Many examples of it are adduced by Wets., chiefly from Pricæus.* The student will notice the pleonasm of μὴ, which is usual after verbs of denying, or which involve a denial.

20. δημοσίᾳ, *publicly*, i. e. in the synagogues, or in public places of worship. Hence it is clear what is the sense of the other part of the antithesis.—Κατ' οἴκους. By this is not meant *from house to house*, (as our English Translators render,) but "in private houses."

21. διαμαρτυρούμενος Ἰουδαίοις, &c. i. e. earnestly urging, exhorting, and admonishing both the Jews and Gentiles to repent; enjoining them to repent of and forsake the sins they had committed against God; namely, idolatry and the vices conjoined with

* The most apposite of these are the following. Demosth. Phil. Hipp. 1. ἃ γινώσκω, πάνθ' ἀπλῶς, οὐδὲν ὑποστειλόμενος, πεκαρβήσασμαι. Evag. μηδὲν ὑποστειλόμενος καὶ μηδὲ δέισας τὸν φθόνον, ἀλλὰ παρρησίᾳ χρησάμενος εἶπε. In all the other examples the verb is accompanied with μηδὲν. See Elsner, Kypke, Krebs, and Dressig, de V. M. p. 495 seqq.

it." See the note on Matt. 3, 2. The εἰς τὸν Θεὸν μετανοίαν was meant for the *Gentiles*, the πίστιν τῇ εἰς τ. Κ. ἢ. Ἰ. Χ., *faith in Christ*, for both *Jews and Gentiles*. (Kuin.) See Doddridge.

22. ἐγὼ δεδεμένος τῷ Πνεύματι, πορεύομαι, &c. In the interpretation of this sentence there has been no little diversity of opinion; arising from the extent, and consequent uncertainty, of signification in the terms πνεύματι and δεδεμένος. The antient Commentators, as Theophylact and Œcumenius, take δεδεμένος for δησόμενος, with this sense: "I go to Jerusalem, feeling, by the suggestion of the Spirit, as it were, already bound, or soon to be bound." And so several modern Commentators, as Schmidt. Others, as Camerar., Beza, and Kypke, retaining in πνεύματι the sense of *holy* Spirit, explain: "I am drawn by the impulse of the Holy Spirit as by a cord." And Beza thinks this is mentioned, lest the brethren should attempt to dissuade Paul from going. Most Commentators, however, from the time of Grotius, have understood by πνεύματι the *mind* of Paul; and Grotius renders, "spiritu vincula præsentiens." And in nearly the same manner the words are interpreted by Morus and others. Alberti renders, "firmly supported by the spirit." Hammond and Bp. Pearce, "firmly resolved in mind." Finally, Dindorf, Rosenm., Heinrichs, and Kuin. render, "I go, under the strong impulse of my mind, to Jerusalem." They think that δέειν may mean to *compel, impel*: and they appeal to the passage which Kypke has cited, namely, Pind. Pith. 3, 96. ἀλλὰ κέρδει καὶ σοφία δέδεται. But it may be questioned whether δέειν has there any such sense. Indeed few will feel satisfied with *any* of these interpretations; nay, so indeterminate is the structure of the sentence, and so pliable are the terms, that it is exceedingly difficult to arrive at any sure and certain interpretation. In such a case it is manifest that our best guide must be the *context*. Now since, in the next sentence, we have τὸ πνεῦμα τὸ ἅγιον, as if to distinguish it from πνεύματι, *mind*, it seems certain that we must

understand by πνεύματι the spirit, or *mind*, of Paul. Then, in determining the sense of δεδόμενος, it cannot surely be safe to advert to the phraseology of the Greek lyric poets, or to any recondite and uncommon sense of δέειν, but merely to what would be familiar to the hearers, and such as a close attention to the context may guide us to. Now, on examining the sentence, it plainly appears to be *bimembris*, and the latter of the two clauses is clearly exegetical, or explanatory, of the former. And as it is quite certain that πνεύματι must be understood of Paul's *mind*, so the words μὴ εἰδὼς determine the sense of δεδόμενος τῷ πνεύματι to be, "præpeditus animo," "bound, or hindered, in my mind, without any free or full acquaintance with what shall befall me, otherwise than that* in every city inspired prophets predict," &c. Now πνεῦμα in the sense of *mind* is common. See the note on Matt. 4, 1. & 21, 11.

23. πλὴν ὅτι τὸ Πνεῦμα τὸ ἅγιον, &c. It is plain from what preceded that we must here take the πνεῦμα τὸ ἅγιον to mean *persons* endued with the Holy Spirit. And so all the best Commentators from Hammond downwards. Διαμαρτύρεται, "urgently indicates and presses upon my attention." Δεσμά — μένουσιν, "bonds, afflictions, oppressions await me." In μένουσιν there appears to be a Latinism; for though *maneo* has often the sense *await*, yet μένειν is *not* so used in the best Greek writers.

24. ἀλλ' οὐδενὸς λόγον ποιῶμαι, "but of none of these things make I any account." The phrase λόγον ποιῆσθαι, *rationem habere, care for*, is used by the best writers, † from whom Wets. and Kypke adduce several examples; as Herodot. 1, 213. Κύρος μὲν γὺν τῶν ἔπεων οὐδένα τούτων ἀνενειχθέντων ἐποιέετο

* For the words πλὴν ὅτι are closely connected with what went before; and therefore there ought only to be a comma after εἰδὼς.

† There are in the New Testament hundreds of expressions which it is in vain to seek for in the Greek writers, being of Hebrew origin. Yet we have also in it, especially in the two Books of St. Luke, formulas perfectly Greek, in the number of which may be reckoned the present one, οὐδενὸς λόγον ποιῶμαι. (Valcknaer.)

λογον. See Dresig V. M. p. 401. The ellipsis is supplied in Joseph. 16, 4, 3. (cited by Markland): οὐχ οὕτως ὁ βίος ἡμῶν τίμιος, ὥς ἔχειν, &c.

24. οὐδὲ ἔχω τὴν ψυχὴν μου τιμίαν ἐμαυτῷ, "neither account I my life dear to me, so that I may but," &c. Here again the phraseology is very different from any thing to be met with in the Classical writers. It is, in truth, in the idiotical, or popular style. Ἐχω, it may be observed, is a Latinism.

Markland and Kuinoel think there is an οὕτω left to be understood, to which the ὥς answers. An example of the *complete* phrase occurs in Liban. 407. (cited by Wets.) μήτ' οὕτω πότε μέγα ἠγήσασιν τὴν ψυχὴν, ὥστε πόθω τοῦ θῆν βλάψαι τὴν ἐνέγκασαν. Examples of τίμιος in the sense of *dear*, *precious*, are adduced by Pricæus, Wets., and others; as Eurip. Alc. 301. ψυχῆς μὲν οὐδέν ἐστι τιμιώτερον. Plut. 1, 306 E. μηδὲν εἶναι τιμιώτερον ἐν βίῳ ψυχῆς ἀνθρωπίνης. Dionys. Hal. 5, 30. τιμιωτέραν ἠγησάμενος τὴν σαυτοῦ ψυχὴν: and 4, 83. τιμιώτερα τῆς ἰδίας ἐστὶν ἑκάστῳ ψυχῆς.

Pricæus and Wets. compare several similar sentiments in the Classical writers.

24. τελειῶσαι τὸν δρόμον μου. An agonistical metaphor. In τελειῶσαι, too, there is a *dilogia*. Τὸ εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ. A sort of Hebraism for "the gracious Gospel of God." See the note on 14, 3.

25. καὶ νῦν ἰδοὺ, ἐγὼ οἶδα ὅτι οὐκ ἔτι ὑψέσθε, &c. The Commentators have been not a little at a loss to assign any such sense to these words as shall be reconcilable with facts; since there is reason to suppose that Paul, after his liberation from his first Roman captivity, *did* return again to Asia; and if so, to Ephesus. In order to accomplish this reconciliation, they have recourse to expedients so far-fetched, and evidently "made for the nonce," as only to merit contempt. They suppose that all the pæcbyters then present were dead at the return of the Apostle: which, considering that they were, in

all probability, not a few; nor the period of the Apostle's return very distant, is utterly incredible.

Others separate the οὐκ from οὐκετι, and join it with πάντες, laying an emphasis on πάντες. But this is doing violence to the construction, and produces a very frigid sense. Others think that Paul, though he did return to *Asia*, yet did not revisit *Ephesus*. But there were presbyters present from other places of Ionia besides Ephesus. Neither is it likely that, if he revisited Asia, he should not have gone to Ephesus, the capital. Indeed; the supposition is wholly incredible. Too hypothetical is that of Doddridge, that Paul had received a particular revelation to this effect. The true key to unlock this difficulty is, I think, supplied by the preceding words at ver. 22., *when properly interpreted*, δεδεμένος τῷ πνεύματι πορεύομαι εἰς Ἱερουσαλὴμ, τὰ ἐν αὐτῇ συναντήσοντά μοι μὴ εἰδώς, πλὴν ὅτι, &c. Now as those words were (as I have proved) spoken with an avowed ignorance of the future, so must these be by no means considered as *divinely prophetic*, but only as the words of one δεδεμένου πνεύματι — μὴ εἰδότης, and therefore under the influence of his *human spirit or mind* (as in Acts 19, 28., Rom. 15, 24., and 2 Cor. 1, 15.); and such, under the present circumstances (considering the perils he had to encounter at Jerusalem and Rome), would rather *augur* evil: which is *all* that the words are meant to express. For be it remembered, that ἔγω οἶδ' ὅτι is a *formula* frequently used in the most elegant writers, but denotes something far less than certain knowledge (even with the addition of εὖ before οἶδα), namely, *opinion* only, and *present persuasion*.* So Acts 3, 17. καὶ

* This the following passages will prove and illustrate. Thucyd. l. 6, 34 fin. οἱ δὲ ἄνδρες καὶ ἀπέρχονται καὶ ἐν πλῶ, εὖ οἶδ' ὅτι, ἤδη εἰσὶ, καὶ ὅσον οὐκ ἔχω πάρεσιν. Xen. Cyr. 3, 3, 32. διαλεγόμενοι περὶ ἡμῶν οἶδ' ὅτι, οὐδὲν πάνονται. See many other examples in Sturz. Lex. Xen. The formula is in the Classical writers chiefly parenthetical, but sometimes comes in at the end of the sentence. So Soph. Antiq. 27 6. παρὲμιδ' ἀκῶν οὐκ ἀκούσιν, οἶδ' ὅτι, "that I know."

ὃν οἶδα ὅτι κατὰ ἀγνοίαν ἐπράξατε· & 26, 27. οἶδα ὅτι πιστεύεις. Of the truth of this interpretation there cannot be a doubt. But as authority may be desirable, permit me to say that Capellus, Calovius, and perhaps Grotius, were aware that Paul here speaks from his human spirit or mind; and that the above detailed sense of οἶδα was partly perceived by Kuinoel. Yet none of them saw that the true interpretation of the words can only be established from ver. 22.

Kuinoel commends a remark of Bengel, that these words were wisely inserted by Paul, as calculated to most vehemently move the affections of his hearers; and in the same light, perhaps, they were viewed by Grotius, who observes that it is as if he had said, "extremum fato quod te alloquor, hoc est." But this might better suit a mere orator, or haranguer, than an Apostle; and least of all one of Paul's ardent temperament, who, no doubt, uttered the words *ex animo*.

25. ὑμεῖς πάντες, ἐν οἷς διῆλθον, "all ye presbyters (meaning those both of Ephesus, and other parts of Asia proper, or Ionia), among whom I have traversed up and down preaching the Gospel." That this *full sense* is demanded by the real import of the terms employed, has been proved by Markland *supra* ver. 17., and is admitted by Kuinoel.

26. μαρτύρομαι ὑμῖν — πάντων. The purport of the words appears to be this: "If any one hereafter perish by neglecting these my precepts, or by the delusion of false teachers, I shall bear no part of the blame, seeing that I have, in no instance, been wanting to my duty."

26. καθαρός ἐγὼ ἀπὸ τοῦ αἵματος πάντων. See the note on 18, 9. Καθαρός is construed with ἀπὸ, like the

Aristoph. Lysist. 154. σπονδὰς ποιήσαιντ' ἂν ταχέως, εὐ οἶδ' ὅτι: and 100. And Theom. 12. εὖ οἶσθ' ὅτι. Eurip. Phœn. 1633. σάφ' οἶδ' ὅτι. The following form is exceedingly rare. Eurip. Suppl. 395. Καδμείους, ὡς ἔοικεν, οὐ γὰρ σάφ' οἶδ' ὅτι, κηρὺξ. I omit a variety of other examples, which I shall take occasion to produce on the passage of Thucydides.

Heb. נִקְרָא; as in 2 Sam, 3, 28. See Vorst. de Heb. N. T. 411. *Fisch.* The expression is, however, not unused by the Greek writers; and, in proof of its Classical purity, Kypke cites Joseph. Ant. 4, 8. καθαρὰς ἀναβοησάτωσαν τὰς χεῖρας ἔχειν ἀπὸ τοῦ φόβου and Demosth. p. 528. (who brings forwards the words of an oath taken by the female ministers of Bacchus): ἀγιστεύω καὶ εἰμὶ καθαρὰ καὶ ἀγνή ἀπὸ τῶν ἄλλων τῶν οὐ καθαρευόντων, καὶ ἀπ' ἀνδρὸς συνουσίας. And he adds other passages from Porphyry, Diog. Laert., and Stob.; but none so apposite.

27. οὐ γὰρ ὑπεστείλαμην. On this verb see the note on ver. 20.; and Markland on this passage.

27. βουλὴν τοῦ Θεοῦ. Here there is a sort of metonymy for "God's plan of salvation by Christ, and the doctrines of it revealed by him." It must be observed that in other similar expressions Christ's doctrine is so mentioned as to ascribe its benefits primarily to God; as βασιλεία τοῦ Θεοῦ, and εὐαγγέλιον τῆς χάριτος τοῦ Θεοῦ just after.

28. προσέχετε οὖν ἑαυτοῖς, καὶ παντὶ τῷ ποιμνίῳ — τοῦ Θεοῦ.

Before we proceed to the *interpretation* of this passage, it will be proper to settle the true *reading*, which has been not a little the subject of controversy. In order to which I shall lay before my readers the substance of Kuinoel's Collectanea, and then subjoin my own remarks.

For the common reading ἐκκλησίαν τοῦ Θεοῦ some MSS. have τοῦ κυρίου: others, τοῦ κυρίου καὶ Θεοῦ, or κυρίου Θεοῦ, or Χριστοῦ. I. The reading τοῦ Θεοῦ is only found in the more recent, less valuable, and interpolated MSS. (See Wets. and Græss.) The Vatican MS., indeed, exhibits Θεοῦ, but that is manifestly an alteration from the genuine κυρίου; since in the reading τοῦ αἵματος τοῦ ἰδίου infra, this MS. agrees with some others, with which it also does on other occasions; and they have κυρίου. Of the ancient versions none but the Vulg. and later Syriac have it; including some Fathers, as *Athanasius*, in his Epist. ad Serap. (but there some MSS. have Χριστοῦ, and one Κυρίου), *Basil*, in his Moral. reg. 80. C. 16. (yet in the breviary we read πρόβατα Χριστοῦ), *Epiphanius*, in his Anchor. C. 69. and *Hæres.* 74., *Chrysostom* on this passage thrice, (but Mill thinks the Commentary requires Κυρίου,) *Ambrosius*, *Ecumenius*, L. 2, de Spiritu Sancto, *Fulgentius*, ad Petrum Decadi.

Fide. C. 19., and some others. The phrase αἷμα Θεοῦ has been used by Ignatius, Epist. ad Ephes. init. μιμηταὶ ὄντες Θεοῦ, ἀναζωπυρήσαντες ἐν αἵματι Θεοῦ, (but in another recensio of the Epistle there is Χριστοῦ,) and by others. See Wets. on this passage. But there have not been wanting those who not only completely abstained from the expression, and censured it, but expressly asserted that the Sacred writers no where speak of the blood of God; as Origen and Athanasius. (See Wets.) The reading Θεοῦ has been approved by Beza, Hammond, Mill, Whitby, and Wolf, who think it probable that Κυρίον was written in the margin of some copy, either for the sake of interpretation, or as coming from one who stumbled at *blood* being attributed to God.

II. Κυρίον is found in some excellent MSS. of different families, or recensions; as A. C. D. E. 13, 15, 18, 36, 40, 69, the Sahidic, Copt. Syr. Post. and Armenian Versions, Irenæus, Const. Apost. 2, 61., Euseb. on Is. 53., Athan. (Ep. ad Serap. in MSS.), Ammon. on Catena, Jerom on Tit. 1, 5., Augustin contra Parmenium 1, 6., Sedulius in Tit. 1, 7., and others mentioned by Wets. and Griesbach, who have received it into the text; and the preference has been awarded to it by Grot., Le Clerc, and all the most eminent Critics of the age.

III. Κυρίον Θεοῦ is found in Cod. 3., and Θεοῦ καὶ Κυρίον in Cod. 47. Κυρίον καὶ Θεοῦ (which was received by Matthiæ) is found in many Many MSS. ap. Wets., Birch, and Griesbach; yet none very antient. No Version favours this, except the printed Arabic and the Slavonic: nor is it found in the writings of any Father, except Theophylact.

IV. Χριστοῦ is found in the Syriac, Arab. Erp., and some few Fathers, as Origen, Athanasius, Theodoret in Philip., Basil (Moral. Reg. 80.) in breviario.

The true reading is undoubtedly τὴν ἐκκλησίαν τοῦ Κυρίου. For, first, it is supported by the authority of the most antient MSS., Versions, and Fathers. Secondly, the assembly of Christians is, in the New Testament, no where called ἐκκλησία τοῦ Κυρίου, but ἐκκλησία τοῦ Θεοῦ, (see 1 Cor. 1, 2. 10, 32. 11, 22. 15, 9. 2 Cor. 1, 1. Gal. 1, 13. 1 Tim. 3, 5. 5, 15.,) and ποιμνίον τοῦ Θεοῦ. The true reading is therefore *very unusual*; and thus Κυρίον would easily be changed into Θεοῦ. Yet ἐκκλησία Κυρίου is quite *correct*, since Christ has called the Church *his*, in Matt. 16, 18., and he is said to be "head over the Church." See Ephes. 1, 22 seqq. Col. 1, 24. and Rom. 16, 16.

Some have pleaded that the reading Θεοῦ is to be retained, as being more suitable to the *usus loquendi* of St. Paul. But (as Griesbach observes) Paul did not commit this discourse to writing, but Luke, who is accustomed to put ἐκκλησία simply and without an adjunct. No appeal ought, therefore, to be made to the style of St. Paul. Besides, in this very discourse the Father is always so distinguished from the Son: the former being styled Θεός, the latter Κόριος (see 19, 21, 24, 25, 27, 32, 55.); and therefore it is not probable that Luke deviated from this rule. Thirdly, it cannot be said that the less common and harsher term is to be preferred to

the more known; and that *roû* *Θεοῦ* is on that ground to be preferred; namely, since blood is ascribed to God. For it is not universally true that the less known word is the true, and the more familiar one the false one. (See the note on Matt. 23, 25.) Besides (as Griesbach observes), in the age when the present MSS. were written, the phrase *αἷμα τοῦ Θεοῦ* was not altogether unusual; nor could it seem harsh to Catholic ears. Fourthly, it may easily be shown how the readings *Θεοῦ*, *Θεοῦ καὶ Κυρίου*, and *Χριστοῦ*, arose. *Θεοῦ* might creep in, since the words *Θεός*, *Κύριος*, and *Χριστός*, were written *ΘΟΣ*, *ΚΟΣ*, *ΧΟΣ*, *ΘΟΥ*, *ΧΟΥ*, and then *Κυρίου* might accidentally pass into *Θεοῦ*, or be changed into it by the orthodox. The reading *Χριστοῦ* seems an interpretation of *Κυρίου*. Finally, *Κυρίου Θεοῦ* and *Θεοῦ καὶ Κυρίου* are manifestly two readings coalesced into one: and the particle *καὶ* is an indication of a gloss. See the note on Mark 6, 51. Now when two readings are joined, that which is found *alone* in the best and most antient authorities, is to be thought prior to that which is not found alone, unless in a few recent and less valuable MSS. (Kuin.)

After a careful examination of what has been written on this controverted point of criticism by Wets., Griesbach, Kuinoel, and others, I must avow that I see no reason to desert the common reading; and still less to adopt *roû* *Κυρίου*. To me it appears that neither Wets. nor Griesbach have, in their Editorial capacity, held the scales fairly. They are more like *eager advocates* than *impartial judges*. Hence their statements are to be suspected, or at least received with caution, and indeed are, in many respects, liable to be called in question. As, for instance, in their account of the reading of that most valuable, if not most antient of MSS., the Vatican, which they can by no means prove *not* to have *Θεοῦ*; a reading whose genuineness ought not to be suspected on any critical grounds whatever. My limits, indeed, will not permit me to animadvert on each particular of the evidence brought forward by them, but I must repeat that there is an appearance of unfairness, arising out of an excessive (and, to say the least, uncritical) anxiety to prove *Κυρίου* to be the true reading. For instance, when they say that *all* the most eminent Critics have united in adopting *Κυρίου*. This is a sort of *argumentum ad verecundiam*, which ought not, in fairness, to have been employed. But, in fact, it is unfounded; for H. Venema, J. A. Ernesti, Michaelis, and Valcknaer, *all* of whom defend the reading *Θεοῦ*, were, in most departments of criticism, superior to any who have espoused that of *Κυρίου*. The words of Valcknaer are these: "Quando *Θεοῦ* in optimis repertum Codd. nihil erat caussæ, cur Wetstenius alteram lectionem, tamquam solam genuinam, tam animosè commendaret. Vera L. lectio videtur, probata H. Venemæ Diss. 1. de verâ Christi Divin. τὴν ἐκκλησίαν τοῦ *Κυρίου* καὶ *Θεοῦ*." Where Wassenburg remarks: "Wetstenium etiam refutavit J. A. Ernesti in Opusc. Phil. Cr. p. 335 seqq." Venema and Valckn. seem to have thought *roû* *Κυρίου* καὶ *Θεοῦ* the true reading, as have also other Critics; and it has been adopted by Matthiæ and Vater. To this opinion, however, I cannot accede. *Supposing* it to be the true reading, how are we to account for that

of many MSS., *Θεοῦ*, which could not arise from accident, or negligence? And though we may conceive how, by the tampering of the Arians, the reading *Κυρίου* might arise, yet the case is otherwise with respect to *Θεοῦ*. For the *orthodox* could have no motive to make any alteration. I therefore agree with Wets., Griesbach, and Kuinoel, that the reading *τοῦ Κυρίου καὶ Θεοῦ* is composed of two readings united into one, which every Critic knows is very frequent). I cannot, however, consent to have a case like this, in which the feelings and passions of those who wrote, and who used the MSS. would be called into action, treated like a dry abstract critical question, and determined merely by the testimony of MSS. Yet I must observe, that that testimony, as far as regards the great bulk of MSS., (namely, those *three-fifths* which have the readings *Κυρίου καὶ Θεοῦ*, or *Θεοῦ καὶ Κυρίου*,) seems to prove no more than this, that in the MSS. which the scribes used, the readings varied and fluctuated between *Χριστοῦ* and *Κυρίου*. These may therefore be considered as *neutral*. Now of the rest the far greater number (including those venerable Versions the *Vulg.* and *Syriac posterior*) have *Θεοῦ*; and as to the *Fathers*, it is manifest that there the weight of authority is decidedly in favour of *Θεοῦ*; since Chrysostom, Basil, Athanasius, Epiphanius, Ambrosius, &c. are far preferable to those on the other side, who are chiefly *Latin Fathers*. The only *Greek* one of consequence among them is Origen; and he is too heterodox to be safely trusted in such a case. And as to the number of *antient* MSS. that have *Κυρίου*, on which the advocates for that reading seem to lay such great stress, that is only *four*, and one of them is the famous, or rather *notorious*, Cod. Cant., which has been *every where* and systematically interpolated and altered. Such testimony must evidently rather weaken than strengthen its genuineness.

As, then, it is clear that we must read either *Θεοῦ* or *Κυρίου*, and as the weight of authority is in favour of the *former*, so, even on abstract critical principles, it would deserve the preference. [As to the question of the comparative merits of MSS. that is at present full of uncertainty, and will require the patient labours of two or three more generations of Critics, to decide it so as to make MS. authority any thing tangible and satisfactory.] But (as I before observed) it cannot be safe, in such a case as this, to be guided solely by such principles. He must have paid very little attention to the various readings of the New Testament, who does not know what liberties the *librarii*, or rather *their employers and directors*, give themselves in the interchange of the words *Θεός*, *Κύριος*, and *Χριστός*; far more than can be accounted for by a consideration of the similarity of the *siglæ*, or abbreviations of those words. In such cases they were guided by certain *theological notions*, whether well or ill founded.

I shall conclude the present slight disquisition* by employing an

* To have done justice to so extensive a subject would have required the scope of a pamphlet; and indeed it is of so much importance that I cannot but hope it may be taken up by some who have the requisite learning, leisure, and opportunities for that purpose.

argument which, if even the case were doubtful, would, in the opinion of every considerate Theologian, decide it in favour of Θεοῦ. It is an argument which immediately occurred to myself, on seriously approaching the question, and which I afterwards found had also presented itself to Michaelis.

If Luke wrote Θεοῦ, we cannot easily account for the readings Κυρίου or Χριστοῦ: but if Κυρίου, what could possibly induce any one to change it to Θεοῦ, which, considering the words in immediate connection with it, ἡν—αἴμαρος, is an uncommon expression. Since, then, there has been wilful alteration, to whom are we to lay the charge of it? To the orthodox? Certainly not: for they could take no exception at it. To the heterodox? Yes, surely; since they (i. e. the Pelagians, Nestorians, Arians, and others) could not but see the inevitable conclusion to be drawn from it, in proof of the Divinity of the Lord Jesus; and they, therefore, may justly be suspected of having made the alteration, which, as the words are often interchanged, would seem a mild one. Nay the change may also be imputed to some who, without being decidedly heterodox, yet took up strange notions, and were apt to use unjustifiable means in the support of them; among whom may be reckoned Origen, Nestorius, and others, cited on this occasion by Wetstein. These, then, took an unreasonable exception at the coupling of the word Θεοῦ and αἴμαρος: and if the reading of nearly three-fifths of the MSS., τοῦ Κυρίου καὶ Θεοῦ, (of our Lord and God,) be not compounded of two readings, it may be attributed to these persons. We may (as I before observed) very well account for the reading τοῦ Κυρίου (namely, by supposing that the heterodox would cut out καὶ Θεοῦ), yet not for τοῦ Θεοῦ, since it would be far more daring to add than to diminish.

As, therefore, from Θεοῦ all the other readings are easily derivable, and since, on that hypothesis alone, can we account for the changes wilfully made, in the reading Θεοῦ I must finally acquiesce. Though if any, with Venema, Ernesti, Valckn., Wassenburg, Vater, and others, should, in deference to MS. authority, prefer to edit τοῦ Κυρίου καὶ Θεοῦ, of our Lord and God, I should not strongly object.

It may be urged, too, that the phrase being so agreeable to the *usus loquendi* of Scripture, and especially of St. Paul, [since we often have ἐκκλησία τοῦ Θεοῦ, but no where ἐκκλησία τοῦ Κυρίου, or Χριστοῦ, which last reading undoubtedly came from some Arians, of more zeal than knowledge, who thought they might as well "make surety more sure"], tends to confirm its genuineness. Griesbach, indeed, objects that Paul did not commit the discourse to paper, but Luke, who is accustomed to use ἐκκλησία without any adjunct. Did he then think that Luke fabricated the discourse, just as some historians have made speeches for generals, kings, &c.? It seems far more probable St. Paul did commit it to writing; and there is, I think, strong internal evidence that we have the discourse he delivered. St. Luke seems to have derived it from Paul himself, or some one to whom he had given a copy of it. There is, too, a striking resemblance between this and the exhortation of St. Peter,

1 Pet. 5, 2. ποιμάνετε τὸ ἐν ὑμῖν ποιμνιον τοῦ Θεοῦ, &c.: a metaphor very frequent in Scripture.

28. ἐν ᾧ ὑμᾶς τὸ Πνεῦμα τὸ ἅγιον ἔθετο ἐπισκόπους· “over whom the Holy Ghost hath made you overseers and curators.” Now whatever tends to the promotion of the Christian Religion, or the increase of the Church, is in the New Testament ascribed to God and the Spirit of God, or the Holy Spirit.

28. ἐπισκόπους is by some rendered *episcopos*, *bishops*. On this important term I can, for the present, only afford room for the valuable matter collected by Kuinoel.

Ἐπίσκοπος is a name generally applied to those who preside over any thing, or to whose care the administration of it is committed. So the Hebrews used מְשִׁיב for *ruler*, which is in Numb. 31, 14. and Judg. 9, 28. rendered ἐπίσκοπος. Hence the term was applied to those ecclesiastical rulers, whose duty it was to take care for each individual member, and provide for the welfare of the whole body. They are also called ποιμένες in Eph. 4, 11., a term figuratively denoting a *care-taker*, and one who provides for the safety of others; which involves an idea of *governing*, *ruling*. Thus ποιμαίνειν also denotes to *rule*. See the note on Matt. 2, 6. Joh. 10, 12. 1 Pet. 5, 2. Those, moreover, who in the Books of the New Testament are called ἐπίσκοποι and ποιμένες, are also called πρεσβύτεροι (*Presbyters*). Some indeed have fancied a discrimination between ἐπίσκοποι and πρεσβύτεροι in the primitive church: but the distinction is utterly unfounded. For those whom Paul here addresses by the name ἐπίσκοποι are just before (v. 17.) called πρεσβύτεροι. See Tit. 1, 5 & 7. There are also passages in the New Testament in which mention is made of Bishops and Deacons only, to the omission of Presbyters, who nevertheless could not have been passed by, if the office of Bishops had been then different from that of Presbyters. See Phil. 1, 1. 1 Tim. 3, 1—10. Indeed, there is not found in the New Testament any vestige of that material difference which, in a later age, subsisted between Bishops and Presbyters. The Christians in the age of the Apostles followed the model of the Jewish Church in sacred rites, and thus the ἐπίσκοποι or πρεσβύτεροι corresponded to the Archisynagogi of the Jews, who were also in like manner termed וְקִימָא πρεσβύτεροι, and whom Philo 1, 399. styles ἱεροφάντας. These וְקִימָא, or πρεσβύτεροι, of the Jews were also termed מְרֻסִּים *præfecti*, *præpositi*; (see Vitringa de Sym. Vet. p. 631.) so that they had the care, superintendence, and governance of whatever belonged to public worship.

These were persons skilled in the Mosaic Law. See Vitringa 638. and Selden de Sym. Vet. l. 1. c. 14. Thus also the Christian Bishops, or Presbyters, who succeeded to the place of these Archisynagogi and וְקִימָא, were set over each Christian society, in order to overlook and superintend the purity of morals and rectitude of doc-

trine of those committed to their charge, so as to prevent any injury arising to Christianity from failure in the one, or error in the other. Now this is plain from abundance of passages in the New Testament. For those who in the 17th verse of this chapter are called *πρεσβύτεροι*, are at ver. 28. exhorted *ποιμαίνειν τὴν ἐκκλησίαν, προσέχειν τῷ ποιμνίῳ*. And in 1 Tim. 5, 11. there is mention made of *προσφύτοις πρεσβύτεροι* and *ἐπίσκοποι*. Paul, in his first Epistle to Timothy, (5, 11.) directs him *ἐπιμελεῖσθαι τῆς ἐκκλησίας τοῦ Θεοῦ*. See also 1 Pet. 5, 1 & 2. At Hebr. 13, 7. and 7, 24. they are said to be *ἡγούμενοι*.

Now, as far as respects the departments of the office of Presbyters, it has been a question agitated among learned men, whether or no the Presbyters, or Bishops, were appointed to teach the precepts of the Christian religion? Many have maintained that the whole of the episcopal office consisted in the regulation of the sacred worship of the Christians, by taking care that all things in the Church were done rightly and suitably to common usage; and admonishing, re-proving, and subjecting to ecclesiastical censures those who acted contrary: and that these Presbyters, or Bishops, taught, if they were able and willing, but were not chosen and appointed for the *purpose of teaching* the truths of Christianity. This opinion has been defended, besides others, by Dodwell, in his 6th Dissert. ad Cyprianum de Presbyteris Doctoribus, § 1. seqq. (who maintains that there was a distinction between *teaching* and *ruling* Presbyters), as also by Vitranga de Syn. Vet. p. 493. who thinks that, owing to the lowly condition of the primitive church, and contrary to the intentions of the Apostles, not *all* the persons elected as Presbyters by the Christian congregations were qualified to *teach*. The same opinion has also been maintained by J. H. Boehmer, in his Diss. Jur. Eccl. Diss. 7. and in his Obs. ad Petri de Marci Dissertationes de Concordiâ Sacerdotii et Imperii Ob. 5. ad l. 1. c. 2. § 5., Michaelis, in his Remarks on the Galatians, and on 1 Tim. 3, 1. 5, 17., and Farbigier, in a Diss. de Muneribus Eccl. Ætate Apostolorum. The contrary opinion, however, namely, that Presbyters in the age of the Apostles were appointed to *teach the people*, as well as to *govern the church*, and were, from the very institutes of the Apostles, with reference to the nature of the office, confined to teaching, has, after Danov. in a Diss. de Episcopis Tempore Apost. p. 43. seqq.) recently found a learned and zealous defender in Gabler, Diss. de Episcopis primæ Ecclesiæ Christianæ eorumque Origine, Jenæ 1805. Indeed, it may, from various passages of the New Testament, be proved that Presbyters were also appointed to *teach*; for in the Epistle to Timothy and Titus Paul especially urges *this*, that those only should be chosen Presbyters in the Churches, who, besides the other virtues there mentioned, were not deficient in the faculty of teaching those committed to their care, and in refuting adversaries. Thus in Tit. 1, 9. the Apostle requires of him who should be admitted to the office of a Bishop or Presbyter, that he be *δυνατός παρακαλεῖν ἐν τῇ διδασκαλίᾳ τῇ ὑγιαίνουσῃ, καὶ τοὺς ἀντιλέγοντας ἐλέγχειν*. And in 1 Tim. 3, 2. he says that a Bishop ought to be *διδασκτικός*, i. e. qualified to instruct others. Moreover, in 1 Cor. 12, 25 & 29. where there are

enumerated the ecclesiastical offices, the ἐπίσκοποι or πρεσβύτεροι are omitted, (though the Apostle could not mean to do so,) and in their place are mentioned διδάσκαλοι. Therefore (as Gabler rightly observes) the Bishops or Presbyters were the *ordinary* teachers of the primitive church, just as the Apostles and Prophets mentioned *before* them, held the rank of *extraordinary* teachers. Also in Ephes. 4, 11. mention is made of ποιμένες (i. e. Presbyters or Bishops) καὶ διδάσκαλοι, i. e. Presbyters who were also teachers. That by the ποιμένες and διδάσκαλοι the same are meant, is plain from the particle καὶ. For surely, if the ποιμένες had been persons different to the διδάσκαλοι, the Apostle would have written τοὺς δὲ ποιμένας, τοὺς δὲ διδασκάλους: since by this mode of constructing the sentence he has distinguished the rest of the ministers of doctrine and of the church. In 1 Thess. 5, 12. are conjoined προιστάμενοι (*præfecti*, Bishops,) and νουθετοῦντες, *exhorters, teachers*; and they are pronounced to be the same. It must be observed, too, that the terms προιστάμενοι and νουθετοῦντες are meant to explain the general one κοινῶντες. (See Koppe.) And so Hebr. 13, 7. where we read: μνημονεύετε τῶν ἡγουμένων ὑμῶν, οἵτινες ἐλάλησαν ὑμῖν τὸν λόγον τοῦ Θεοῦ. But the ἡγουμένοι are the προιστάμενοι in 1 Thess. above cited. At Jerusalem also, as appears from Acts 11, 30. and 15, 2. there were Presbyters. But (as has been well remarked by Gabler) the presence of the Apostles, inasmuch as they were not confined to the church at Jerusalem, could not supersede the necessity of Presbyters filling the office of *ordinary* teachers and rulers of the Church. For to the Christian congregation at Jerusalem the instruction of the *Apostles* would surely not be sufficient, since they travelled up and down, and were occupied with innumerable other labours and avocations. Therefore, the instruction to be derived from the ordinary teachers of the church (i. e. the Presbyters) could by no means be dispensed with. Finally, at 1 Tim. 5, 17. we read that whosoever rightly discharge the office of Presbyter, to them is due a liberal stipend or reward, especially if they not *merely* teach but perform the office zealously and laboriously, i. e. be κοινῶντες ἐν λόγῳ καὶ διδασκαλίᾳ. For προῖστασθαι pertains to all the parts of the office, even to the being διδακτικός. Compare 1 Tim. 3, 2., and see Gabler, p. 29. seqq. Therefore when ποιμαίνειν is used of the governors of the churches, it is to be referred both to the doctrine and discipline of the church. Compare 1 Tim. 3, 2. and *infr.* v. 30 & 31. (Kuin.)

28. ποιμαίνειν τὴν ἐκκλησίαν. In this figurative sense the term occurs in Pind. Olymp. 11, 8. τὰ (hæc) μὲν ἀμετέρα γλῶσσα ποιμαίνειν ἐθέλει.

28. ἣν περιεποιήσατο διὰ τοῦ ἰδίου αἵματος, “purchased, acquired, by his own blood.” Doddridge in his paraphrase adds, “graciously becoming incarnate for its salvation, and submitting to the severest sufferings and death, in that human nature which for

this purpose he united to the divine." It is well remarked by Grotius: "Justissimus modus acqui-
rendi." By this the Apostle meant to suggest the obligation under which we lie, to acknowledge Jesus as Lord, and render unto him due honour and obedience. Thus in 1 Pet. 2, 9. Christians are said to be λαὸς εἰς περιποιήσιν and in Tit. 2, 14. λαὸς περιούσιος. And the Jewish people is, in Exod. 19, 5. Deut. 7, 6. and elsewhere, called ΠΛΗΘΟΣ ΟΥ. The student will observe the middle form in περιποιεῖσθαι, "to acquire any thing *for one's own use*." (See Dresig de V. A. p. 378. and Wets. on this passage, who illustrates the term.) It was often used of gaining a town by capture, or, what is to our present purpose, acquiring the right to any one's services as a slave, by sparing his life, or otherwise preserving his life in war (whence the origin of *servus, a slave*). So Herodot. 1, 110. ἥν μὴ ἀπεκτείνης αὐτὸν, ἀλλὰ τέφρῳ τρόπῳ περιποίη. Wetstein refers to Gen. 12, 12. and Ex. 1, 16. 32, 14.; and also cites Appian. p. 397. τὰ ὑποζύγια κατέκοπτε, τοὺς ἵππους μόνους περιποιούμενος. In the *active* it often signifies to *save, preserve*, as in Thucyd. 2, 25. 3, 102. 6, 104.

28. διὰ τοῦ ἰδίου αἵματος. Wetstein compares Dionys. Hal. Ant. 4, 11. οἱ δὲ κατανοσφιζόμενοι τὰ δημόσια, κατέχοντες, καὶ ἡ ὑμεῖς δι' αἵματος ἐκτήσασθε γῆν and refers to Heb. 9, 12 & 15. It is observed by Dr. Henley (ap. Bowyer), that an expression, explanatory of αἵματος, occurs in Tibull. l. 1. 1. p. 72. "Te semper, natamque tuam te propter, amabo, quicquid agit, sanguis est tamen illa tuus;" and one still more analogous in the Alexander of Lucian. ed. Reitz. t. 2. p. 225. Εἰμὶ Γλύκων, τρίτον αἷμα Διὸς, φάος ἀνθρώποισι.

I am surprised that so many recent Commentators should have preferred the reading αἵματος τοῦ ἰδίου, which Griesbach has edited from some dozen MSS. It is indeed a more elegant way of placing the words,* but on that very account it is the less ge-

* And therefore it was undoubtedly adopted by the corrector of
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nuine. At all events the expression cannot have the sense assigned to it by the Armenian and Slavonic Versions, Beausobre, Limborch, Doederlein, and some others, who take *ιδίου* for *ιδίου υιοῦ*, since there is no example in the New Testament of this absolute and elliptical use of *ιδιος*.

29. The Apostle now proceeds to subjoin a *reason* for this precept, derived from the danger which hung over the Church. *Ἐγὼ γὰρ οἶδα τοῦτο—ποιμνίου*, “for this I know, that after my departure ravenous wolves will come upon you, and attack you. These will by no means spare the flock.” (Kuin.) *Ἀφίξις*, in the Greek writers, almost always signifies *approach to*, very rarely, as here, *departure*. Wetstein has however collected examples from Herodot. 5, 49. 9, 17 & 76., Plato Epist., Herodian. 1. 3. init., Dionys. Hal., Joseph., and Demosthenes; and he refers to Macc. 7, 18.

In *μὴ φειδόμενοι τ. π.* there seems an elegant *Meiosis*, “not sparing, but *destroying* the flock.” So Porphyry de Abstin. 1, 4. (cited by Wets.) *γίγνεται γὰρ ἡ τὸ ἀδικεῖν ἀναγκαῖον ἡμῖν, ἀφειδοῦσιν αὐτῶν*. I add Thucyd. 1, 334. 3. edit. Bayer. *αἰσχύνῃ γὰρ ἡφείδουν σφῶν αὐτῶν* and elsewhere in that writer.

In the use of the term *βαρεῖς* there seems rather a reference to the *thing* couched under the figure: for I know no example of *βαρύς* in the sense of *savage*, *fierce*.* It signifies *oppressive*, *burthensome*. In order, however, to fix the true sense, it will be necessary to settle another point not so easy of determination, namely, *who* are meant by the *wolves*. Grotius thinks that the Apostle hints at the persecution under Nero: and he refers to Apoc. 2, 2. Hammond and Piscator, however, more rightly refer the term to *false teachers*. The term *λύκος* (as Kuinoel observes) is, both in the sacred and profane writers,

the Cod. Cant.; as also, perhaps, by the writers of the other MSS., for the same reason.

* Though there seems some approach to it in Theogn. Sent. 98. *βαρύς ὄργην*.

frequently used in a figurative sense; as in Artemid. Oner. 2, 11. (speaking of ferocious and crafty enemies), *λύκος—σημαίνει—καὶ ἐχθρὸν δὲ βαίον τινα, καὶ ἀεπακτικόν καὶ πανούργον*. See Alberti on this passage. Pricæus also cites Julian. Or. 3. *Ἀρπακτῆρες καὶ λυμεῶνες τοῦ ποιμνίου καὶ κυνῶν οἱ φαυλότατοι, τῆς αὐτῶν φύσεως καὶ τροφῆς ἐπιλαθόμενοι, καὶ ἀντὶ σωτήρων καὶ προαγαπιστῶν, δηλῆμονες*. Autor. 4. ad Herennium: *Cum canes fungantur officiis luporum, quoniam præsidio pecuaria credemus?* I add Themist. Or. 8. *οὐκοῦν οὐδὲ τὸν ποιμαίνειν παρὰ σοῦ ταχθέντα, εἰ λύκος ἀντὶ ποιμένος ὀφθεῖη, κερδαίνειν τὸν προσήκουσαν δίκην ἑᾶς*. Thus in Matt. 10, 16. the Jews bearing hostility to Christianity, and ready to plot the destruction of its teachers, are compared with *wolves*; as are the *false teachers* in Matt. 7, 15. Such, then, are here hinted at, and who, the Apostle predicts, would bring destruction to the Christian congregation, just as ravenous wolves do to the flock which they attack. And that false teachers *are* here meant, is plain from the further designation of them at ver. 30. *ἄνδρες λαλοῦντες διεστραμμένα*.* To these adversaries of the Christians the Presbyters could make little effectual opposition; nor could their vigilance sufficiently avail to keep them off, or frustrate their endeavours. But they *could* vigilantly and strenuously exert themselves to keep off *false teachers* from the congregation, by resolutely opposing themselves to prevailing errors, and contrasting them with the representations of genuine truth. (Kuin.)

Wetstein appositely cites Dio Cass. p. 389. *ἐπὶ γὰρ*

* Doddridge thinks that by the *λύκοι βαρεῖς* Paul means judaizing false apostles, who, though they had before this time done a great deal of mischief at Corinth and elsewhere, had not yet got any footing at Ephesus; and by the *ἄνδρες λαλοῦντε διεστραμμένα*, such as Phygellus and Hermogenes, and some others who revived the exploded and condemned doctrines of Hymenes and Alexander (2 Tim. 1, 15. and 2, 17 & 18. compared with 1 Tim. 1, 20.); as also those that afterwards introduced the Nicolaitan principles and practices.

τὰς ἀγγέλας ὑμῶν φύλακας, οὐ κύνas, οὐδὲ νομέας, ἀλλὰ λύκους πέμπετε.

30. καὶ ἐξ ὑμῶν αὐτῶν, &c., "nay, even of yourselves your own congregations will arise," &c. Διεστραμμένα. Διεστραμμένος denotes σκολιός, *crooked* (Acts 13, 10.), *perverse*, and also *erroneous in doctrine*; a metaphor taken from winding paths [or rather, from crooked limbs. Edit.]. So 13, 10. διαστρέφω τὰς ἰδοὺς Κυρίου τὰς εὐθείας. Thus, too, in Arrian. Epict. 1, 29. δόγματα ὀρθὰ are opposed to διεστραμμένα καὶ στρέβλα. And so Plutarch. de Malign. Herod. 868. διαστρέφειν τὴν ἀλήθειαν. (Kypke.)

30. τοῦ ἀποσπᾶν τοὺς μαθητὰς. Subaud ἔνεκα. Ἀποσπᾶν properly signifies to tear away by force; as in Thucyd. 3, 81. ἀπεσπῶντο ἀπὸ τῶν ἱερῶν.* Sometimes, however, it signifies, as here, to separate one from another, alienate him by persuasion and blandishments; and especially to detach pupils from their masters. Of this sense the aptest examples yet produced are those cited by Elsner from Ælian. V. H. 13, 32. where a courtesan thus archly addresses a philosopher: ἐγὼ κρείττων εἰμι σου· σὺ μὲν γὰρ οὐδένα τῶν ἐμῶν δύνῃ ἀποσπᾶσαι, ἐγὼ δὲ ἐὰν βούλωμαι τοὺς σοὺς πάντας. Lucian. Sympos. p. 861. καὶ γὰρ εἰ Δίφιλος ἄξιός δύο ἤδη μαθητὰς μου ἀποσπάσας.

30. ὀπίσω αὐτῶν. A phrase, Grotius observes, appropriate to discipleship. See the note on Matth. 4, 19.

31. διδὲ γρηγορεῖτε, "wherefore be vigilant, lest your people be alienated from true doctrine; and thus the fruit of my labour be lost." See Apoc. 2, 6. On the true sense of γρηγορέω see the note on Matt. 24, 42.

31. τριετίαν — οὐκ ἐπαυσάμην μετὰ δακρύων νοθευτῶν, *for three years, &c.* And yet, at 19, 10., Paul is said to have taught them in the School of Tyrannus

* Schleusner, too, cites Herodi. 5, 6, 8. where, however, the term has a *moral* sense (as also in Joseph. Ant. 13, 8. cited by Kypke); and Thucyd. 7, 80; but there it means, "separated from, apart from."

for *two* years. But, in fact, there is no discrepancy. Luke *there* only speaks of the time he taught in the School of Tyrannus; *here* of the *whole time* spent by Paul at Ephesus. To the two years would therefore be added the three months during which he taught in the Synagogue (see 19, 8.); as also the time he taught at Ephesus, when he first went thither with Aquilla and Priscilla. See 17, 18. (Witsius, Wolf, & Kuin.)

Heinrichs and Kuinoel think that as a great part of the third year may be accounted for, the expression is not to be scanned with mathematical precision, but that we may suppose the Apostle uses a round number. This may, indeed, be admitted; but considering how little exact information we have of the circumstances of the Apostle's stay, I think it probable that he did really spend nearly three years in or *about* Ephesus.

31. μετὰ δακρύων νοουθετῶν, 'most affectionately and earnestly exhorting each one of you * to walk worthy of your calling, and adorn the doctrine of God our Saviour in all things.' By the *νύκτα καὶ ἡμέραν* is meant *assiduously*, at all fit times and seasons for others, in season and out of season for themselves. See Luke 2, 37. 1 Thess. 2, 9. 3, 10. And so Artemid. 2, 70. p. 258. sub fin. αἱ δὲ καὶ νυκτὸς καὶ μεθ' ἡμέραν πρὸς ὀνειροκρασίαν εἶναι. Doddridge, with less than his usual judgment, conceives that this refers to *night meetings*, which, he thinks, might be best adapted to those engaged in day labour, like most of Paul's congregation, and even the Apostle

* So Chrysostom 855, 33. "Ὁρα πόσαι ὑπερβολαί· μετὰ δακρύων, καὶ νύκτα καὶ ἡμέραν, καὶ ἓνα ἕκαστον· οὐ γὰρ, εἰ πολλοὺς εἶδε, τότε ἐφείδετο· ἀλλ' ἥδει καὶ ὑπὸ μίας ψυχῆς πάντα ποιεῖν· οὕτω γοῦν αὐτοῖς καὶ συνεκρότησεν· ὁ δὲ λέγει τοῦτο ἐστίν· ἀρχεῖ τὰ παρ' ἐμοῦ· τριετίαν ἐμείνα, ἱκανῶς ἐστερεώθησαν, ἱκανῶς ἐρρίζωθησαν· μετὰ δακρύων, φησὶν· ὁρᾷς ὅτι τὰ δάκρυα διὰ τοῦτο; ταῦτα ποιῶμεν καὶ ἡμεῖς· οὐκ ἀλγεῖ ὁ κακὸς, ἀλγησὸν σὺν ἴσως ἀλγήσει κἀκείνος· καθάπερ θταν ἴδῃ ὁ κάμνων τὸν ἱατρὸν λαμβάνοντα σιτίου, καὶ αὐτὸς προτρέπεται· οὕτω δὴ καὶ ἐνταῦθα ἔσται· ἂν ἴδῃ σε ὀδυρόμενον, μαλαχθήσεται, χρηστὸς ἀνὴρ καὶ πρῶτος γενήσεται.

himself. But it is not likely that the Apostle would, for any such convenience (a convenience, indeed, rather fancied than real), adopt a practice against which so many objections on the score of moral propriety might justly be urged. I merely mention this lest the present passage might, by such high authority, be wrested to countenance a practice which at the present day may be considered as productive of no little evil. I need scarcely remind my brethren in the ministry into what numerous errors, both in doctrine and discipline, do Christian teachers run, by not enough attending to the real sense of idiomatical expressions.

32. καὶ τανῦν — τῆς χάριτος αὐτοῦ, “and now, brethren, I commend you to,” &c. Παρατίθεναι signifies to commit to any one’s charge, care, protection, &c. Wets. aptly cites Joseph. Ant. 4, 8, 2. ἀπειμι δ’ αὐτοὺς χαίρων ἐπὶ τοῖς ὑμετέροις ἀγαθοῖς, παρατιθέμενος ὑμᾶς νόμῳ τε σωφροσύνης, καὶ κόσμῳ τῆς πολιτείας, καὶ ταῖς τῶν στρατηγῶν ἀρεταῖς.

32. καὶ τῷ λόγῳ τῆς χάριτος αὐτοῦ. It is not easy to exactly determine the sense of these words; especially as they may be interpreted in two or three ways. The question hinges on the force to be ascribed to λόγῳ. Gomarius, Witsius, and Markius explain it of the Logos, of which we read in St. John’s gospel. But this interpretation is far-fetched and unauthorized. Chrysostom, à Lapide, Menochius, and others, would take λόγος χάριτος for a Hebraism equivalent to the grace itself. And so Grotius, who also supposes an hendiadis; thus referring δυναμένῳ to Θεῷ. And this method is adopted by Rosenmuller, Beza, Pricæus, and Doddridge, who refer the δυναμένῳ to Θεῷ: and the Vulg. Translator, Bengel, and Heumann take the words for an epexegesis.

Many Commentators, however, for the last century, unite in regarding τῷ λόγῳ as a periphrasis of the Gospel and its doctrines. So the authors of our English version, Piscator, Wolf, Heinrichs, and Kui-

noel. This mode of interpretation is supported, too, by the Syr. and Arab. Many have, indeed, stumbled at the expression λόγῳ, &c.; as referred to δυνάμει κληρονομίαν δοῦναι. But there was no occasion for *this*, since (though it seems to have struck *none* of the Commentators) there is a dilogia in λόγῳ, of which one of the two senses regards its doctrine, 'it can edify men, and increase their spiritual knowledge, faith, and piety.' Thus in 2 Tim. 3, 13. the Scriptures are said to be "able to make men wise unto salvation." Here, it must be observed, there is an architectural metaphor.* See Ephes. 2, 20. 1 Cor. 3, 10. The other regards the promises of the Gospel, which, as St. Paul says (1 Tim. 4, 8.), hath the promise of the life that now is, and of that which is to come.

32. Κληρονομίαν, like the Heb. יְרֵכָה in the Old Testament, often designates the inheritance which fell to every Jew; and, from the certainty with which that

* The same metaphor may be observed in the Latin *ædifico*. So Cic. Epist. Fam. L. 9. Ep. 2. *Ædificare rempublicam*, i. e. *constituere*. And Eutrop. L. 8, 4. *Orbem terrarum ædificans*. And there is a similar one, too, in our words *instruction* and *instruct*, from the Latin *instruo*, examples of which in the sense of *doceo* are by no means rare. Yet I have never seen *one brought forward* that points exactly at the *metaphor*. The following passage from Vellius Paterculus will, I think, be found very apposite. "Præsentī invidiā, præteritā veneratione prosequimur. Et his nos obriui, illis instrui credimus."

I am surprised that Griesbach should have put the reading *οικοδομῆσαι* on nearly the same footing with the textual one. It is plainly a *παρὰ διορθώσις* of the corrector of the Cod. Cant. and others; since *οικοδομῆσαι* is, in the *present sense*, required by the usage of the Classical writers, who only employ *ἐποικοδομεῖν* in the sense of *rebuild*, or *repair*. But *ἐποικοδομῆσαι* here seems to refer to the *gradual ædification* of the Gospel, as buildings are gradually raised in their courses under the hands of the builder. This use of the word is therefore Hellenistical. Schleusner, indeed, pretends to give examples of this signification from the Classical writers and the Sept.; but not one of them is apposite. In the passage of Numb. 33, 38. *ἐποικ.* is not the textual reading, but only that of one edition, namely the Aldine, and, at all events, cannot be received. It is evidently a blunder of the scribe, and arose from *ἐπὶ νόμασαν* just before.

was secured to the heirs and occupiers, it became an image not only of undisturbed possession, but of certain acquirement ; and is, in the New Testament, especially applied to the rewards reserved in another world for the righteous. See Acts 26, 18. Gal. 3, 18. Eph. 1, 11, 14 & 18. 5, 5. Col. 1, 12. 3, 24. Heb. 9, 15. 1 Pet. 1, 4.

32. ἐν τοῖς ἡγιασμένοις πᾶσιν, “ among all who are consecrated to, devoted to, his service (and thereby ‘meet to be partakers of the inheritance of the saints in light’).” Almost all the modern Commentators and Lexicographers unite in assigning to ἡγιασμένοις simply the sense of *Christians*, both here and in 26, 18. Heb. 10, 14. But by this mode of interpretation much of the emphasis of the word seems to evaporate. For *this* cannot be applicable to all *Christians*, i. e. all who have been admitted into the Church of Christ by baptism. I would apply the same remark to οἱ ἅγιοι, which does not (as they tell us) mean simply *Christians*, but those who live worthy of their high calling, and are really *devoted* to the service of God. Kuinoel here takes ἐν for σὺν : but *inter* seems a more exact representation of its sense.

33. ἀργυρίου ἢ χρυσοῦ ἢ ἱματισμοῦ οὐδενὸς ἐπεθύμησα. The transition is somewhat abrupt, and the connexion not very easily traced. Hence Commentators vary. (See Hammond, Whitby, Dodd., and Kuinoel.) It may, I think, be thus laid down. “ And these my exhortations ought to have so much the greater weight with you, since my motives cannot be suspected ; not having, as you know, directed my ministry to any private or interested views whatever.” In ἐπεθύμησα, &c. there appears to be a meiosis ; q. d. “ I have not even *coveted*, much less got into my possession,” &c. Vatab. aptly compares the words of Moses, in Numb. 16, 15. “ I have not taken one ass from them, neither have I hurt one of them.”

By ἱματισμὸς are denoted those costly and splendid garments, which were usually, by the Hebrews,

reckoned as part of any one's wealth, (see the note on Matt. 6, 19.), and for the manufacture of which Ephesus was especially famous;* and which, therefore, Paul seems to have had in view. Now some of these, if not money, it might have been supposed he would have accepted as presents from the converts. But this, it seems, was not the case. Præcæus here cites several passages, the most apposite of which is Cic. ad Q. Fratrem, Præclarum est summo cum imperio fuisse in Asiâ triennium, sic ut nulum te signum, nulla pictura, nullum vas, nulla vestis, nullum mancipium, nulla forma cujusquam, nulla conditio pecuniæ, &c. ab summâ integritate continentique deduxerit.

34. αὐτὶ δὲ γινώσκετε. Griesbach has acted injudiciously in throwing out the δὲ, on the authority of some few ancient MSS. To it appears a mere correction: and my suspicion is confirmed by its being found in the Cod. Cant. The δὲ has here an adversative force, like the Latin *imo vero*, *nay*. (See Schl. Lex.) This is (I grant) not a very Classical use, and for that reason the word was thrown out by some correctors. But, to turn to the consideration of the passage itself, and the sentiment inculcated, I question whether in the whole range of ancient oratory there is to be found a sentence of more δεινότης,

* This is admirably proved and illustrated by the following passage of Athen. 525 c. (cited by Wetz.) περὶ αὐτῶν δὲ τῶν Ἐφεσίων Δημόκριτος Ἐφέσιος ἐν τῇ προτέρῳ περὶ τοῦ ἐν Ἐφέσῳ ναοῦ διηγουμένος περὶ τῆς χλιδῆς αὐτῶν, καὶ ὧν ἐφόρουν βαπτῶν ἱματίων γράφει καὶ τάδε· Τὰ δὲ τῶν Ἰώνων ἰοβαφῇ καὶ πορφυρᾷ καὶ κόκκινα ῥομβοῖς ὑφαντὰ—καὶ Σαράπεις μήλινοι καὶ πορφυροὶ καὶ λευκοί, οἱ δὲ ἀλουργεῖς καὶ καλασίρεις Κορινθιουργεῖς, εἰσι δὲ αἱ μὲν πορφυραὶ τούτων, αἱ δὲ ἰοβαφεῖς, αἱ δὲ ὑάκινθοι· λαβοὶ δ' ἂν τις καὶ φλόγινας καὶ θαλασσοειδεῖς· ὑπάρχουσι δὲ καὶ Περσικαὶ καλασίρεις, αἵπερ εἰσι κάλλισται πασῶν. Ἴδοι δ' ἂν τις, φησί, καὶ τὰς κλυομένας Ἀκταίας, ὅπερ ἐστὶ καὶ πολυτελέστατον ἐν τοῖς Περσικοῖς περιβλήμασι· ἐστὶ δὲ τοῦτο σπαθητὸν, ἰσχύος καὶ κουφότητος χάριν· καταπέπλασται δὲ χρυσαῖοις κέγχροις, οἱ δὲ κέγχροι νήματι πορφυρῷ πάντες εἰς τὴν εἰσω μοῖραν ἄμματα· ἔχουσιν ἀνὰ μέσον. Τούτοις πᾶσι χρῆσθαι φησὶν τοὺς Ἐφεσίους, ἐπιδόντας εἰς τρυφήν.

and in which energy and pathos are more happily combined.

34. Αἱ χεῖρες αὐταί. Spoken δεικτικῶς, holding out his hands. So 26, 29. παρεκτός τῶν δεσμῶν τούτων. Several similar passages are adduced by Pricæus and Wets., of which the most apposite are the following. Philo p. 241, 45. αἱ χεῖρες αὐταί οὔτε δῶρον ἐπὶ ἀδικοῖς ἔλαβον, οὐδ' αἵματος ἀθώου προσήψαντο — οὐ βίαν εἰργάσαντο, οὐκ ἄλλο τὸ παράπαν οὐδὲν τῶν κατηγορίαν ἢ ψόγον ἐχόντων ὑπὲρ ἔτεσαν. Curt. 4, 1. (speaking of Abdolonymus, king of the Sidonians.) Libet scire, inopiam quâ patientiâ tuleris? Tum ille — hæ manus suffecere desiderio meo, nihil habenti nihil defuit. Quintilian D. 4. Ut hæ laudatæ manus nec ad quotidiana vitæ ministeria sufficient. Pricæus quotes from Apulej. several passages which have *meis istis manibus*, and one from Philostrat. (speaking of Palamedes.) εἰπόντος πότε πρὸς αὐτὸν Ἀχιλλέως, Ἀγροϊκότερος τοῖς πολλοῖς φαίνει ὅτι τὸν θεράποντα μὴ κέκτησαι. Τί οὖν ταῦτα, ἔφη, ὦ Ἀχιλλεῦ; τῷ χεῖρε ἄμφω προτείναναι. It is strange that so learned a man, and one so well read in Philostratus, should have missed a passage much more apposite, nay, which that elegant Sophist has undoubtedly *imitated* from this of St. Paul, namely, in Vit. Ap. 2, 26. fin. πολλὰ δὲ μοι καὶ ἀπὸ δένδρων φύεται ὧν γεωργὸς αἰδεῖ αἱ χεῖρες. I have often before indicated such imitations, and have more than once pointed out the motive from which they were introduced.

I cannot but notice the impertinent additions of the corrector in the Cod. Cant., μου and πᾶσι, with which we may very well dispense.

Of *υπερετείν* in the sense of *inservio*, *supply*, many examples are produced by the Commentators, which may be seen in Pricæus, Wets., and Schl. Lex. in v. The most apposite one is from Xen. Mem. 2, 4, 7. ἃ δὲ αἱ τε χεῖρες ἐκάστω ὑπηρετοῦσι, καὶ ὀφθαλμοὶ προορώσι. See also Acts 24, 23. So διηκόνουν in Luke 8, 4. Diodor. Sic. 1, 218. has, ταῖς ἰδίαις χρείας χορηγοῦσιν.

34. Τοῖς οὖσι μετ' ἐμοῦ. A concise and popular form, equivalent to καὶ τοῖς τῶν ὄντων μετ' ἐμοῦ, *my companions*.

35. πάντα ὑπέδεικα ὑμῖν. Subaud κατὰ. "I have *completely* given you an example." There is a similar passage in Joh. 13, 15. ὑπόδειγμα ὑμῖν ἔδωκα. I am surprised that Beza and Markland should join πάντα with ὑπηρέτησαν. Dr. Owen, with more than his usual judgment, observes, that to make the application close and pertinent, the word πάντα must be taken here in the sense of πάντως, *omnino*. "By labouring thus myself, *I have particularly* shewed you, *that so labouring, ye ought,*" &c. And he compares Xenophon Cyr. L. 1. p. 24. *Hutch.* ὅτι σύνοιδα ἐμαυτῷ πάντα ἐψευσαμένους αὐτὸν, pudet me mihi met esse conscium, illum a me omnino deceptum esse.

35. δεῖ ἀντιλαμβάνεσθαι τῶν ἀσθενούντων. Ἀντιλαμβάνεσθαι properly signifies to take any one hold by the arm, and thus support and be a stay to him; but it is often used figuratively of assistance given to the poor, sick, and destitute. So Sir. 29, 12. ἀντιλαβοῦ πένητος. See the note on Luke 1, 54.

By ἀσθενούντων some Commentators, as Beza, Schmid, Limborch, and Bengel, understand "weak brethren," who might be easily offended. See Rom. 14, 1. Others, as Morus and Rosenmuller, unite with the preceding words "help the poor." But by ἀσθενούντες are meant the poor and destitute, who could not, by labour (κοπιῶντες), obtain the necessities of life.* And this explanation is confirmed by the saying of Christ, immediately afterwards recorded. (Kuin.)

* Examples of this sense of ἀσθενεῖν are produced by Wets. from Demosth. Mid. τοῖς πενεστάτοις καὶ ἀσθενεστάτοις. Herodot. 8, 51. Eurip. ap. Stob. 145. ὃ τε γὰρ ἀσθενέστερος ὁ πλούσιός τε τὴν δίκην ἴσῃν ἔχει. Dionys. Hal. 8. οὔτε οἱ πλούσιοι βιασάμενοι τοὺς ἀσθενεστέρους. Schleusner cites Aristoph. Pac. 668. γιγνώσκοντες ὃ τοὺς πένητας ἀσθενούντας; where the Scholiast explains, ἀσθενούντας by ἐν ἐνδείᾳ ὄντας. Dr. Maltby, Sermon. vol. 2. 552. also adopts this sense; and cites Ps. 55, 37.

35. μακάριον — λαμβάνειν, “magis juvat,” &c. This sentence is no where recorded in the gospels (at least not in these very words). Hence many have thought the saying not Christ's, but Paul's, and have supposed that he ascribed it to Christ, only because the sentiment is founded upon what is, in various places of the Gospels, recorded as having been said by Christ on this subject. And they vainly endeavour to establish this by pressing on the sense of τῶν λόγων, which they think, on any other interpretation, would require τοῦ λόγου. But Chrysostom, Theophylact, and many MSS. have τοῦ λόγου,* which is, however, a mere gloss; yet shows the way in which the Glossographers understood the words. Paul, then, here mentions a dictum, ἄγραφον, or unrecorded saying of Christ. And many such, which were used by the primitive Christians, are recorded in the books of the Fathers: on which interesting subject see Fabr. Cod. Apoc. N. T. 1, 321. and especially Koerner de sermonibus Christi ἀγραφοῖν, Lips. 1776.† (Kuin.) Of these Bulkley cites one from the Epist. of Barnabas ap. Lardner, Credib. P. 2. vol. 1. p. 47. “Sicut dicit filius Dei, resistamus omni iniquitati, et odio habeamus eam.”

Sentiments very similar to this are adduced by the Philological Commentators, as Pricæus, Wolf, Grot., Wetstein, and Heumann.‡

* A more elegant reading, indeed; but the common one is the more genuine, as being in the popular style.

† See also Dr. Maltby's Serm. vol. 2. p. 553.

‡ Ex. gr. Plut. 2, 778 c. ἐπίκουρος—τοῦ εὖ πάσχειν τὸ εὖ ποιεῖν οὐ μόνον κάλλιον, ἀλλὰ καὶ ἥδιον εἶναι φασίν. And Apophth. p. 173 D. Ἀργαζέροξ—ἔλεγεν, ὅτι τὸ προσθεῖναι τοῦ ἀφελεῖν βασιλικώτερόν ἐστι. Thucyd. 2, 97. κατεστήσαντο τὸνναντιὸν τῆς Περσῶν βασιλείας νόμον, ὅντα μὲν καὶ τοῖς ἄλλοις θραξί, λαμβάνειν μᾶλλον, ἢ διδόναι. Themist. p. 203 c. ὅσῳ καὶ τὸ διδόναι τὰ μέγιστα τοῦ λαμβανεῖν μακαριώτερον. Aristot. Nic. 4, 1. μᾶλλον ἐστὶν τοῦ ἐλευθερίου τὸ διδόναι, οἷς δεῖ, ἢ λαμβάνειν, ὅθεν δεῖ, καὶ μὴ λαμβάνειν, ὅθεν οὐ δεῖ: τῆς ἀρετῆς γὰρ μᾶλλον τὸ εὖ ποιεῖν, ἢ τὸ εὖ πάσχειν, ἢ τὰ αἰσχροὰ μὴ πράττειν· οὐκ ἄδηλον δ', ὅτι τῇ μὲν δόσει ἑπεται τὸ εὖ ποιεῖν, καὶ τὸ καλὰ πράττειν· τῇ δὲ λήψει τὸ εὖ πάσχειν, ἢ μὴ αἰσχροποιεῖν, καὶ ἡ κᾶρις τῷ διδόντι καὶ ὁ ἔπαινος δὲ μᾶλλον —

37. ἐπιπεσόντες ἐπὶ τὸν τράχηλον. This is, according to an Oriental custom, (see Genes. 33, 4. 45, 14. 46, 29.), and one still retained in the East; where (as Harmer observes) relations and friends, on meeting or parting, embrace each other, and kiss each other's hands, face, or shoulder. With the Greeks and Romans it was not unusual to kiss the *head*. So Heliodor. 3, 17. (cited by Wets.) ἐφίλει πολλὰ τὴν κεφαλὴν. There is a very similar passage in Valer. Flacc. 1, 256—258. (cited by Bulkley.) Ut puer ad notas erectum Pelea voces Vidit; et ingenti tendentem brachia passu; assiluit, carâque diu cervice pependit.

38. Ὀδυνώμενοι μάλιστα. See the note on Luke 2, 48. Προέπεμπον. See the note on 15, 3. Eis, usque ad. Kuinoel cites Polyb. 1, 40., and Herodot. 2, 158.

CHAP. XXI.

After having bid adieu to the Presbyters, Paul sails from Miletus to Cæsarea, where he takes up his abode with Philip (1—8). He is then admonished by Agabus of the impending evils which he would encounter at Jerusalem (10 seqq.). Firm, however,

οἱ δὲ λαμβάνοντες οὐδὲ ἐπαινοῦνται πᾶν. Sallust, Cat. Optimus quisque, &c. sua ab aliis benefacta laudari, quam ipse aliorum narrare malebat. Interp. on Aristot. Nic. 4, 1. Μᾶλλον δοκεῖ ἀρετὴ εἶναι τὸ εὖ ποιεῖν ἢ τὸ εὖ πάσχειν. So also Artemid. L. 4. c. 3. (cited by Valckn.) Δωρεῖσθαι καὶ διδόναι κρεῖττον, ἢ λαμβάνειν. I add Synes. 26 D. ἔστι μὲν εἰρήνη πολέμον μακαριώτερον. Ælian, H. H. 13, 13. (speaking of Ptolemy): ἔλεγε δὲ ἄμεινον εἶναι πλουτίζειν ἢ πλουτεῖν: and 9, 1. προθυμότερον γὰρ φασὶν αὐτὸν χαρίζεσθαι, ἢ τοὺς αἰτοῦντας λαμβάνειν. Liban. Ep. 690. τοῦ μὲν γὰρ εὖ πάσχειν τὸ εὖ ποιεῖν οὐ χειρόν εἰς ἡδονήν. Clement. Ep. 1. ad Corinth. § 2. μᾶλλον δίδοντες ἢ λαμβάνοντες. Themist. 8, 9 c. ἐπεὶ οὖν τοῖν δυοῖν ζηλώτερος ὁ δεσθεὶς καλῶς ἢ ὁ συγχωρήσας, δῆλον ὅτι ὁ μὲν θεῖος ἐπαῖνος ὁ δὲ ἀνθρώπινος: where I conjecture οὐκ ὁ δεσθεὶς. There is also a kindred passage in 200 c. similarly corrupt, where Harduin restores the negative, καὶ τὸ δικαίων τιμῆς τυχεῖν μείζων ἐπαῖνος τοῦ τετυχηκότος ἢ τοῦ διδόντος. Here Harduin reads ὁ μείζων. A milder remedy may, however, be applied: read μείων.

in his resolves, he pursues his journey: goes to Jerusalem (15.); and is cordially received by the Apostles and Presbyters (18. seqq.); the Jews, however, excite a tumult against him; and he would have been destroyed had he not been rescued from their fury by Lysias, the Roman Tribune (28 seqq.). (Kuin.)

1. ἀποσπασθέντας, "having separated from them." This term (as Kypke and Kuinoel observe) suggests how loath the brethren were to part with them; q. d. "when we had loosened ourselves from their embraces." One may here apply the words of Bengel, "tenerrimi et suavissimi affectus hic regnant." [On the general import of the term see the note on Luke 22, 41.] An example of this sense is cited by Valckn. from Eurip. Alcest. 287. Οὐκ ἠθέλησα ζῆν ἀποσπασθεῖσά σου. See Hemst. on Lucian 1, 256. Wets. gives examples of a similar use of the Latin *abstrahi, divelli*. Add Pricæus cites from Ovid: Sævus ubi a puppi longo clamore magister dissipat amplexus, atque oscula fida revellit.

1. εὐθυδρομησαντες, "taking a straight course." See the note on 16, 11. On Coos and Rhodes * see the Geographical writers; and besides Wets. on these islands, consult Meursii Rhodus, 1675. 4to.

1. Πάταρα. A maritime city of Lycia, celebrated for a temple of Apollo, who there gave oracles during the six winter months; hence called Patareus Apollo. It is remarkable that most of the celebrated temples of antiquity were situated on lofty promontories.

2. καὶ εὐρόντες πλοῖον διαπερῶν εἰς Φοινίκην, ἐπιβάντες ἀνήχθημεν. Pricæus aptly compares Achill. Tat. L. 2. ὡς ἐπὶ τοῦ Βηρυτίων λιμένος ἤλθομεν, ἀναγόμενον σκάφος εὐρομεν, ἄρτι τὰ πρυμνήσια μέλλον ἀπολύειν· μηδὲν οὖν ἐρωτήσαντες, μετασκευαζόμεθα ἐπὶ τὴν θάλασσαν ἐκ τῆς γῆς, to which I subjoin Thucyd. 1, 137.

* There is a beautiful description of Rhodes (as it was in its flourishing state) in Arist. 2, 341. seqq. and a very sublime one of the earthquake which caused its destruction in 2, 349., which may be compared with the descriptions of the earthquake at Lisbon.

(probably the prototype) ὁλκάδος τυχῶν ἀναγομένης ἐπ' Ἰωνίας, καὶ ἐπίβας καταφέρεται ἐς, &c., and 3, 3. καὶ ἐπὶ Τ. ἐλθὼν, ὁλκάδος ἀναγομένης ἐπιτυχῶν, πλῶ χρησάμενος ἐς Μ. ἀμφικόμενος. This passage has been imitated by Procop. p. 121. ὁλκάδος ἀναγομένης ἐπιτυχῶν, and also by Appian 2, 87, 52. edit., Schweigh. by Plutarch, Camill. 4, and others.

2. ἀνήθημεν, weighed anchor, loosed the ropes, set sail. Or it may simply signify *departed*.

3. ἀναφάνεντες δὲ τὴν Κύπρον. There is an appearance of irregularity in this phrase, at which Critics and Commentators have not a little stumbled; to remove which, some have resorted to conjectural emendation, and others have devised such far-fetched interpretations as are not worth detailing. See Pole's Synops., Wolf's Curæ, &c. The only rational one is that of Camerarius, Grotius, Bois, Kypke, Valckn., Wets., Rosenm., Schleusner, Heinrichs, and Kuin., who regard it as a nautical and idiomatical expression for ἀναφανείσης τῆς κύπρου. There is, in fact, a kind of hypallage, since ἀνεφάνη τὴν Κύπρον and ἀνεφάνη μοι ἡ Κύπρος come to the same thing. And, indeed, there are many such hypallages, as ἐπιστεύθη τὸ εὐαγγέλιον for it is usual with the Greek writers to construe passive verbs with *persons*, which ought to be construed with *things*. See 1 Cor. 9, 17. So Lucian. p. 774. (cited by Wets.) ἐπεὶ δὲ ἀπεκρύψαμεν αὐτοὺς. Apollod. Bibl. 1, 9, 26. τῷ δὲ παρὰ προσδοκίαν ἀναφανῆναι, προσορμισθέντες Ἀναφὴν ἐκάλεσαν. Lucian Dial. Mor. 10, 1. τὴν νῆσον — ταύτην ἀνάφηνον — τινα δ' ὁμῶς παρέξει αὐτῷ τὴν χρεῖαν ἀναφανείσαι. Liban. p. 24 D. ἀναφανέντες ἐπὶ τῷ τέλει συνέχαιρον. Theophan. 392. περιεφέροντο ἐν τῷ πελάγει, ἀναφανέντων δὲ αὐτῶν τὴν γῆν, εἶδον αὐτοὺς οἱ στρατηγοί. So also the Latin writers used the word *aperire*; as Virg. Æn. 3, 205. Quarto terra die primum se attollere tandem Visa, aperire procul montes, ac voluere fumum. The opposite to this is *abscondere*; as in Virg. Æn. 3, 291. Protenus aërias Phæacum abscondimus arces; and 701. Apparet Camarina procul.

The *ratio* of the phrase may be understood by considering that, in nautical phraseology, a sailor is said *ἀναφαίνειν τὴν γῆν*, who discerns the land afar off; and the land so discerned by him *ἀναφαίνεται*. Hence may be understood the force of our nautical phrase *to make land*, and the Latin *aperire terram*, i. e. to make it *appear*, in which there is the very same hyphallage. Now the conjecture of R. Steph. and Beza, *ἀναφηνάντες* would exactly correspond to the Latin *apparuerunt*. But *here* there is a double irregularity, (viz. “being brought into view to Cyprus,” which is equivalent to “coming into view of Cyprus,”) completely justified, however, by the foregoing examples, especially that from Theophanes. The sense is therefore simply this: “coming in view of Cyprus,” *making Cyprus*. The ancient Translators had a tolerably accurate understanding of the word, which they undoubtedly read as we do. The Vulg. renders literally: “quum apparuissemus Cypro.” The Syr., “when we had come to Cyprus.”

3. *καταλιπόντες αὐτὴν εὐώνομον*, “leaving it on the left.” Another nautical phrase, illustrated by Wets. from Lucian, *Navig.* 9. οὓς ἔδει τὴν κρήτην δεξιὰν λαβόντας, ὑπὲρ τὸν Μαλέαν πλεύσαντας ἤδη εἶναι ἐν Ἰταλία. Philostr. *Apoll.* 542. ἐχώρου — ἐπὶ καμήλων ὄχουμενοι δεξιὸν θέμενοι τὸν Νεῖλον. Virg. *Æn.* 5, 162. Quo mihi dexter abis.

3. *κατήχθημεν εἰς Τύρον*. Another nautical term, the opposite to *ἀνάγεσθαι*; the *ἀνὰ* signifying *up, out at sea*; the *κατὰ* *down, to land*. Examples are frequent in all the Greek writers. Ἐκείσε, thither, *there*.

3. *ἐκείσε ἦν τὸ πλοῖον ἀποφορτιζόμενον*. The *literal* sense is: “for there the ship was unloading.” But (as is not unusual in the Hellenistical, idiotical, and popular style) the present *ἀποφορτιζόμενον* is for the future *ἀποφορτισόμενον*, *would unload*, or (as the Vulg. renders) “erat expositura.” Or it may be rendered still better (with the E. V.) “was to unload.” So also Grot. “debebat exponere.” Ἄ. τὸν γόμον, *un-*

load its cargo. Φόρτος and γόμος* were (as we find from Pollux 1, 99. both terms denoting the lading, or freight of ships. Ἀποφορτίζεσθαι, to *unload*, is used both in a natural and figurative sense.

It seems that this was a vessel in the coasting or carrying trade, which loaded goods at one place to convey to another; and so throughout the extent of coast which the ship-master thought proper to navigate.† And such was the ship mentioned in 27, 2 seqq. Chrysostom justly observes, that the reason why Paul went to Tyre was, that the ship was to call there. And this appears to have been the sole reason why Paul and his companions did *not go to Antioch*, namely, because the ship on board of which he embarked at Patara was not to stop *there*. Now this completely destroys all idea of Paul's *hiring* a vessel at Troas.

4. καὶ ἀνευρόντες, "having found out the disciples, or those who were disciples, there," i. e. Christians. Ἀνευρίσκω signifies to find out, *on enquiry*. See Raphael, Obs. Pol. on this passage and the note on 2, 17. (Kuin.) Others, as Schleusner, take ἀνευρόντες for the *simple*.

"The first seeds of Christian doctrine (says Kuin.) had been cast there, on the persecution after the murder of Stephen, by the Jerusalemite Christians, who had fled thither. (See 11, 19.) The Christians there resident Paul had before saluted and visited (see 15, 13.) Their number does not seem to have been very great."

4. οἵτινες τῷ Παύλῳ ἔλεγον διὰ τοῦ Πνεύματος, μὴ ἀναβαίνειν εἰς Ἱερουσαλὴμ. Many difficulties have

* Examples of this word are given by Wets. from Demosth. c. Zenoth. τὸν γόμον τῆς νεῆς. Herodot. 1, 194. τὰ δὲ μέγιστα αὐτέων καὶ πεντακισχιλίων ταλάντων γόμον ἔχει. See Apoc. 17, 11.

† So Tab. Cebetis. (cited by Wets.) αἱ νῆες τὰ φόρτια ἐξελόμεναι ἄλλιν ἀνακάμπουσιν, καὶ ἄλλων τινῶν γεμίζονται: where observe the use of the more elegant term ἐξέλεσθαι instead of the ἀποφορτ. of the present passage (which properly denotes to *disburthen*, as by throwing overboard the lading of a ship). Of the former term I shall adduce many examples on Thucyd. 8, 28.

been raised respecting Paul's neglecting this warning of inspired persons. Some earlier Commentators, as Camerarius, Beza, and A Lape, explain διὰ τοῦ πνεύματος *ex proprio spiritu*: and Bp. Pearce thinks it may mean *earnestly*. A mode of interpretation, however, quite unauthorized. Some recent Commentators, as Rosenm., Heinrichs, and Kuinoel, think that these Christians might very well foresee the danger without inspiration; but that as they themselves ascribed it to inspiration, so Luke has used the expression. But this is *cutting*, not untying the knot. Markland would put a comma after ἔλεγον, and render διὰ Πνεύματος *inspired* (like ἐν τῷ πνεύματι). This he takes to mean by *revelation* of the Holy Ghost, not by *order* of, &c.; and what follows is, he thinks, no more than their *advice*. But the difficulty is not to be removed by any such grammatical *hocus pocus*; nor is any reliance to be placed on a sense so wrung out of any words. After all, there need be no difficulty raised, if we consider that the sentence expressed *populariter*,* and therefore is to be understood as limited by some clause omitted, such as, "if he valued his life and safety." It was, in fact, a *popular* mode of warning him that troubles awaited him if he went up to Jerusalem. And this is the very way in which Chrysostom must have taken the passage, since he explains it by προφητεύουσι τὰς θλίψεις. It is plain, too, that Paul so understood it, for if he had regarded himself as *forbidden* by the Spirit to go up, we may be sure he would not have done so.

5. ὅτε δὲ ἐγένετο ἡμᾶς ἐξαγτίσαι, "when it had come to pass that we had completed those days," i. e. the days of the ship's stay. For, as I have observed above, it formed part of their system to go where the ship on board which they took their passage was going, and stop at each port as long as the ship stopped.

* And thus all dialectical quibbling, founded on fatalism, or anti-fatalism, *conditional prediction*, &c. are quite out of place.

The student will notice the Hebrew pleonasm in ἐγένετο, &c., and the use of ἐξαρτίζω in the sense of *tempus transigere*, which seems to be Hellenistical, since it does not occur in the Classical writers.

5. Ἐξελθόντες ἐπορευόμεθα, "we set out in our way." This appears best to represent the force of the formula.

5. προπεμπόντων ἡμᾶς πάντων. Subaud τῶν μαθητῶν, taken from μαθητὰς a little before. Ἔως ἔξω τῆς πόλεως. This appears to be an idiotical form of speaking; for I do not remember that the Classical writers ever use it.

We may observe that this accompanying of the *wives and children* was in order to do the Apostles the more honour. To the passages produced by Schleusner in illustration of this custom I add Eurip. Hip. 1102. προσείπαθ' ἡμᾶς, καὶ προπέμψατε χθόνος: and Orest. 60. There is reason to think that the Tyrian disciples were not very numerous.

5. θέντες τὰ γόνατα ἐπὶ τὸν αἰγιαλὸν. This is a very interesting circumstance, as illustrating the fervent devotion of these early Christians. I see no reason to suppose, with Hammond and Pearce, that there was a proseucha, or school, near the place of embarkation. Though it appears from Zorn. Bibl. Ant. 1, 224., that the *Jews* used to build schools by the sea side. But these disciples were *not Jews*; nor is there any proof that they had ever been such. If the Jews had had a proseucha or school, *they* would not have used it; for at *this period* the Christians had almost separated from religious communion with the Jews. Grotius, however, has proved from two passages of Tertullian, that the *Jews* offered up prayer every where, even on the *sea shore*: nay, that they had forms of prayer called *orationes litorales*. But these (I should imagine) were for the use of seafaring people, who could not attend at the synagogues or proseuchæ.

The prayers in question were doubtless offered up by the Apostles in common with the Tyrian disci-

ples, and in them, we may suppose, the safety and welfare of Paul and his companions on their journey were not forgotten.

6. καὶ ἀσπασάμενοι ἀλλήλους, "and having interchanged valedictory embraces." The many various readings here attest the dissatisfaction of the ancient librarii or their employers. These readings are indeed very anomalous; nay there are often two coalesced into one; and, in short, the scribes seem to have strangely thwarted the intentions of the *conjecturers*, their employers: yet we may, I think, make out that the early critics emended thus, ἀπησπασμεθα ἀλλήλων, καὶ ἐπέβημεν. Others, if I mistake not, conjectured ἡσπασμένοι ἀλλήλους. But that form does not appear to have been then in use; though that it was *once* so, we may judge from its derivatives ἀσπασμὸς, ἄσπασμα, ἀσπαστὸς, &c. Indeed that form is, in *deponent* verbs, seldom used, and the first aorist supplies its place.

The phrase ἀσπασάμενοι ἀλλήλους denotes "having mutually bid adieu to each other." And here Wets. cites Plut. 2, 598 A. ἀσπασάμενοι ἀλλήλους καὶ συλλαλήσαντες ἐχωροῦμεν. Schleusner, in his Lex., refers to Aristoph. Nub. 1144. He might have more aptly compared Xen. Cyr. 6, 3, 8. ἡσπάσαντο ἀλλήλους & Symp. 9, 5. ἀσπαζομένων ἀλλήλους.

6. εἰς τὰ ἴδια, scil. οἰκήματα. See the note on Joh. 1, 11. 16, 2. Nor is this Hellenistical; for Valckn. cites from Plato 758 A. ἐπὶ τοῖς αὐτῶν ἰδιοῖσι μένοντας, and from Jambl. C. 19. ἀπὸ τῆς Ἑλλάδος ὑποστρέψαν εἰς τὰ ἴδια.

6. ἐπέβημεν εἰς τὸ πλοῖον. The article, I think, indicates that this was the same ship as that by which they had sailed from Patara to Tyre.

7. ἡμεῖς δὲ τὸν πλοῦν διανύσαντες. There is no little difficulty involved in διανύσαντες: for if the phrase rendered, with the Vulg. and other versions, *navigazione expleta*, it will be contradicted by plain facts; since they had *not* yet finished their voyage. Hammond conjectures διενάυσαντες, which, however, is a

vox nihili: for as to the passage of Hesychius, by which he would justify it διαναῦσαι, διαπλεῦσαι, it is itself ἔλκεσι βρύων, and therefore cannot be used for the cure of another. Wess., Kuster, and Alberti all agree that διανέυσαι is there the true reading, (which I had also myself conjectured). The common reading must then be retained. But how are we to explain and defend it? Some, as Hammond, take διανώσαντες, by a peculiar idiom, for ποιήσαντες, *having made* (but not finished) *our course*. And so Rosenm. and Schleusner, who render: "having finished our voyage (*thus far*)."
 But both these interpretations are precarious, and, in truth, miserable shifts. The most rational and satisfactory mode of treating the difficulty is that adopted by Markland, and (*from him*) by Kuinoel, (which had also occurred to myself,) namely, to resort to that idiomatical use of the *Aorist*, especially in the later writers, by which it differs little from the present. (See Viger. de Idiotism. p. 208. seqq. edit. Herman.) The words τὸν πλοῦν διανώσαντες will then be a separate clause, and may be rendered, "thus finishing our voyage;" an emphasis being laid upon πλοῦν; q. d. "the *sailing* part of our journey."

The question, however, is, to what do these words refer? To ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαῖδα? or to ἀπὸ Τύρου — εἰς Καισαρείαν? Now in order (I suppose) to lessen the difficulty connected with διανώσαντες, many Commentators, as Montanus, Beza, Pearce, Heinrichs, and Kuinoel, choose the *former*. But to this there are many objections: for (without going so far as to say, with Markland, that it would have been *foolish* for them to have gone by land from Ptolemais to Cæsarea), the Apostle would thus have expressed his meaning very oddly; since κατηντήσαμεν, being followed by ἀσπασάμενοι includes *disembarkation*. If, then, they landed there, what *occasion* would there have been for ἐξέλθοντες; for they could not then have had to disembark at all. Besides (as Markland suggests) Cæsarea was the

port from which there was the regular road to Jerusalem. And, I would add, ἐξέρχομαι is no where used in this sense in the New Testament or the Old. Its common signification is, πορεύεσθαι, *go forward* whether by sea or land. And so supra, ἤλθομεν εἰς τὴν κών. The *latter* must therefore be preferred, and the passage may be thus pointed: Ἡμεῖς δὲ (τὸν πλοῦν διανύσαντες), ἀπὸ Τύρου κατηντήσαμεν εἰς Πτολεμαΐδα, (καὶ ἀσπασάμενοι τοὺς ἀδελφούς ἐμείναμεν ἡμέραν μίαν παρ' αὐτοῖς) τῇ δὲ ἐπαύριον ἐξελθόντες ἤλθομεν εἰς Καισάρειαν.

That the words οἱ περὶ τὸν Παῦλον are a mere gloss, and ought to be thrown out, the best critics have been long agreed.

8. Φιμίππου. Formerly one of the seven Deacons.

8. Τοῦ εὐαγγελιστοῦ. These *Evangelists* in the age of the Apostles were not settled pastors of any one Christian congregation, or resident at any stated place, but were itinerant Presbyters, sent by the Apostles to various cities, for the purpose of inculcating the elements of the Christian Religion, and following up the instruction of the Apostles, thus building on their foundations. See Euseb. Hist. Eccl., Acts 8, 5., and Koppe on Eph. 4, 11. (Kuin.)

8. Τοῦ ὄντος, who had been one, &c. Here, it must be observed, we have the participle imperfect. Markland, indeed, thinks there is no occasion for the article: but he is mistaken.

9. παρθένοι τέσσαρες προφητεύουσαι, i. e. who were endued with the faculty of speaking under divine inspiration, and of predicting future events, together with other supernatural gifts vouchsafed to the primitive Christians. And thus was fulfilled the prophecy at 2, 18.

10—12. Ἁγαβος. We find here, that the Holy Ghost foretold by the mouth of Agabus (a prophet on this occasion, as he was on a former one, mentioned in chap. 11, 23.), some particulars of what was to befall Paul at Jerusalem; of which, till this time, Paul was ignorant, as he himself had declared.

in chap. 20, 22., where he said, that he went up thither, *not knowing the things that were to befall him there*, but neither in chap. 20. 22., nor in ver. 4. of this chapter (as the com. upon both shews) are we told that the Holy Ghost had given any command to Paul about his going, or not going to Jerusalem. If the Holy Ghost *had*, Paul would (no doubt) have said so here in ver. 13. in answer to the importunities of his friends, who seem to have understood Agabus's words, not as containing a *command* for Paul to go up to Jerusalem, but as a *prediction* of what would befall him if he went thither; and his friends appear, by their words in ver. 14., *the will of the Lord be done*, not to have known what the will of the Lord was in this case. (Bp. Pearce.)

11. ἄρας τὴν ζώνην, &c., "took Paul's girdle," &c. Thus following the custom of the Prophets of the Old Testament, who, in order to impress more strongly on men's minds the things which they had to communicate (whether predictions or declarations), used to employ some correspondent *external sign*. See Jerem. 13, 1. 27, 2 seqq. 38, 10 & 11. 1 Kings 22, 11. Ez. 4, 1—13. See also C. 5, 11 & 12. Hos. 1, 2. seqq. (Grot. & Wets.) The MSS. fluctuate between ἐαυτοῦ, αὐτοῦ, and αὐτοῦ. And these varieties arose from a difference of opinion as to *whom* the αὐτοῦ was to be referred, whether to Paul, or to Agabus. The *former* opinion has been adopted by many eminent Commentators, both ancient and modern, as Gregor., Dionys., à Lapide, Grotius, Hamm. and others. But both internal probability, and the external evidence of the context,* combine to favour the *latter* interpretation, which is supported by Beza, Piscator, the E. V., Michaelis, Heinrichs, and Kuinoel.

11. τὰδε λέγει τὸ Πνεῦμα τὸ ἅγιον, i. e. the Divine Spirit thus announced by me.

12. οἱ ἐντόπιοι, "the inhabitants of the place," i. e.

* For, as Michaelis observes, he did not say, "The man whom I bind," but "The man to whom this girdle belongs."

with the limitation which the circumstances suggest, *the Christians of Caesarea*; especially as they are mentioned antithetically with respect to the disciples who accompanied Paul. The word *ἐντόπιος* signifies properly a *native*, one who is born, or is resident, at a place: and it was used (as we learn from Pollux) by the later writers instead of the more Classical *ἐγχώριος*: which, indeed, the examples produced by Wets. and Kypke seem to confirm. And though Plato has once *ἐντοπίους θεούς*, yet *ἐγχώριος* was used in that sense by the best writers; as I shall prove on Thucyd. 2, 71. 4, 78. The propriety, however, of the expression *ἐντόπιος* is sufficiently confirmed by that most pure and elegant writer, Sophocles, Œd. Col. 841. *Elmsley*, *πρόβαθ' ὦδε, βάρ' βάρ' ἔντοποι*. It at length came to have a sense which is, in our own language, sometimes familiarly ascribed to *natives* (corresponding to the Fr. *paysan*), namely, *peasants, clowns*. See Galen, and also Wets. and Kypke.

13. *τί ποιεῖτε, κλαίοντες καὶ συνθρύπτοντες*.* It is rightly observed by Markland, that *τί ποιεῖτε* is an idiotical form. And he compares Mark 11, 5. and Theophr. Char. 9. *τί βούλονται λογαποῦντες*. Kuiper remarks that verbs denoting action not frequently indicate, not the effect of the action, but only, endeavour, intent, and will; and *ποιεῖν* is thus pleonastic. See 2 Pet. 1, 19.

With this passage Pricæus, among others, compares the following from Tacit. An. 15. (speaking of Seneca when about to die): “Simul lacrymas eorum, (adstantium) modò sermone, modò intenior in modum coercentis ad firmitudinem revocat.” Add Horace: Quid me querelis exanimas tuis?

* *Συνθρύπτειν* signifies to *break down, weaken, &c.*, and the *σύν* has (as often) an intensive force. So *συγκλῆν, συντρίβειν, ἀνιτῆν, κειν*. I am not aware that the word is anywhere else to be found in a moral sense, as here; but other compounds of *θρύπτω* (as *ἀποθρύπτω, διαθρύπτω, ἐπιθρύπτω*) are so used by the best Classical writers. The reading of the Cod. Cant. *θορυβοῦντες* is a mere gloss.

13. ἐγὼ γὰρ. Εἰς gives the reason of a proposition understood, *ye give yourselves and me all this trouble to no purpose: FOR I am ready, &c.* As if he had said, "What do ye talk of my suffering bonds at Jerusalem? I am ready to suffer even death for the name (i. e. for the sake) of the Lord Jesus." See 19, 35. (Markland.)

13. ἐτοίμως ἔχω ὑπὲρ, &c. Of this elegant phrase, signifying "I am ready," examples are cited by Wetstein and Kypke from Demosth., Demades, Isocrates, and other good authors. The *sentiment* I would compare with one of Demades, § 9. εἰ δὲ πάντως — τελευτᾶν.

15. ἀποσκευασάμενοι. There is here a remarkable diversity of readings, which serves to show how the librarii and the grammatici stumbled at the *original reading*, whatever that was. Now in such a case our care must be bestowed on ascertaining the reading from which all the others might most easily arise, since this is the likeliest to be the true one. As to the readings ἀποτάξαμενοι and παρασκευασάμενοι, they are mere glosses. But ἐπισκευασάμενοι is entitled to far greater attention, both as being found in several good MSS. and some Fathers, and as being by Grotius, Eriæus, Mill, Markland, Wets., Valcknaer, and Griesbach, regarded as superior to the textual reading. And this point Kuinoel has laboured hard to establish; observing that ἀποσκευάζεσθαι signifies to *unpack*, or *unpack* luggage. Now this may be defended, (see Wolf and Heumann,) but it is somewhat far-fetched. The context requires the sense *pack up*,* and such is the one assigned to ἀποσκ. by Chrysostom and Œcumenius, and which is adopted by De Dieu and Schleusner. Kuinoel, however, objects that it wants authority. But perhaps there is nothing very material in that; since such is the case

* The E. V. "taking up our carriages" is merely a translation of Erasmus's "sublati sarcinis:" for by *carriages* are there meant *bundles*. Tindal, however, had translated: "made ourselves ready," following the Vulgate.

with not a few words and phrases in the New Testament;* and there is an argument which, if the point were doubtful, ought to decide it in favour of the common reading ἀποσκευασάμενοι, which is, that had ἐπισκευασάμενοι been written by St. Luke, it is so common in the sense here required, both in the best writers of every age, (see Wetstein's examples,) that no one could have stumbled at it, or thought of altering it to ἀποσκευασάμενοι. On the contrary, ἀποσκευασάμενοι might occasion some difficulty.

16. συνήλθον δὲ καὶ τῶν μαθητῶν, &c. Here there is an ellipsis of *τινες*; as often. See Matt. 23, 34. Luke 21, 16. Joh. 16, 17. (Raphel).

16. ἄγοντες παρ' ᾧ ξενισθῶμεν, Μνάσωνι, &c. On the construction, and, as depending thereon, the sense of this passage, Commentators are not agreed. Beza, Glass, Wolf, the Authors of our English Version, Valcknaer, and Markland, here recognize an Attic syntax, by which the noun is attracted to the case of the relative (see Matth. Gr. Gr.): but thus they are *compelled to suppose* that Mnason and these Cesarean Christians were acquainted, and that Mnason had been then at Cesarea, and was going to Jerusalem: which is somewhat harsh and improbable; though had the passage been that of a *Classical* writer, I should not have hesitated to embrace this sense. But here it seems prudent to adopt a construction more simple and agreeable to the style of St. Luke: and if we can find such an one united with a sense at all probable, we must not reject it. Now this (I think) is the case with the construction and interpretation recommended by Grotius, Knatchbull, Homberg, Pearce, Doddridge, Rosenmuller, Heinrichs, and Kuinoel, who regard ἄγοντες, &c. as

* But, in fact, we have an example in Dionys. Hal. 9. p. 582., cited by Palairer (notwithstanding that Kuinoel pronounces the passage inapposite): οὐδὲ γὰρ ἀποσκευάσασθαι δυνάμιν ἔσχον οἱ φεύγοντες. And so Polyb. 4, 81; 11. τὰ ἀπὸ τῆς χώρας ἀπεσκευάζοντο. The word is usually rendered *remove*: but, in fact, it always includes the primary idea of packing up, previous to removing.

a brief and Hebrew form of expression for ἀγούτες ἡμᾶς πρὸς Μνάσωνα τινα παρ' ᾧ ξενισθῶμεν, and suppose that the dative is put after ἀγούτες, just as the Hebr. ו often corresponds to an accusative with πρὸς. See Gen. 24, 54. And so (if I mistake not) the passage was taken by Chrysostom.

Mnason is a Greek name, examples of which are adduced by Wetstein from Galen, Plutarch, and Atheneus. This person seems to have been a native of Cyprus, and an inhabitant of Jerusalem; as was the case with Joses and Barnabas. (See Acts 4, 26.) Whether he was converted by Paul and Barnabas, when at Cyprus (Acts 13, 9.); as Grotius and others think; or, before that time, by Jesus himself, is not certain. But the *latter* seems far more correspondent to what is here affirmed of him, namely, that he was an *old disciple*. Wets. compares Ter. Phorm. 1, 217. Evenit—iter ut esset nostro in Ciliciam Ad hospitem antiquum.

17. ἀσπένως ἐδέξαντο, *joyfully, affectionately*. A phrase frequent in the best Greek writers. Wetstein cites Appian. Cyr. p. 188. And he might have added Thucyd. 4, 21. Xenoph. Mem. 3, 11; 10., not to mention many other writers referred to by Pricæus.

By the ἀδελφοὶ Kuinoel would understand the Apostles and Presbyters only; for he thinks it may be collected from ver. 20. seqq. that the generality of the Christians were not well affected to Paul. Yet the alms he brought with him would, it should seem, endear him to them.

18. The JAMES here spoken of was James the son of Alphæus, of whom we read in 15, 13. He being, in the absence of Peter, the chief of the Apostles, (or possibly as being the Bishop of Jerusalem,) used the authority (certainly *soon afterwards* exercised by Bishops), of convoking the Presbyters, in order thus to treat, in a synod, of the affairs of Paul, by whom they knew many Jewish Christians had been alienated. (Grot. and Kuin.)

18. εἰσῆι—πρὸς Ἰάκωβον. Wets. compares Demosth. adv. Neaer. εἰσέρχεσθαι πρὸς Ἀγοράκριτον.

19. ἐξηγεῖτο—ἐθνεσι for ἕκαστον ἐκείνων α (as in 22, 15). The sense is: "related particularly what the Lord had, by his means, effected among the Gentiles. (Kuin.)

20. The Jewish Christians, especially of Palestine, carefully kept up, even to the destruction of the city and Temple, (with which the ritual worship was, for the most part, bound up,) all the ceremonial observances: and the Apostles, although they were, by no means, of opinion that salvation was conjoined with the observation of these rites (see 13, 11.), yet, in order to avoid giving offence, and to perpetuate more effectually the doctrine of Christ, decided that the Mosaic rites should be observed by the Jewish Christians. Nay, in the Council held at Jerusalem, (Acts 15.) they had decreed that the Gentile Christians should abstain from meats offered to idols, things strangled, and blood; but they released them from the observance of *circumcision*, and the rest of the ritual law. Paul also had exerted himself to vindicate the Christian liberty of proselytes and Gentiles. (See Ep. to Rom. and Gal.) He had taught them, indeed, that *circumcision* and the observance of ceremonies had no efficacy towards procuring salvation, but that there must be a reformation of mind and heart. (Gal. 6, 15.) He had, however, enjoined that those who did not entertain that *full persuasion* about what was lawful were not to be despised, but to be gently borne with, and kindly treated. (Rom. 14, 1. seqq.) In fact, he had himself behaved as a Jew, among Jews, "in order to gain the more." See 1 Cor. 9, 20. Acts 16, 3. and the note there. But the Christians of Palestine, who had formerly been Jews, had heard that Paul was urging the Jews resident among the Gentiles to forsake the doctrine of Moses, by forbidding them to circumcise their boys, and observe the rest of the Mosaic rites (ver. 21.); and thus

they were not well affected towards them. Hence the Apostles and Presbyters, that Paul might not run into danger unnecessarily, (and in order to practically refute the rumours against him so widely spread, and, thereby, benefit by his doctrine those whose minds were prejudiced against him,) prudently advised him to unite himself with four men who had undertaken a vow, and to observe with them the ceremonies prescribed by the Law to Jews. (See ver. 24. seqq.) To this counsel of the Apostles and Presbyters Paul hearkened. (Kuin.) It may be observed that the Epistle to the Hebrews was addressed to such Jews as maintained the observance of the Mosaic Law. (Valckn.)

20. θεωρεῖς, ἀδελφε, πόσαι μυριάδες, &c., "thou seest, brother, how many myriads there are of Jewish believers, and they are all zealous for the observance of the Mosaic Law." Observe the propriety and energy of the term θεωρεῖς; which may be very well illustrated from Virg. *Æn.* 4, 416. (cited by Wets.) Anna, vides toto properari litore circum: where Servius remarks, quasi diceret, ipsa tibi crede, et est major vis affirmantis cum dicit: vides.

20. Ζηλωταὶ τοῦ νομοῦ, "strenuous asserters and defenders of the Mosaic Law." So 2 Macc. 4, 2. ζηλωταὶ τῶν νόμων.* Here Munthe cites Diodor. Sic.

* It is not to be wondered at that men who had imbibed such opinions of their laws from infancy, that they derived them from God, and knew of no Revelation made by him that they were to cease after the death of their Messiah, should be still zealous for them; or that they who thought *they could not be removed, or that any better laws could be given*, should think them fit to be observed; or that they who feared such dreadful evils if they forsook them, expected so great blessings from being faithful to them to the death, should be averse from any doctrine which taught them to *apostatize from, or to forsake the Law of Moses*, and yet it pleased God as yet not to convince them of this error by any revelation, or any affatus of that spirit which many of them had received; partly because he saw this might have obstructed the faith even of the little remnant which belonged to the *Election of Grace*; partly because he knew the time would shortly come, when the destruction of their Temple, and the exclusion from their own land, would render it impossible for them

47 B. ζηλωται τῶν πολεμικῶν ἔργων. See Joseph. de Macc. 1097 D.

21. κατηχθήσαν περὶ σου, "they have been informed concerning thee." This term Fabric. on Sext. Emp. 285 & 389. has shown to be equivalent to *auditione et famâ percipere*. See the note on 18, 25.

This rumour was spread by those Jews who had in Asia occasioned so much trouble to Paul, and who had come to Jerusalem to celebrate the feast. But the crimination was false, and groundless. For (as was before observed) Paul had been a strenuous vindicator of Christian liberty against the intolerant defenders of the Mosaic rites and ceremonies, who wished to put the yoke of the Law on the necks of the Gentile Christians, and bind them to circumcision. But Paul had not taught that it was unlawful to the *Jews* to observe the ritual law, but only that circumcision contributed nothing to salvation; and therefore he could not be said to have contributed to abrogate it. (Limborch and Kuin.) St. Paul preserved the due medium between *enforcing* it on their consciences as *necessary*, and *condemning* it as *unlawful*. (Doddridge.) Neither is there any reason to think that he had ever taught any thing but what was agreeable to the decrees of the Council at Jerusalem.

22. τί οὖν ἐστὶ; This (as in 1 Cor. 14, 15 & 26.) seems to be an idiotical formula, similar to our "what then?" i. e. what then (is to be done); and we must subaud *πρακτέον*. Markland compares "quid ergo est?" in Hor. Epist. ad Pison, Cicero. Ep. ad Fam. 5, 10., and Liv. 44, 22.; and also "quid igitur est?" in Petronius. So that it may be a Latinism: for I am not aware that it ever occurs in the Classical writers. As to the passage of Demosth., cited by Kypke, ἀλλὰ τι ἡμῖν γένηται, it is not quite apposite. More to the purpose is the formula τι οὖν; which

to observe this Law, and the severity of divine judgments on them would convince them, as it did some, that *God had utterly cast off that Nation*, from being any more his people.

sometimes occurs in the Philosophers, and of which Kypke has cited examples from Arrian on Epict. Pricæus would subaud ὃ βούλομαι λέγειν, and he cites Plut. de Educ. τί οὖν (inquit) ἐστὶν ὃ βούλομαι λέγειν. But that seems a scarcely satisfactory proof.

Now *all* these formulas involve an interrogation, to which some sentence following is the answer ; as here, τοῦτο οὖν ποιήσου, &c. : for the words πάντας δεῖ — ἐλήλυθας are parenthetical, in the explanation of which Commentators are not quite agreed. Some, as Grotius, Beza, and Piscator, would understand them of a regular convocation. Grotius observes, that in all matters of importance, and especially involving schism, the Apostles and the Bishops, their immediate successors, not only used the counsel of the Presbyters, but that of the *people*, as was remarked *supra*, 15, 23 & 30. See Cyprian. Epist. 33, 34, 35 & 40. And Beza thinks the πλῆθος must denote the general body of Christians, as opposed to the Presbyters. But others, as à Lapide, Pricæus, Schott., Heinrichs, and Kuinoel (I think, with more probability,) render : “ It is altogether unavoidable but that *a multitude* must and will flock together.” And this seems to be confirmed by the omission of the article, and to be more agreeable to the words following ; q. d. “ there will be a concourse of the multitude to your house, partly drawn by curiosity, partly urged by ill will, in order to find matter of accusation.” Kuinoel observes that δεῖ, like ἀναγκή ἐστὶ in Matt. 18, 7. expresses what necessarily follows from any thing. And in the same way I would explain a similar passage of 1 Cor. 11, 19. δεῖ γὰρ αἵρέσεις ἐν ὑμῖν εἶναι. So we say : it *must and will* be so ; it will necessarily turn out so ;” meaning a necessity, not absolute, but relative. Perhaps, too, it may involve little more than a pronouncing that any thing will be so ; as in Luke 19, 5 . σήμερον γὰρ ἐν οἴκῳ σου δεῖ με μέναι, and Dan. 2, 29. And in the Sept. and Theodotion, ἃ δεῖ γενέσθαι only intimates what is about to happen, the τὰ ἐσόμενα. Compare v. 45.

23. τούτο οὖν ποιήσον ὃ σοι λέγομεν. I assent to Doddridge, that this is not to be understood of authoritative episcopal command (as some zealots maintain), but of *advice*.* And so Chrys. αἷ συμβουλευόντες ταῦτα λέγουσιν, οὐχ ὡς ἐπιτάττοντες. In the same light, too, the passage is viewed by Bp. Pearce, who also observes that "they and he (as appears by the sequel) thought that an action might be done, which was *expedient*, though not necessary." †

23. εἰσὶν ἡμῖν—εὐχὴν ἔχοντες, "we have with us four men who have a vow upon them." This appears to be an idiotical or Hebrew form of expression; since nothing like it occurs in the Classical writers. It is illustrated by Gusset, in his Comm. Hebr. 198.

On the nature of this vow the Commentators are

* Thus, in the Old Testament, the formula *this do* is often used of what is proposed or recommended to be done, rather than *commanded*. The idioms, however, are cognate. Thus we find in the best writers, especially Thucydides, *κελεύω* in the sense of *advise*, exhort, recommend. But in all these cases the term involves the idea of *earnest advice* and *pressing recommendation* or exhortation.

† These elders seem to have fallen into a weak indulgence through too great an affection to their own nation. But an accurate judgment of this matter depends on circumstances which are hidden from us at this day; but were well known then. Although the four persons here mentioned are reckoned in the number of believers, yet their vow was superstitious. It is evident that the Apostles had much trouble with a nation, not only hardened in the worship of the Law by long use, but by nature very stubborn and untractable. It is probable, that these persons were late converts, and their faith was therefore weak, and not well established. On this account they are allowed to perform the vow which they had rashly made. As to Paul, since he had taken the vow on himself, not from the dictates of conscience, but for their sakes, to whose error he was indulgent, his conduct must be referred to other principles. It is to be considered, whether this were not one of those indifferent ceremonies, which believers were at liberty to observe, or omit. There seems, indeed, to have been mixed with it something not consonant to the profession of faith: but as the end of it was an act of thanksgiving, as we observed on the eighteenth chapter, and nothing in the right itself militated against faith in Christ, Paul did not scruple, for the sake of testifying his piety, to go to the altar, that he might not, under the pretext of charity, pollute himself by sacrifice. Yet it was not, therefore, lawful for him to join in the annual sacrifice of expiation: but that part of divine worship, in which this vow consisted, he was at liberty to perform or not. (Calvin.)

not agreed. A Lapide, Sanctius, Beza, Grotius, Petit, Wetstein, Morus, Witsius, Rosenmuller, and others, think it was a vow of Nazariteship. Others, as Capellus, Krebs, and Heinrichs, suppose it was a *votum civile*, undertaken on account of recovery from a disorder, or liberation from some calamity; which sort of vows were very frequent among the Jews. See the note on 10, 18.

24. ἀγνίσθητι σὺν αὐτοῖς, καὶ δαπάνησον, &c. "undertake the same abstinence from wine, &c. with them, and pay their expenses for them, (viz. of the usual sacrifices,) on their being shaven." Now those who were bound by such a vow, let their hair grow, gave themselves unto prayer for many days, or weeks, before they intended to offer the sacrifices, at being released. See Joseph. Bell. 1, 2, 15, 1. It was, moreover, customary among the Jews, and was thought an indubitable mark of piety, for persons to live in abstinence *together with those who had undertaken a vow* of that sort, and to pay the expenses of the sacrifices, which they were bound to offer on their being formally shaven in the temple, and released from their vow.*

* Josephus not only tells us in general that it was customary with persons in any sickness or distress to make vows, and to spend at least thirty days in extraordinary devotions, (Bell. Jud. l. 2. c. 15. § 1.) but also says, that when Agrippa came to Jerusalem, he offered sacrifices of thanksgiving, and ordered a good number of Nazarites to be shaved (Antiq. l. 19. c. 6. [al. 5.] § 1.); a phrase exactly answering to this, from whence Dr. Lardner (Credib. b. 1. c. 9. § 7. vol. 1. p. 473, 474.) very naturally argues, that to be at charges with Nazarites was both a common and very popular thing among the Jews. The learned Witsius also has long since produced a most apposite passage from Maimonides, in which he expressly asserts, that a person who was not himself a Nazarite, might bind himself by a vow to take part with one in his sacrifice. (Wits. Meletem. c. 10. § 3. p. 149.) The charges of these four Nazarites would be the price of eight lambs and four rams, besides oil, flour, &c. (Numb. 6, 14, 15.) (Doddridge.)

Those passages of Maimonides and Josephus (cited by Wetstein) are as follows. Nasir. 2, 5, 6. Ecce ego Naziræus; incumbit mihi ut radam Naziræum—ut radam Naziræum dimidia ex parte. Jo-

24. *καὶ γνώσι πάντες—ἐστίν*, “that all may know that what they have heard concerning thee is *nothing* (i. e. is false).” This, too, has the air of a popular phrase; though Kuinoel remarks that *οὐδὲν λέγειν* is a formula used by the Classical writers of what is false, or, at least, impertinent, and not to the purpose. And he refers to Raphel Obs. Polyb. 486. and Casaubon on Theophr. Char. 7, 1. But, though the phrase is the same, yet there the use was (I think) different from what we find here and in Rom. 4, 12. Gal. 5, 25. 6, 16.

24. *στοιχεῖς καὶ αὐτοὺς τὸν νόμον φυλάσσω*. *Στοιχεῖν*, like *περιπατεῖν* at 21, and elsewhere, is formed on the Hebr. *הלך*, which is used of *habits* of action, life, and conduct. The present expression, *στοιχεῖς τὸν νόμον φυλάσσω* is a somewhat harsh hypallage for *στοιχεῖς τῷ νόμῳ*, “walk in the law.”

25. *περὶ δὲ τῶν πεπιστωκότων*, &c. The *δὲ* is here adversative, and therefore ought not to have been neglected by our English Translators, especially as it stands for a whole sentence, such as, “the case is different with respect to the Gentiles; or, respecting the Gentiles, *on the contrary*, we have ordained (as you know) and decided;” hinting thereby, that they meant not to alter that determination.

25. *μηδὲν τοιοῦτου τηρεῖν*. These words are omitted in some MSS. and Versions, and are regarded as a scholium by Mill and Bengel, but without reason. They have a reference to the words of the decree, *μηδὲν πλέον ἐπίθεσθαι ὑμῖν Βάρος πλὴν*, &c. *Φυλάσσεσθαι*, *to beware of, avoid*; as in 2 Tim. 4, 15. and Theocr. Idyl. 15, 71. See Dresig. V. M. p. 499. (Kuin.)

26. *τῇ ἐχομένῃ ἡμέρᾳ σὺν αὐτοῖς ἀγνισθεῖς*, i. e. “he began to observe the religious rites which they did who were bound to a vow.” The whole of this verse is very ill understood by the Commentators, who

seph. 19, 6. 1. *εἰς Ἱεροσόλυμα δὲ ἔλθων χαριστηρίους ἐξεπλήρωσε θυσίας, οὐδὲν τῶν κατὰ νόμον ἀπολιπὼν διό καὶ Ναζωραίων ξυρᾶσθαι διέταξε μάλα συγχρῶν.*

marvellously differ in opinion. *Grotius* has, I think, best discerned the true sense, on whose observations and those of *Kuinoel* the following explanations are chiefly formed.

26. Διαγγέλλων, "giving notice to the priests at the temple, that he takes upon himself an obligation to abstinence, prayer, &c. for seven days." For every one (as appears from *Numb.* 6, 5.) was at liberty to fix on the period of this votive abstinence: and some gave notice for a week, and some for two or three. Now the reason why a notice both of the commencement, and termination of this period was necessary was this, that with respect to the former there was probably some ceremony of "*consecrating to the Lord the days of separation*" (see *Numb.* 6, 12.): and as to the latter, since sacrifices were to be made on the day of liberation, it was necessary that the priests should have notice, in order to provide the victims. See *Numb.* 6, 13. Paul, it seems, so fixed the period of his vow, that it should cease at the same time with that of these four men.

26. ἐκπλήρωσιν τῶν ἡμερῶν τ. ἀ. &c. Of these words I have seen no satisfactory account. By the ἐκπλήρωσιν, &c. may perhaps be understood the time at which the vow then commencing would be completed, and the sacrifices offered for each of them. Any other explanation either tends to nonsense, or does violence to the words. "Εως οὗ, at which. See *Luke* 15, 8. 22, 16 & 18. *Joh.* 9, 18. By προσφορά is plainly meant the sacrifice (like the *Hebr.* תָּנִיחַ in *Ps.* 40, 9.), or θυσία; as in *Ephes.* 5, 2.

27. αἷς δὲ ἔμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι. The article here refers to the number of days; as if seven had been mentioned; when, in fact, it had not: an irregularity very frequent in the popular style.

27. οἱ ἀπὸ τῆς Ἀσίας Ἰουδαῖοι, "the Jews of Asia, who had come to the feast." This, too, is idiotical. The *Cod. Cant.* adds ἐληλυθότες, which a *Classical* writer would probably have expressed. Συνέχεον τοῦ οἴχλου. The *Cod. E.* has συνεκίνησαν, which is a gloss;

though it correctly represents the sense. Here it would not be easy to find an example exactly to the point. Schleusner, in his Lex., refers to Demosth. 729, 14. συγχέῃ ὅλην τὴν πολιτείαν. On ἐπιβάλλειν, &c. see the note on Matt. 26, 50.

28. βοηθεῖτε. Of this word a very indifferent account is given by the Commentators and Lexicographers. Schleusner, in his Lex., tells us, (on the authority of the Schol. on Eurip. Hipp. 776.) that it signifies μετὰ βοῆς θεῖν, *to run with a shout*. And so most other Commentators. But this doctrine can only be meant for boys, not men! Somewhat less absurd is the explanation of Wets., "to run up *at the shout* of the oppressed, for the purpose of helping them." But to *suppose so much meaning*, is very harsh; and the signification would seem contrary to analogy. It is time that our Biblical scholars should learn that βοή had other significations besides that which they have all learnt at school, namely, *a shout*. From numerous passages of the Scholiast on Thucyd. (as tom. 1, 183, 6. 399, 6. 589, 9. 757, 1. 759, 2. 277, 11. 569, &c. edit. Baver.) it appears that βοή was originally used in the sense which βοηθεία afterwards bore, namely, *assistance*. So the Homeric epithet βοὴν ἀγαθὸς Μενέλαος. See also Theocr. Id. 16, 98. The only Critics (as far as I know) who have been aware of this signification are Abresch and Bp. Blomfield on Æschyl. Agam. 1320. πρὸς δῶμα δεῦρ' ἄστοισι κηρύσσειν βοήν where the learned Prelate cites Æschyl. Supp. 725. εἰ βραδύνοιμεν βοή and Hom. Odys. 10, 132. ὦ φίλοι, οὐκ ἂν δὴ τις ἂν ὀρσοθύρην ἀναβαίῃ, Καὶ Φείποι λαοῖσι, βοή δ' ἄκιστα γένοιτο. Βοηθέω therefore signifies properly "to run to any one's assistance, to run with assistance:" and in this sense it occurs perhaps an hundred times in Thucydides. The passage of Aristoph. 4, 31., cited by Wetstein, Schleusner, and Kuinoel, is *corrupt*. More to the purpose are the following cited by Wetstein. Demosth. Mid. extr. εἰάν τις ὑμῶν ἀδικούμενος ἀνακράγῃ, προσδραμοῦνται καὶ παρέσονται βοηθοῦντες. Polyb. 2, p.

1403. οἱ δὲ Βοιωτοὶ τὸ μὲν πρῶτον ἡξίουσαν ἄγειν αὐτοὺς ἐπὶ τὴν ἀρχὴν. Οὐδενὸς δὲ προσέχοντος ἀνεβόα τις τῶν ξένων· Βοθηεῖα, συνδραμόντων δὲ τῶν ἐγχωρίων. Aris-
toph. Lysist. γείτονες βοηθεῖτε δεῦρο.

28. κατὰ τοῦ λαοῦ, “against, to the injury of, this people (namely, the Jews), by denying them exclusive admittance to the benefits of the Messiah’s kingdom.” Τοῦ τόπου τούτου, “this sacred place (spoken *δεικτικῶς*), the Temple;” viz. by denying that there is any merit in sacrifices or external rites, to be performed at *any stated place*. Ἑλληνας εἰσήγαγεν εἰς τὸ ἱερόν, καὶ κεκοίνωκε τ. α. τ. τ. This may be understood not only *literally*, of Trophimus (v. 29.), but *figuratively*; as the expression of the Apostle, “breaking down the wall of partition.” It is scarcely necessary to remind my readers, that the Gentiles were admitted only into one certain court, which was separated from that of the Jews by a partition wall, which had columns placed at certain intervals, inscribed (as Josephus tells us, B. 5, 5, 2.) μὴ δεῖν ἀλλόφυλον ἐντὸς τοῦ ἁγίου παριέναι. Now the penalty of any Gentile passing that barrier was *death*; as we learn from Philo Legg. p. 791. θάνατος ἀπαραίτητος ὄρισται κατὰ τῶν εἰς τοὺς ἐντὸς περιβόλους παρελθόντων.

28. Ἑλληνας. Here (Kuinoel observes) we have the plural for the singular, by an hyperbole frequent in the popular style. See the note on Matt. 27, 44.

29. ἦσαν γὰρ προεωρακότες—ὁ Παῦλος. If *προεωρακότες* be the true reading, the word is employed in a sense which I can find *no where else*, and which *here* seems not very suitable, since it would rather apply to what was done some time before, and not recently; I cannot but suspect that the reading of many MSS., Versions, Fathers, and Editions, and especially the Vulgate and Chrysostom, *εωρακότες*, is the true one. The *προ* seems to have arisen from the *γὰρ* preceding; since the abbreviations are very similar. *Without* the *προ*, all will be right.

29. ὃν ἐνόμιζον, “whom they thought he had introduced into the Temple.” This should seem to

have been merely the fancy of the *vulgar*. The more intelligent would (I think) understand the reproach in the *figurative* sense which I have above suggested.

30. ἐκινήθη ἡ πόλις ὅλη. This verb is often used, not only of *motion*, but, as here, of *commotion* and *disturbance*. The most apposite of Wetstein's citations is Plut. 2, 435 E. To which I add Thucyd. 3, 82. init. πᾶν τὸ Ἑλληνικὸν ἐκινήθη. See Irmisch. on Herodi. 1, 3, 15.

30. καὶ ἐγένετο συνδρομή. This word is sometimes, as here, used in a bad sense, to denote *riotous concourse*; examples of which are produced by Wetstein from Athen. 212. τοῦ ὄχλου συνδρομή. Diodor. Sic. exc. συνδρομαὶ καὶ λόγοι παραχαῖδεις. Achill. Tat. 6. p. 339. θόρυβος πολὺς καὶ συνδρομή. Aristot. Rhet. 3, 10. Judith 10, 19. I add Thucyd. 6, 57. τοῦ ὄχλου ξυνδραμόντος.

30. ἐλκον αὐτὸν ἔξω τοῦ ἱεροῦ, "drew him out of the Temple:" in order (as Chrysostom rightly suggests) to avoid polluting the Temple with murder; and also, it should seem, to be more unrestrained than the Priests and Levites could decently permit; who appear to have closed the doors, in order to preserve the Temple from pollution, and be thought to have no hand in whatever might ensue.

31. ἀνέβη φάσις, "there *went up* a report to the captain." The ἀνέβη has reference to the high situation of the fortress of Antonia, the citadel of Jerusalem. Φάσις (from φάω, *to tell*,) signifies no more than a rumour or report, like our *tale*, from *tell*; but almost always in a *bad* sense, such as an *accusation*, &c. The word itself is seldom found except in the later writers.

32. ὁς ἐξαυτῆς, *immediately*, sub. ὅρας. This is chiefly used in the *later* writers: the earlier ones prefer ἐξαυθις or ἐξαὐτις (which, however, seems to be a corruption of the other). Our *forthwith* has a similar origin.

32. κατέδραμεν ἐπ' αὐτοὺς. This word is often employed as a military term; but in the Classical writers

it signifies to *run down, overrun, ravage, forage, &c.* Here it means to *make an attack upon*, (literally, to *run at*); of which signification I know not one well-founded example.

32. ἐπαύσαντο τύπτοντες τὸν Παῦλον. It is said just before, "they went about to kill him;" which they intended to have done, as Dr. Lightfoot has observed, by what the Jews were used to call "*the beating of the rebels*," in which they did not stay for any legal process, but having found that any had profaned the temple, the people rushed immediately upon them, and having dragged them out, beat them with staves and stones in such a cruel manner, that they often died under their hands. (Doddr.)

83. ἐκέλευσε δεθῆναι ἀλύσει δυοί, "to be bound with two chains;" i. e. one for the hands and another for the feet: * which, I imagine, was the case with all but such as were kept in *liberâ custodiâ*.

33. ἐπυνθάνετο τις αὐν εἶη, *asked, &c.* not *Paul*, but some of the *multitude*; as appears from the next verse.

34. ἄλλοι δὲ ἄλλο τι ἐβόων ἐν τῷ ὄχλῳ. Similar to this is 19, 82. ἄλλοι μὲν οὖν ἄλλο τι ἐκραζον.

34. μὴ δυνάμενος γινῶναι τὸ ἀσφαλές, "to know what was sure, certain, and true." So 22. 30. 25, 26. περὶ οὗ τὸ ἀσφαλές τι γράψαι οὐκ ἔχω. It also occurs sometimes in Thucydides.

84. εἰς τὴν παρεμβολήν. The word παρεμβολή properly signifies a *pitching place*, i. e. where the tents παρεμβάλλονται. Hence it generally signifies a *camp*; and many Commentators, as Schleusner, understand by it the *soldiers' barracks* in the castle of Antonia.

* Which seems alluded to in ver. 11. δῆσαι τὰ αὐτοῦ τὰς χεῖρας καὶ τοὺς πόδας. This, too, seems to have been the custom of the Greeks. So Eurip. Iph. Taur. 456. ἀλλ' οἶδε χεῖρας δεσμοῖς διδύμοις συνεκρεισθέντες χωροῦσι. Perhaps, therefore, the observation of some, that the Captain intended, (in order to please the people) to show great severity, has no foundation. We find, from ver. 37, 38. & 22, 27. that these chains were not so tight but that Paul could walk and raise his hands. Kuin. refers to Plin. Ep. 7, 27. and Heumann in loc. See Ramirez De Prado in his Pentecontarchus, p. 36.

But Beza, De Dieu, the authors of our English Version, and many recent Commentators, as Heumann and Kuinoel, take it for the *castle itself*, to which there was an ascent by the ἀναβαθμούς, or steps, just after mentioned. Παρεμβολή, indeed, meant generally a military *post*, or *station*. Now this was not a *castrum stativum* properly so called, but, for more security, and greater power over the city, in the *castle of Antonia*, where, we know from Josephus, the soldiers were lodged in barracks. The passages of Heb. 13, 11. and Apoc. 20, 9. usually adduced to prove this signification are not of the same nature. More to the purpose is that of Is. 21, 8. (cited by Kuinoel), where מִשְׁמָרָה, *tower, citadel*, is translated παρεμβολή. It there signifies a military *post*, i. e. where soldiers are posted.

35. ὅτε δὲ ἐγένετο ἐπὶ τοὺς ἀναβαθμούς, i. e. *the steps*, or *stairs*, ascending from the portico of the Temple to the Antonia, or descending from the Antonia to the Temple, to which the Antonia, it must be remembered, nearly joined, being built at an *angle* of the Temple. So Joseph. B. 5, 5, 3. (cited by Kuin.) συνῆπτο ὁ ἐπὶ τῇ μεσημβρινῇ καὶ κατ' ἀνατολὴν γωνία κείμενος πύργος (τῆς Ἀντωνίας) ταῖς τοῦ ἱεροῦ στοαῖς, εἰς ἀμφοτέρως εἶχε καταβάσεις. Bp. Pearce cites Joseph. B. 5, 5, 8. where he describes this castle, saying, that "it had four towers, from one of which the whole Temple was overlooked; and that one of the towers was joined to the porticoes of the temple, and had a double pair of stairs from it, by which soldiers of the garrison in the castle were used to come down with their arms to the porticoes, on the festival days, and keep the people in quiet. As the Temple (adds he) was a guard to the city, so was this castle to the temple."

The Bishop infers from this passage, that the place where they meant to kill Paul was the Court of the Gentiles, which is indeed somewhat confirmed by the *double pair of stairs* mentioned. But it is highly improbable that the Priests and Levites should have permitted such violence in *any part* of the temple, and it is equally so that those who meditated this violence should have *desired* it. And

the above cited passage is not conclusive. For we need not suppose that the only access to the citadel was from the temple. Convenience, and even propriety, would require that there should be at least *one* other entrance, and that the *principal*, at some situation out of the verge of the temple, which, as the citadel was situated high (Josephus tells us *forty cubits*), would also have *steps* leading up to it: and *these*, I conceive, are the ἀναβαθμοί here mentioned. Now of this citadel the S. E. angle joined the N. W. angle of the temple, just so as to allow two approaches to the Court of the Gentiles from the citadel, by two flights of steps, one leading to the N. E. portico of the temple, the other to the S. W. one. I mention this because the common plans of Jerusalem represent the Antonia as joined to the temple by one whole side of the quadrangle; which is very improbable in itself, and is contrary to the words of Josephus above cited. In illustration of the citadel being called a παρεμβολή, there is a passage of Josephus a little before the one just cited very apposite. It is Bell. 5. 5, 8. p. 1220, 7. seqq. *Hudson*. (which I cite in order to emend): ἐνδοτέρω δὲ τούτου (scil. τὴν) τὸ πᾶν διάστημα (I read, from Cod. Bigot. ἀναστήμα, *adist-cium*, *structura*). τὸ δὲ ἐνδον βασιλείων εἶχε χώραν καὶ διάθεσιν. μεμέριστο γὰρ εἰς πῦσαν οἰκῶν ἰδεάν τε καὶ χρῆσιν, περίστοα τε καὶ βαλανεία καὶ στρατοπέδων αὐλὰς πλατείας, ὥς τῷ μὲν πάντα ἔχεν τὰ χρειώδη, πόλεις εἶναι δοκεῖν, τῇ πολυτελείᾳ δὲ βασιλείων. Thē περίστοα are courts surrounded by columns. By the στρατοπέδων αὐλαὶ πλατεῖαι are meant the *soldiers' barracks*, laid out, it should seem, in *quadrangles*. As to the words πόλεις εἶναι δοκεῖν, they are (I doubt not) corrupt. If correct, they can only refer to *barracks*; and then βασιλείων must be wrong, and βασιλεία would be required. But *such* a description would not be suitable to the barracks, and is, no doubt, meant of the whole of the citadel, which formed a sort of *military city*. Now this sense, which is undoubtedly the true one, may be obtained by simply reading πόλεις instead of πόλεις, and for δοκεῖν, δοκεῖ, or, from the Cod. Bigot. δοκοίη, which evidently requires πόλεις. The same syntax occurs just before, in ὥς ἀπολισθάνοι. Thus all will be right: and surprising it is that none of the Commentators should have perceived the corruption, still less provided for its removal.

I must not omit to observe, that from the description of Josephus it is plain that this citadel occupied a *far ampler* space than that ascribed to it by the plans of Jerusalem, which make it a quadrangle of about 150 feet, nearly the same as what they assign to the towers of the city wall. But the Antonia had, as we learn from Joseph. *four such* towers, and probably not inferior in size. Indeed the whole must have occupied a space not much smaller than that of the Temple itself.

35. συνέβη βασιλεύειν. The συνέβη is by the Commentators treated as pleonastic for ἐβαστάζετο: and Munthe cites Diodor. Sic. p. 2. c. συμβαίνει τὴν ποιητικὴν τέρπειν μᾶλλον ἢ περ ὠφελεῖν: and 2 Macc.

8, 2. Other examples are adduced by Raphel. Kuinoel refers to Weiske de Pleon. p. 119. I do not deny that such an idiom is found in the Classical writers; but *here* we need not resort to it, since *συνέβη* exerts its full force.

With respect to the *βαστάζεσθαι*, we need not (I think) conclude (as many Commentators do) that Paul was carried on the men's shoulders into the castle. It is not likely that they would have been thus anxious for his safety. Nor can any argument to this effect be deduced from the tribune's just before ordering him to be *carried* into the castle; since the term there employed, *ἄγεσθαι*, merely signifies *lead away*. It seems most natural to suppose, with Pricæus and Wets., (and, I think, our English Translators,) that he was not literally carried, but only borne up, *carried off his feet*, and so, in fact, conveyed thither: and this seemed so remarkable a circumstance that Luke ushered it in with *συνέβη*. Pricæus compares a passage of Seneca, Ep. 14. where *deportandus* has a similar sense. But one yet more apposite is cited by Wets. from Dio Chrys. 141 A. μετὰ δὲ τοῦτο ἰδὼν τινα ἐκ τοῦ σταδίου βαδίζοντα μετὰ πολλοῦ πλήθους, καὶ μηδὲ ἐμβαίνοντα τῆς γῆς, ἀλλ' ὑψηλὸν φερόμενον ὑπὸ τοῦ ὄχλου· τοὺς δὲ τινὰς ἐπακολουθοῦντας καὶ βοᾶντας.

36. αἶρε αὐτὸν, "away with him," i. e. to death, or (as says Bp. Pearce, from Chrys.) *from the earth*; which latter interpretation seems favoured by the words 22, 22. αἶρε ἀπὸ τῆς γῆς τὸν τοιοῦτον.

37. εἰ ἔξεστι μοι εἰπεῖν τι πρὸς σε; Εἰ, *anpon*, answers to the Hebr. *ו* interrogative. See examples in Schl. in voc. § 7. The most apposite one is from Matt. 12, 10. ἐπηρώτησαν αὐτὸν λέγοντες, εἰ ἔξεστι τοῖς σάββασι θεραπεύειν. In the other passages there is not the *directa*, but *obliqua oratio*. Of this idiom I know of no well-founded example in the *Classical* writers.

37. Ἑλληνιστὶ γινώσκεις; Subaud λαλεῖν, which is supplied in Nehem. 13, 24., or διαλεχθῆναι; as in

Appian, p. 285. This is said to be a Latinism: but in Xen. Cyr. 7, 5, 11. we have τοὺς Συριοὶ ἐπιστάμενους. Now the Greek tongue was, after the Macedonian conquest, as it were, the *common language* of Asia and Egypt. See the note on Matt. 27, 37. (Grot. and Kypke.) A difficulty has here been raised, how Lysias could ask Paul whether he could speak Greek, when he hears him addressing him in that language. But sometimes interrogative sentences *involve admiration*; and this seems to be one of them. A mode of removing the difficulty preferable surely to that adopted by Vossius and others, who *cancel* the interrogation, though that is required by the words following. We may render: "Dost thou then speak Greek?" Kuinoel translates: "Art thou an Hellenist?" But this seems too arbitrary for a *version*, and is frigid.

38. οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος, &c. "art thou not then that Egyptian who not long since raised a sedition, and drew away 4,000 brigands into the desert?" The story of this agitator we learn in Joseph. Ant. 20, 8, 6. and Bell. 2, 13, 5. The sum of what he relates is this. That a certain Egyptian false prophet collected together almost 30,000 men in the desert, and was leading them to the Mount of Olives, assuring them that they would see the walls of Jerusalem fall down at his command, and afford them free access to the city; but that Felix the Procurator of Judæa, on hearing tidings of this insurrection, drew together a considerable number of soldiers, and, with the co-operation of the well-affected Jews, came to an engagement with, defeated and dispersed the insurgents; though the *leader* found means to secure his own safety by flight. The discrepancy, however, is considerable between Josephus and Luke; the former stating the whole multitude at 30,000 *followers*, the latter at only 4,000 *sicarii*. Various methods have been devised of removing this difficulty. Grotius is of opinion that they were at first 4,000, but afterwards had in-

creased to 30,000. But this mode of reconciling the difference has been with reason thought far-fetched. Valesius (on Euseb. p. 38.) supposes that Luke speaks only of *sicarii*, Josephus of *all* the *adherents* of the Egyptian. And this opinion is espoused by Walch, in his Diss. de Felice Procureatore, and Michaelis, who think that Luke only speaks of the *sicarii*, whom the Egyptian led out into the desert, not of the *multitude* of persons who there joined his standard. And they conjecture, that of the rabble few ventured to encounter the Roman troops, but took to flight, and left little more than the original 4,000, of whom 600 were killed, or taken. This opinion is indeed more probable than the former. Perhaps, however, an error has crept into the text of Josephus (as was long ago suspected by Dr. Aldrich, Bernard, Krebs, and Schoettg.), especially since Josephus (Bell. 2, 13, 5.) relates that of the 30,000 *very many* were killed or taken. Now 600 cannot be considered as *very many* out of 30,000. It is therefore conjectured by Aldrich that in the passage of the *Antiq.* Josephus wrote *δισχιλίους*, which approaches nearer to Luke's number: but in the *Bell. Jud.* *τετρακισχιλίους*, which ought to be read from Luke. (Kuin.) Λ and Δ being confounded. The conjecture is indeed highly ingenious, and perhaps true: but we are not bound to prove that a slight expression thrown out hastily by a soldier is to be tried by the rules of historical accuracy; still less that *Luke* is to be held accountable for any error that may exist. The tribune probably followed uncertain rumour, and, at all events, used a round number. As to the method adopted by Valesius and others, of pressing on the sense of *σικαρίων*, it is altogether precarious and inadmissible. The name was probably equivalent to *banditti*, and was applied at length, without exception, to all *rebels*.*

* The word was derived from *sica*, a short falchion, or cutlass, (as I suspect, of Oriental origin, and like the *Kriesh* of the Bur-

The words οὐκ ἄρα σὺ εἶ ὁ Αἰγύπτιος seem only to allude to some report which was current, that Paul was this Egyptian, or one of his adherents. And (as is well observed by Dr. Lardner) a tumult of the Jews against him would have been no unnatural circumstance, (as some have objected,) since he had long ceased to be their idol.

39. Ταρσεὺς, τῆς Κιλικίας, οὐκ, &c. So I would point: for I assent to Kuinoel, that τῆς Κιλικίας is put for Κυλιξ, a Cilician. Ταρσεὺς may mean either *born at Tarsus*, or an *inhabitant of Tarsus*. Οὐκ ἀσῆμου πόλεως πολίτης. These words may seem to our ears tautological: but the antients were not, in that respect, so fastidious. Here we may observe an elegant *litotes*, of which many examples are given by Pricæus, Palaiet, Wets., and others. So Ach. Tat. 465. ἐγὼ δὲ τεθαρρῆκως, ταῦτα, ἔφην, ὧ ἄνδρες, πέπονθα ἐλευθερός τε αὖν, καὶ πόλεως οὐκ ἀσῆμου, imitating (as I have observed he does on other occasions) the New Testament. Eurip. Ion. 8. ἐστὶν γὰρ οὐκ ἄσημος Ἑλλήνων πόλις. Dionys. Hal. A. 2, 35. Καίνιη μὲν δὴ καὶ Ἀντεμνα, πόλεις οὐκ ἄσημοι. Strabo 573 A. ἐρμιόνη δ' ἐστὶν τῶν οὐκ ἀσῆμων πόλεων. P. 575 A. ἐπίδαυρος—καὶ αἷτη δ' οὐκ ἄσημος ἡ πόλις. Philo 170, 50. Σαλπαδὶ ἀνὴρ δόκιμος, καὶ φυλῆς οὐκ ἀσῆμου. On this celebrated city* see the note on 9, 11.

mans, Siamese, Chinese, and Japanese,) which was convenient for being concealed ὑπὸ μάλης, and which was calculated to inflict a much more dangerous wound than a sword, or a dagger. These *sicarii* were at first private *assassins* (and not very different from those persons from whom the name is derived); afterwards they, by impunity, rose to such a pitch of impudence as to insult the government, and band together in *large companies*: so that, at length, the name was applied to *all rebels*, and even *robbers*.

The word is by our Translators rendered *men that were murderers*, by an awkward circumlocution borrowed from Tindal, and by him from the Vulgate. It may, with more brevity and accuracy, be rendered *cut-throats*.

* For immorality and levity it was, however, notorious. So Philostr. de Vit. Ap. 1, 7. τὸ δὲ τῆς πόλεως ἦθος ἄτοπον τε ἡγεῖτο, καὶ οὐ χρηστὸν ἐμφιλωσοφῶσαι—τρυφῆς τε γὰρ οὐδαμοῦ μᾶλλον ἄπτονται, σκωπτολαὶ τε κοὶ ὑβρισταὶ πάντες. See Vit. Ap. 6, 34. where ἄτοπον signifies *irrational*, and is explained by Etym. Mag. ἀλογόν.

40. κατέσεισε τῇ χειρὶ, "motioned for silence to the people." See the note on 12, 17.

40. σιγῆς γενομένης, *silence being procured*. This Kuin. attributes to their curiosity, and the presence of the tribune. Προσφώνησε τῇ Ἑβραϊδί, "spoke unto them in the Hebrew tongue." His speaking in the Hebrew (i. e. Syro-Chaldee) was necessary for the *populace*, to whom he chiefly addressed himself, and, at the same time, it was meant to conciliate the favour of *all his hearers*.

CHAP. XXII.

Paul, in his speech, contained in this Chapter, so defends himself against the criminations of his adversaries, as to show that he is *not* a despiser of the Mosaic Law, and of the religion of his country, and had *not* hastily and rashly embraced the Christian faith, but for weighty reasons. In order to prove this, he first mentions that he is a Jew born, instructed in the strictest principles of their religion (ver. 3.), and who had hated, persecuted, and endeavoured to extinguish Christianity. He then proceeds to relate those wonderful events by which he was brought to embrace the Christian faith (ver. 5—16). Then he adds that he afterwards, while praying in the temple, saw Jesus ἐν ἑκστάσει, and was commanded by him to leave Jerusalem and preach Christianity to the Gentiles. On hearing this, however, those who had hitherto patiently listened to his discourse, were transported with fury, and, loudly vociferating, demanded, with one voice, that he should be put to death (17—23). On which the Tribune [not having understood the purport of his address, but comprehending the meaning of the people's shouts. Edit.], supposing that he must have been guilty of some misdemeanour, ordered him to be examined by scourging; from which punishment he was liberated by pleading his privilege as a Roman citizen. At length, however, the Tribune

learns the real nature of the crime laid to his charge, and the next day looses him from his bonds, and brings him before the Sanhedrim (v. 24. fin.) (Kuin).

1—3. ἄνδρες ἀδελφοὶ καὶ πατέρες. See the note on 7, 2. Markland observes that this is an address to two ranks of people: not (as the English Version) to three, *men, brethren, and fathers*; as in 2, 29. ἄνδρες ἀδελφοί, where our Version ill renders “*men and brethren*,” the same who are, at ver. 14., called Ἄνδρες Ἰουδαῖοι. And he refers to 7, 2. 13, 15 & 26.

1. ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας. Ἀπολογία rectè cum Cicerone dicetur *defensio*. *Defensio* est etiam, ubi factum negatur. *Purgatio* ejus est species, ubi facto concessio, culpa removetur. (Grot.) Beza and Piscator, too, render *defensio*. Νῦν must be taken with τῆς ἀπολογίας, “this my present defence.” Chrysostom 869, 26., has the following judicious reflections. Ὅρα καὶ κολακείας ἀπηλλαγμένον τὸν λόγον, καὶ τὸ ἐπικικῆς ἔχοντα· οὐ γὰρ εἶπε, δεσπόται, οὐδὲ κύριοι, ἀλλὰ, ἀδελφοί, ὃ μάλιστα ἐπόθουν· ὥσπερ ἔλεγεν, οὐκ ἄλλότριος ὑμῶν ἐγὼ, οὐδὲ καθ’ ὑμῶν ἄνδρες ἀδελφοὶ καὶ πατέρες, φησὶ· τοῦτο τιμῆς, ἐκείνο γνησιότητος· ἀκούσατέ μου τῆς πρὸς ὑμᾶς νῦν ἀπολογίας· οὐκ εἶπε, διδασκαλίας, οὐδὲ δημηγορίας· ἀλλὰ, ἀπολογίας.

2. παρέσχον ἡσυχίαν. This might appear to be an Hellenistic phrase, the Classical writers using instead of it ἡσυχίαν ἤγον, or (as the Cod. Cant. reads, by a gloss) ἡσύχασαν; yet Dionys. Hal. A. 2, 32. (cited by Wets.) has the very phrase, in the following similar passage: τοῖς περιεστῶσι διασημῆνας ἡσυχίαν παρασχεῖν, λέγει τοιαύδε. Kypke, too, cites Joseph. Ant. 5, 9. τοῦ πλήθους ἡσυχίαν αὐτῷ παρασχόντος· and Sophocl. Trach. p. 361. ἐπεὶ παρέσχες ἀντιφωνῆσαι πάτερ, σιγὴν παρασχὼν κλυθὶ μου.

There has been some doubt raised as to the punctuation and construction of these words. The ancient Translators and Fathers, and the early modern Commentators join ἀνατεθραμμένους ἐν τῇ πόλει with the next words παρὰ τοὺς πόδας Γαμαλιήλ. And so Wagenseil, Petit, and Deyling, of the more recent

ones. But most of those of the last century, as Vittinga, Perizonius, Alberti, Wolf, Pearce, Wets., Heinrichs, Kuin., Griesbach, and Vater, point after ταύτη, and refer the words παρά τοὺς πόδας Γαμαλιήλ το πεπαιδευμένος. There will otherwise, they think, be a tautology: and they moreover observe, that this interpretation has more of regularity; since there is *first* mentioned Paul's birth-place, *then* the place of his education, his preceptor. But this would require γεγεννημένος μὲν; and, indeed, I cannot help considering the common construction as the more natural and agreeable to the style of the New Testament, and not to be deserted for any reasons hitherto brought forward. I observe, too, that Schleusner, in his Lex., retains it.

To the tautology they speak of (which, however, is rather fancied than real) we may oppose the harshness of the hyperbaton, by which παρά τοὺς πόδας Γαμαλιήλ is united with πεπαιδευμένος. On either construction the sense will be nearly the same.

Τρέφω is often used in the sense of *educate, instruct*, examples of which are adduced by the Commentators; as Plut. Pol. 3. p. 434. παρά τῷ σοφιστάτῳ χείρωνι τεθραμμένος. Yet I cannot find ἀνατρέφειν used, in any good author, otherwise than in the sense of *bringing up* a child; including both feeding, clothing, and educating. So Liban. (cited by Phavorin.) τὸν σπείραντα, τὸν ἀνατρέψαντα, τὸν παιδεύσαντα: and Simplicius on Epict. p. 27. (cited by Wets.) παιδία ἐκτιθέναι μέλλοντα — αὐτὰ λαβὼν ἀνέθρεψατο. Joseph. Ant. 1, 9, 7. ἀναθρεψαμένην παῖδα μορφῇ τε θεῖον καὶ φρονήματι γεναῖον. Appian p. 1008. παρορσόμενος ὑπὸ τῶν παιδευσάντων καὶ θρέψαντων: τὸ δὲ ἐχῆς προτιμαίντων μου Δολοβέλλαν, ὃν οὐκ ἐπαιδευσαν, οὐδὲ ἀνέθρεψαν. In a *Classical* author, therefore, I should not hesitate to prefer the construction first mentioned; but not, I think, in the present case.

As to the παρά τοὺς πόδας, its signification is not to be too much pressed; for, according to the mode of arrangement in the Jewish schools, *all* the pupils sat

at the feet of their master, i. e. considerably lower.* It is evident, however, that the words are to be taken figuratively, and mean no more than (as we say) "educated *under* such or such a master." Erasmus, Casaubon, Kypke, Loesner, and Rosenmuller, interpret it *apud*; and Rosenmuller cites Themist. Or. 27. It is thought to be a Hebraism: and yet a phrase very much like it occurs in one of the most Attic writers; namely, Æschin. C. 7. p. 6, 17. ἐκάθητο ἐν Πειραιῖ ἐπὶ τοῦ Εὐθυδικίου ἱατροῦ, προφάσει μὲν τῆς τέχνης μαθητῆς & p. 8. Τίμαρχος ἐπὶ τοῦ Εὐθυδικίου ἱατροῦ πότε καθηζόμενος.

3. πεπαιδευμένος κατὰ ἀκριβείαν τοῦ πατρῷου νόμου, "instructed (by him) most accurately in the religion of my country." So Sirach. 16, 24. ἐν ἀκριβείᾳ ἀπαγγέλλω ἐπιστήμην. In the same manner, too, Rosenmuller interprets, observing that the *care* and *diligence* here mentioned has reference to the ceremo-

* This custom is well illustrated by the following citations of Wetstein. Pirke Aboth 1, 4. Sit domus tua domus conventus sapientum, et pulvera te in pulvere pedum eorum. Bereschith R. 99, 11. ad Genes. 49, 14. Cubans inter terminos. Hi sunt discipuli sedentes in terrâ coram sapientibus S. D. Psal. 68, 14. Philo, T. 2. p. 458, 14. ἱερὰ γὰρ ἡ ἐβδόμη γενόμεναι, καθ' ἣν τῶν ἄλλων ἀνέχοντες ἔργων καὶ εἰς ἱερῶν ἀφικνούμενοι τόπους, οἱ καλοῦνται συναγωγαί, καθ' ἡλικίας ἐν τάξεσιν ὑπὸ πρεσβυτέροις νέοι καθέζονται, μετὰ κόσμον τοῦ προσήκοντος ἔχοντες ἀκροατικῶς. Aboth Nathanias 6. f. 32. Pulvera temet ipsum pulvere pedum ipsorum—non sedebia cum ipso, neque in lecto, neque in solio, neque in sedili, sed sede coram ipso in terrâ, et quodcunque egreditur ex ore ipsius, recipe illud in te cum terrore et timore, cum tremore et pavore. Hilarius in 1 Cor. 14. Hæc traditio Synagogæ est, ut sedentes disputent, seniores dignitate in cathedris, sequentes in subselliis, novissimi in pavimento super mattas. Megilla, f. 21, 1. Sic tradunt magistri: a diebus Mosis ad ætatem usque Gamalielis non nisi stantes discabant legem. At R. Gamaliel mortuo, morbi infestare cœperunt orbem, itaque sedentes legi discendæ navabant operam. (et Sota 9, 15.) Mortuo Gamaliel evanuit honor legis. Glossa R. Salomonis in Sota 7, 28. Sic a magistris traditum habemus: Auditores in aëroateris humi sediase. Petachia Itinerar. Bagdadi archisynagogus sedet in sublimi, discipulis humi considentibus. Cic. pro Deiotar. 1. Avi servum corruptum præmiis ad accusandum dominum impulerit, et a legatorum pedibus abduxerit. Schol. Quasi in obsequium legatorum missus, quia servus, ideo pedibus. Schir. R. 1, 3. R. Akiba sedet ante pedes R. Eleazari in Scholâ.

nies and institutes of their ancestors, in expounding and enjoining which the Pharisees bestowed much care (see Joseph. Ant. 17, 3, 4., and Bell. 2, 8, 14.); and so our English translators understood the words. Kuinoel, however, objects that this sense would require πεπαιδευμένος κατ' ἀκριβείαν ἐν τῷ πατρῷῳ νόμῳ, and, with Grot., Morus, and indeed most Commentators of the last century, he renders: "institutus disciplinā patriæ legis severissimā." Morus renders thus: "institutus ad severitatem patriæ legis, ut severissimè explicarem et observarem illam legem." And ἀκριβεία does signify *rigour*, *severity*; as in Acts 26, 5., where Paul says: κατὰ τὴν ἀκριβεστάτην αἵρεσιν ἔζησα. So Sapiient. 12, 21. μετὰ πάσης ἀκριβείας ἔκρινας τοὺς υἱοὺς σου, to which may be added Isocrat. Areop. (cited by Wets.) ἔπειτά γε πλήθη καὶ τὰς ἀκριβείας τῶν νόμων σημεῖον εἶναι τοῦ κακῶς οἰκεῖσθαι τὴν πόλιν αὐτῶν — νόμος μετὰ πλείστης ἀκριβείας κείμενος. And perhaps this interpretation may deserve the preference: but I would observe, that it seems to require the *article*, τὴν ἀκριβείαν, not to mention that there appears to be a *catachresis* in the idea of *rigid instruction*: for ἀκριβεία properly can only apply to the *observance of any law*. Though I grant that the writers of the New Testament are not exact in the use of the article, and that hypallages are with them not unfrequent. We, too, use a similar figure when we speak of a *severe and rigid education*.

It is observed by Kuinoel, that since Paul was a Pharisee, and the son of a Pharisee, (see 23, 6. and 26, 5.) by νόμος ought to be understood not simply the *patria lex* itself, but as united with the *traditions* (the πατρικαὶ παραδόσεις mentioned in Gal. 1, 14.), especially respecting ceremonies and explications, on which the Pharisees bestowed their chief attention.

3. ζηλωτῆς ὑπάρχων τοῦ Θεοῦ. I am surprised that Bp. Pearce should have rendered this "exceedingly zealous," uniting τοῦ πατρῷου νόμου with ζηλωτῆς, and for the above sense of Θεοῦ referring to his note on Mark 11, 22. For surely that principle is here by

no means applicable, and the construction he has laid down is very harsh. This method was, it should seem, devised to avoid the harshness of taking τοῦ Θεοῦ for τοῦ νόμου, which to Beza appeared so great, that he was induced to read τοῦ νόμου, from the Vulgate. But there is no proof that the Vulg. Translator had τοῦ νόμου in his copy; since no translator represents his original with the exactness of a copier of a MS. And if his MS. *had* τοῦ νόμου, it was a *gloss*. Now the present reading is confirmed by all the MSS., and is both true and elegant. Paul could not have used τοῦ νόμου without committing a gross tautology; and by using τοῦ Θεοῦ he delicately refutes the charge of blaspheming the Law by so speaking of it, as to tacitly *admit* its divine origin. Ζηλωτῆς signifies a studious observer, and zealous defender of; as in 21, 30, ζηλωταὶ νόμου and 1 Cor. 14, 12. §. πνευμάτων. Tit. 2, 14, §. καλῶν ἔργων. Q. Macc. 4, 2. §. τῶν νόμων. Wets. cites Arrian Epict. 2, 14. αἰς θεοῦ τοίνυν ζηλωτῇ τὰ ἐξῆς πάντα καὶ ποιεῖν καὶ λέγειν. De Dieu, too, aptly compares Rom. 10, 2. ζήλος Θεοῦ. The whole of this 3d verse is expounded in a masterly manner by Chrys. p. 868 and 870., to whom I can only *refer* my readers.

4, 5. See the note on 9, 2. Ἐδίωξα ἄχρι θανάτου.* Many recent Commentators, as Rosenmuller and Kuinoel, think that the force of this phrase is expressed by the following words, δεσμεύων, &c.; and they take it in a figurative sense, as signifying, “I bore a deadly hatred.” But this seems too bold. It is better, with Grotius, to understand it with the limitation of, “as far as in me lay,” i. e. “apprehending and delivering up my prisoners with inexo-

* Bp. Pearce objects to our common version, “unto the death;” and corrects it to *death* generally. But, in justice to our venerable Translators, it must be remembered (which it seems the good Prelate forgot) that two centuries ago the phrase *unto the death* (which occurs also in Judg. 5, 18. “Jeopardied their lives *unto the death*,” and Matt. 15, 4. “die *the death*”) was an idiom signifying *unto death itself*. Yet as this emphasis is not here found in the original, it might be better omitted.

nable severity, even though it might be to death." Besides, Paul's conduct at the *stoning of Stephen* might justify the expression, even in the very letter. I assent to the remark of Doddridge, that there is no reason to think that the sacred history contains a full account of all the outrages committed against Christianity during the period to which it extends.

5. *ὡς καὶ ὁ ἀρχιερεὺς — πρεσβυτέριον.* By the High Priest to whom Paul appeals, and from whom he says he received the letters, is meant *Theophilus*, who at *that time* filled the office (see the note on 9, 2.), not Ananias, who at 23, 2. is *called* High Priest, by the usual courtesy. (Kuin.) It may be sufficient to understand by ὁ ἀρχιερεὺς "the (*then*) High Priest." Paul cannot mean to apply *now* to Ananias the title ὁ ἀρχιερεὺς; since any one who had filled that office was only called ἀρχιερεὺς, not ὁ ἀρχιερεὺς, which title was confined to *the one* who *then* filled it.

5. *μαρτυρεῖ μοι.* This must be taken in a popular acceptance, as we say, "such a person is my witness that it is so," i. e. "I can appeal to him for the proof of this; he can, if he will, bear testimony," &c. Whitby takes *μαρτυρεῖ* for the second future, but I doubt whether that form was ever in use. The Cod. Cant. has *μαρτυρήσει*; but this is quite unnecessary. Kuinoel removes the comma from ἀδελφούς to Δαμασκόν. But the common construction seems the more natural and agreeable to the popular style. By the ἀδελφ. it must be observed, are meant the *Jews* of Damascus.

5. *ἐκεῖσε*, for *ἐκεῖ*. This is called a solecism by Galen (cited by Wets.); yet similar permutations of acceptance between adverbs of place are found in the best writers.

6—11. See the note on 9, 3 seqq. *Περιαστράψει περὶ ἐμέ*, "shone around me." Kuinoel considers the *περὶ* as pleonastic, and refers, for examples, to Abresch on *Æschyl.* p. 621. But it must be remembered that such particles are not always pleonastic,

but that often, as here, the repetition of the preposition has an intensive force.

Something very similar is related of Empedocles by Diog. Laert. 8, 68. εἰς τις ἔφη μεσῶν νυκτῶν φωνῆς ὑπερμεγέθους ἀκοῦσαι προσκαλουμένης Ἐμπεδοκλέα· εἶτα ἐξαναστὰς ἐωρακέναι φῶς οὐράνιον, καὶ λαμπάδων φέγγος, ἀλλὰ δὲ μηδέν. It is judiciously remarked by Chrysostom 870, 34. Μάλιστα μὲν οὖν καὶ ταῦτα ἀξιόπιστα ἔδει εἶναι ἀπὸ τῶν προλαβόντων· οὐ γὰρ ἂν μετεστράφη· τι οὖν, εἰ κομπάζει, φησιν; οὐδαμῶς· διὰ τί γὰρ τοσοῦτον ἐξαίφνης ἔρριψε ζῆλον εἰπέ μοι; τιμὴν προσδοκῶν; καὶ μὴν τάναντιά ὑπέμεινεν· ἀλλ' ἄνεσιν; οὐδὲ τοῦτο· ἀλλὰ τί ἕτερον; ἀλλ' οὐδὲν ἀπὸ λογισμῶν εὔρειν δυνατόν· ταῦτα τοίνυν ἀφ' αὐτοῖς συλλέγειν, τὰ πράγματα διηγεῖται.

10. ἀναστὰς πορεύου—ποιῆσαι. Pricæus aptly cites a kindred passage of Ezech. 3, 22. Ἀνάστηθι, καὶ ἐξελθε πρὸς τὸ πεδῖον, καὶ κεῖ λαληθήσεται πρὸς σε.

11. οὐκ ἐνέβλεπον, ἀπὸ τῆς δόξης τοῦ φωτὸς ἐκείνου. Here there is a sort of *Hendiadis* for “the glorious light.” Wets. compares a kindred passage of Joseph. Ant. 6, 2, 2., and Pricæus cites Servius on Virg. *Æn.* 9. *Humani oculi altiore et nimium splendorem ferre non possunt.* Aristot. 3. de Anima. Ἡ αἴσθησις ἐκ τοῦ σφόδρα αἰσθητοῦ οὐ δύναται αἰσθάνεσθαι.

12. ἀνὴρ εὐσεβὴς κατὰ τὸν νόμον. There was no occasion for Dr. Owen to have taken such exception at these words, which he would render “*had formerly been,*” &c. Grotius, with far more judgment, remarks: “*Hoc multum pertinet ad rem quæ agebatur.*” The expression implies that he was devoted to the observance of the Mosaic Law, as well as the Gospel: and surely it requires no *Œdipus* to see what bearing this has upon the present question. The words following seem added to establish the fact, of his being a devout Jew; namely, μαρτυρούμενος ὑπὸ πάντων τῶν κατοικούντων Ἰουδαίων.

14. προεχειρίσατο. See the note on 3, 20. On τὸν δίκαιον see the note on 3, 14. 7, 52.

15. ὅτι ἔση μάρτυς, &c., “for thou shalt be a witness that thou hast seen him, and that he hath appointed thee a preacher of his doctrine.” So 26, 16.

seqq. "thou shalt be *μάρτυς τῆς ἀναστάσεως αὐτοῦ*." Pricæus aptly compares Lucian Nigr. 6. *Μάρτυρά σε παραστήσασθαι πρὸς τοὺς πολλοὺς ἐθέλω*.

16. *καὶ νῦν τι μέλλεις*; "why delayest thou." This signification of *μέλλειν* is perpetual in the Classical writers: so that the Commentators might have spared their examples.

16. *ἀναστὰς βάπτισαι, καὶ ἀπόλουσαι*. Of these words *βάπτισαι* and *ἀπόλουσαι* no very satisfactory account is given by the Commentators. They are both in the middle voice; and the best critics assign to them a reciprocal, or reflected force, viz. "wash thyself (by baptism) and cleanse away thy sins." But, as persons did not baptize *themselves*, &c., it must be understood thus: "*do thy part* to be baptized (by *applying* for baptism); and, *quantum in te*, wash away thy sins." Now this sense seems to be inherent in the *reciprocal* force. And *thus* it comes to mean the same as *undergo baptism, be baptized*. The added words *ἐπικαλεσάμενος τὸ ὄνομα τοῦ Κυρίου* seem to be a form of solemn engagement on the part of the applicant for baptism, by which he invoked the name of the Lord to bear witness to his engagements to forsake sin, and have faith.*

17. *ὑποστρέψαντι εἰς Ἱερουσαλὴμ, &c.* See 9, 26. He purposely mentions that he was *praying in the temple*, in order to shew that, although he was a Christian, yet he did not neglect or undervalue the Jewish worship. Compare 21, 18. In *καὶ προσευ-*

* Baptism in the adult, excepting the very peculiar instance of our Lord, was a token of confession and humiliation for sin, (on which account it is called the baptism of repentance, Matt. 3, 11. Mark 1, 4. Luke 3, 3. Acts 13, 24. 19, 4.) and of a desire to be cleansed from it, as the body was by water cleansed from its pollution; and being administered to such professed penitents, by Divine appointment, as a token of favourable regard to them, it was a seal of pardon: nor did God ordinarily give any particular person any public and visible token of pardon till he submitted to baptism; and this may explain in what sense baptism may be said to wash away sins, and elsewhere to save. Compare 1 Pet. 3, 21. See Acts 2, 38, and the note there, p. 435. (Doddr.) See an admirable passage on this subject in Calvin's Inst. L. 4, 15, 14. p. 518.

χομένου μου there is a change of construction for προσευχομένῳ μοι. See Vorst. de Hebr. N. T. p. 604. seqq. (Kuīn.)

17. ἐν ἐκστάσει, "as I was wrapt in prayer and pious exercises, I was thrown into a trance, or ecstasy." See the note on 10, 10. Perhaps he might continue standing all the while, with an intenseness of countenance, which, if it were observed by any near him, might be imputed to the fixedness of his devotion, or, if he fell down, it might be looked upon as an epileptic fit. All that he saw and heard was (to be sure) only a miraculous impression on his own nerves, not to be perceived by any other persons. (Doddr.) This is one of those subjects (and such are not few) on which we are condemned to see through a glass darkly, and in the discussion of which all human powers must fail; since we have not the ποῦ στῶ. In such cases, therefore, it is the part of human prudence, not less than Christian duty, to walk by faith, and not by sight, nor presume to be wise above what is written.

18. οὐ παραδέχονται σου τὴν μαρτυρίαν, π. ἐ. Hase-laar and Kuinoel take this to be a *litotes* for, "they will oppose and do their utmost to suppress thy testimony." And this is confirmed, they think, by the preceding words καὶ ἐξελθε, which (they observe) *suggest danger*. In this criticism, however, there seems something precarious.

19. ἤμην φυλακίζων. This word (from φυλακή, *hold, jail*,) may signify either "throw into prison, cause to be apprehended;" as here; or "to keep in hold or prison;" as in Sap. 18, 4. ἄξιοι—στερηθῆναι φωτὸς, καὶ φυλακισθῆναι ἐν σκότει.

19. καὶ θέρων κατὰ συναγωγὰς. For flagellation was inflicted in the *synagogues*. See the note on Matt. 10, 17. The *synagogues*, too, were *then* frequented even by those Jews who had embraced Christianity. Thus there is no need to recede (as some do) from the usual sense of συναγωγή, and take it for *civil assembly*. See Doddridge.

20. καὶ συνευδοκῶν, "gave my approbation." See the note on 8, 1. With respect to the preceding words, ἐξεχρεῖτο, it must be observed, that a similar use occurs in Rom. 3, 15., Apoc. 16, 6., Gen. 9, 6., and Ps. 105, 36.

Some recent Commentators, as Heinrichs and Barkey, strangely misconceive and misrepresent the scope of Paul's address. The only consistent or probable account is that given by Chrysostom, Erasmus, Lapide, Camerarius, Grotius, Doddridge, and others; namely, that the Apostle hints a hope that they would perceive that such a total change could only have arisen from some weighty cause, and as it could not be attributed to the influence of any human passion, they would ascribe it to the interference of Heaven. "I may therefore expect (paraphrases Doddr.) that a testimony from me will be heard with some peculiar regard, when they see that the evidences of thy Gospel were strong enough to conquer such inveterate prejudices, and such furious rage against it. On φυλάσσω τὰ ἱμάτια, see the note on 7, 58., to which it may be added, that the persons employed in the office of stoning used to throw off their clothes, ἀπεδύσαντο, just as did the *Athletæ*. So Macho Athen. 348 f., where it is said that in the Gymnasia there were persons appointed τὰ ἱμάτια τῶν εἰσιόντων λαμβανόντας τηρεῖν, *to take charge of the clothes of those that came in*.

21. πορεύου. The Lord overrules this plea by simply *repeating the order*. Of this there is, I believe, no other example in Scripture.

21. εἰς ἔθνη μακρὰν ἐξαποστελῶ σε, i. e. to Arabia, Syria, Lycia, Lycaonia, Bithynia, Mysia, Asia, Greece, Macedonia, Illyricum. See supra 9, 15. Rom. 15, 19. (Grot.) "Though (observes Kuinoel) Paul at that time might suppose he only meant to *Jews* living in remote countries. For it was not till after the conversion of Cornelius that Barnabas and Paul received *Gentiles* into the Christian congrega-

tion. See the note on 10, 17, 28 & 34. 11, 19. seqq. & 25. seqq. C. 5. init.

22. ἤκουον δὲ αὐτοῦ ἄχρι τ. τ. λ., "as far as this sentiment (namely, of admitting the Gentiles) they heard him; but then their selfish prejudices interposed, and quite overcame their better mind." "They thought (says Kuinoel) that if the Gentiles ever were admitted to the benefits of the Messiah's kingdom, it would only be by previously becoming Jews. (See the note on Matt. 19, 18.) But when they heard Paul avow such an opinion as the present, they saw in it a confirmation of all that had been reported against him, and shouted with rabid fury, "Away with such a fellow from the earth."

22. οὐ γὰρ καθήκον αὐτὸν ζῆν. Numerous MSS., Editions, and Fathers, have καθήκεν, which reading has been received by Griesbach and Vater; and, I think, rightly. Indeed, I question whether the common one is not solecistic, and a mere σφάλμα, and therefore not to be retained on pretence of its being the more difficult reading. As to the authority of MSS., that is of little weight where the difference is so very small.

Some may think that καθήκει ought to be preferred (so Hesych. καθήκει· πρέπει): but καθήκεν is far more elegant. For none of my readers can be ignorant that, in many such cases, the imperfect is used for the present (as it is also in our own language); *

* In confirmation of this emendation, I need only refer to a similar passage of Chariton, L. 8, 3, 10. πολλοὶ γὰρ εἰσιν, οὓς οὐ προσήκεν ἀκοντας βιάζεσθαι: where προσήκεν was well restored for προσῆκον by Dorville, whose note is at once so erudite, and apposite to our purpose, that I cannot but subjoin it.

"In codicibus centies προσήκεν, προσήκει, προσῆκον, προσήκειν confunduntur et non magno malo sæpe. Et quod quidem ad præsens et imperfectum attinet, multi Grammatici notarunt, hoc pro illo poni. In Glossis: προσήκεν, attinet, sic ἀνῆκεν, competit, pertinet, attinet. Plato S. de L. L. 688. προσῆκεν ubi tamen προσήκει æquè obtinuerit. Xenoph. H. H. 3, 482 v. frustra Leunclavius ibi προσῆκει pro προσῆκον reponit. Ap. Demosth. 1 Phil. 47 c. pro προσῆκε in plurimis Codd. προσήκει. Sic variatur in Timocr. 802 v. in Leptinea 554. προσῆκον obtinet; si ex Cod., bene, eodem redit,

and the expression in question might be rendered, "it were not fit that he should live." But, to turn from the consideration of the *expression* to that of the *sentiment*, Pricæus observes that this is a sort of proverbial saying, indicating deadly hatred and utter detestation: and, among other passages, he compares Aristoph. Av. 'Ως ξῆν οὐκ ἄξιον ἡμῶν Εἰ μὴ κομιοῦμεθα, &c. and Senec. Controv. 9, 2. Curabo sciam non deesse nihil sceleratum, quem videre lucem ultra non oportet.

23. *ρίπτουσιν τὰ ἱμάτια, καὶ κ. β. ε.* On the interpretation of the phrase *ρίπτ. τὰ ἱμάτια* the Commentators are not agreed: and no wonder, since *ρίπτω* is susceptible of two or three senses almost equally suitable to the context. Many translators render "casting off:" others, *projicientibus vestes*, namely, *at Paul*, as they had not *stones* at hand. So Beza, Piscator, Menochius, Sanctius, à Lapide, and Térénus, who consider the action as preparatory to stoning, or as being more expedite for mischief. Pricæus renders it, "tossed, or shook, their garment:" and he cites from Lucian *ἐπῆδαν, καὶ ἐβόων, καὶ τὰς ἐσθῆτας ἀπερρίπτον*. Others, as Bp. Pearce, "*shook* their cloaks in detestation," or (as Markland) *in a rage*. And he refers to Joseph. B. 5, 2, 5., Lucian de Saltat. p. 816., Timon p. 147., Livinicius on Marmert. Paneg. 147., Philo de Legg., Special p. 549., Lysias Fragm. p. 654. col. 1. ed Taylor. *motâ veste vocantem*, Virg. Æn. 8, 712. Dodd. and Schl. translate, "rending their garments." But most of these interpretations are very improbable; and none of

in *προσῆκον* sæpe ἦν reticetur. Sic in Lysia, p. 323 et 147. Cur quid mutetur, nihil urguet. Lucian. Abd. 2, 174. Ap. Plutarch in Bruto 938. 'Ελλήνων γὰρ οὐδένα βιασθῆναι προσῆκειν ἔγραφε. At vulgata proba, Demosth. p. 83 v. Lysias, p. 172. Diod. 1, 41. Similis inconstantia. Porphy. de Abstin. 2, 179. confer 2, 141. Artemid. 3, 20, 170. Strabo 5, 358 c. Sic in Actis 23, 22. *καθῆκεν* *πρὸ καθῆκει* recte, quod tamen etiam quidam libri exhibent. Sic *ἀνῆκεν*, ad Colossens. 3, 18. Levia hæc, et intemperie magistrorum sæpe conturbata. Sic *χρῆν* & *ἔδει* pro præsentibus sæpe occurrere observavit dudum H. Stephanus in *προσῆκεν*. (Dorville.)

them such as may be confidently pronounced certain. The generality of recent Commentators, as Rosenm., Heinrichs, and Kuinoel, adopt the interpretation of Wets., who takes the *ρίπτόντων* to mean (as did Casaubon and Pricæus) *jactantibus*; and he thinks it was done by those who were far distant, as a sign that they participated in the same feelings with those who stood near, and were shouting: in support and illustration of which he cites several passages.* I do not see, however, how these apply. *Waving the garments* (as with us handkerchiefs) was an action signifying approbation rather than detestation. After all, the interpretation of Sanctius, Terinus, Grotius, and others, may be considered the most probable, namely, *tossing off, violently throwing, doffing, smacking down* their clothes, as if to fit themselves for violence. (So Plato de Rep. 665 F. *ἡγού ἐτι σε πάνυ πολλοὺς οἶον ῥιψάντας τὰ ἱμάτια, γυμνοὺς λαβόντας ὅ,τι ἐκάστω παρέτυχεν ὅπλον, θείν διατεταγμένους*), just as our pugilists *doff* their coats when they are about to box. This was, in fact, a *symbolical action*, in perfect unison with the violent expressions of their companions who stood nearer. Now *ρίπτω*, it must be observed, almost always *includes* an idea of *force*. Hence it mostly signifies to *cast down* (as *cast* in Leicestershire), examples of which sense are numerous, both in the Old and New Testament; as Matt. 15, 30. *ἐρρίψαν αὐτοὺς παρὰ τοὺς πόδας τοῦ Ἰησοῦ*. And thus it may easily have another signification in which it is often found, namely, *abjicere*; as in Acts 27, 19. *τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν*. It here in-

* Namely, Mamertin. Panegy. Julian. 29. *Nimise lætitiæ decoris sunt et gravitatis immemores. Illa jactatio togarum, illa exultatio corporum, nescientibus pene hominibus excitabitur.* Xiphilin. Ner. *τάστε χεῖρας καὶ τὰ ἱμάτια ἀνέσειον.* Eunap. Jul. *ἀνὰ τὴν ἐπήδησεν ὁ ἀνθύπατος ἐκ τοῦ θρόνου, καὶ τὴν περιπόρφυρον ἀνασελὼν ἐσθῆτα — ἐκρόρει τὸν Προαιρέσιον.* Euseb. p. 281 A. D. Chrys. 103 D. 389 D. Aristæn. 1, 26. Philostrat. *καὶ οἱ μὲν τῇ χεῖρι ἐνασελόνσι· οἱ δὲ τὴν ἐσθῆτα.* Ovid, A. 3, 274. Et date jactatis undique signa togis—at ne turbet toga mota capillos.

cludes both *doffing* and *casting down* the garments : a lively picture of fury.

23. καὶ κονιορτὸν βαλλόντων εἰς τὸν ἀέρα. The sense of these words is easier of determination than that of the preceding. They do not, however, mean (as the Syr. and Grot. understand) "kicking up, in anger, the dust with their feet;" still less are we to suppose, with Cajetan and Lapide, that this was done to show that Paul was a *turbator et terræ et cæli*. Improbable, too, is the opinion of Doddr. and Wets. (the latter of whom cites Hom. Il. σ. 22.), that they intended thus to throw dust on their heads, "in sign of detestation and abhorrence." It seems more natural to regard it (with Kuinoel) as a symbolical action, meant to excite tumult. And this is confirmed by a passage of Greg. Thaum. (cited by Wets.) ἐστὶν ἰδεῖν περὶ τὰς ἀντιθέτους ἵπποδρομίας τοὺς φιλίππους τε καὶ φιλοθεάμονας, πηδῶσι, βοᾶσι, οὐρανῷ πέμπουσιν κόνιν ἡνιοχοῦσι καθήμενοι, παίουσι τὸν ἀέρα τοῖς δακτύλοις, ὡς μάστιξι, as also by the testimony of travellers into the East, as Schweiger and Eskuch, (referred to by Kuin.) who tell us that *throwing up dust into the air* is even yet, in the Oriental countries, a sign of tumult. Bp. Pearce, too, observes that this mode of expressing abhorrence and detestation is often mentioned by Ockley in his *History of the Saracens*.

24. The tribune, ignorant of the Hebrew language, and therefore not acquainted with the purport of Paul's speech, and thinking, by the rabid fury of the people, that Paul had committed some heinous offence, orders him to be removed into the castle, and the torture to be applied *quæstionis ergo*. Now examinations of accused persons were conducted, in order to extort confession, *under torture*, and that by *scourging*. So Tacit. Hist. 4, 27, 4. protractum e tentorio, scissâ veste, verberato corpore, quo pretio, quibus consciis, prodidisset exercitum, dicere jubent.

24. μάστιξιν. On this word see the note on Mark

8, 10., and Matt. 27, 26. It is here, as often, used in the plural, with reference to the *many thongs* of which the μάστιξ (like our cat o' nine tails) was composed.

Ἑράζω, and its compound ἀνεράζω signify to seek out, enquire diligently: but it was also used, like the Latin *quæstionem habere*, to denote the *examination by torture*, so common in ancient times, (and, to the disgrace of modern ones, not yet abandoned), and simply *to torture*; as in Sapien. 2, 19. βασάνω ἐτάσωμεν αὐτὸν, ἵνα γνῶμεν τὴν ἐπιεκέλειαν αὐτοῦ. See 6, 6., and Gen. 12, 17. Ἐπεφώνουν αὐτῷ. Ἐπιφωνεῖν signifies literally to *raise the voice* at a person; and has therefore two senses; either *acclamo, applaud*; as in Acts 12, 22.; or 2. *inclamo, exclaim against*, as here.

25. ὡς δὲ προέτεινεν αὐτὸν τοῖς ἱμασίν. Commentators have been not a little perplexed with this word προέτεινεν, and consequently they are much divided in opinion. Even the *reading* itself is disputed, and ought to be settled before we attempt any interpretation: and yet the former so depends on the latter, that both must be considered together.

One thing is certain, that many excellent MSS., all the *early* Versions, some Fathers, and many Editions, unite in supporting a plural form in the verb: and, as the difference is very slight, the rule of preferring the more difficult reading cannot here have place. Undoubtedly, therefore, we must read προέτεινον. And yet Kuinoel, after having reviewed the chief interpretations (and those not a few—see Pole's Synop.) determines in favour of that of H. Steph. which is adopted by Saubert, Homberg, Cellarius, Prado, Heinsius, Wolf, Loesner, Schleusner, and others. They take προετίνειν to here signify *porrigere, oblicere, tradere*: and they endeavour to confirm this sense by examples. Those, however, are confined to the *moral* signification (namely, as we say, to hold out, to *promise*), not the *physical* one, as here. Steph., reading προέτεινον, refers the verb to the *executioners*: others, who read the *singular*, refer it to *one* executioner; which is absurd. Kuinoel, however, with more probability, refers it to the *tribune*. But the metaphorical sense thus required, (*tradidit*,) has not been established by any *proof*; and the whole expression is too figurative, and little agreeable to the simple style of St. Luke. We must, therefore, have recourse to some other mode of interpretation. Now Scaliger, very ingeniously, explains it *funibus terra levare*, as we say, *to tie up to the*

whipping-post, or halberds. But I do not see how any such sense can be elicited from the words. Besides, it is at variance with what we know of the mode of administering flagellation, both among the Greeks, Romans, and Jews. After all, there is no interpretation so little liable to objection as that of the Vulg., Beza, our English Translators, De Dieu, Hammond, Doddridge, and Michaelis: "as they bound (or rather *were binding*) him to, with thongs, or ropes." And certainly it is most agreeable to the context. It has, indeed, been objected that *πρὸς τὴν* cannot mean *astringere, bind unto*: but I see no great force in that argument; since the significations are cognate. However, we are not *compelled* to retain it: we may adhere to the literal sense; and as *πρὸς τὴν* signifies to *stretch forward, or out*, and that sense must be adapted to the circumstances of any case, so here, when we consider that the persons were fastened down to a low column (or *whipping post*—see Dr. Hammond), the signification is sufficiently appropriate. And as to *ἰμᾶσιν*, it need not be rendered *with thongs*: for they did not *stretch him out* with thongs, but *fastened him down*. It is not (as Ramirez de Prado alone saw) the dative of *instrument*, but of *object*, like the Latin dative. The sense, however, may be considered doubtful. It *may* be rendered, "for the whips," i. e. *for whipping*, according to the sense which almost all the Commentators ascribe to *ἰμᾶσιν*. But this appears to be contrary to the usage of the best writers. For though *μάστιξ*, and the Latin *lorum*, were used both in the singular and plural, yet not (as far as I can find) *ἰμᾶς*, which is confined to the singular. This, then, seems to determine the sense to *thongs*, or rather *straps*, with which probably the post was provided. Thus it often occurs in the Gospel for the *straps* of sandals. The plural is *here* used, because (it should seem) the person was fastened to the post with *two ἰμάντες*. The plural is, however, found in Job. 39, 10. *δήσεις δὲ αὐτὸν ἐν ἰμᾶσι ζυγοῦ σου*. These straps seem to have been composed of *plaited thongs*. So Eurip. *Androm.* 720. (cited by Wets.) *πλεκτὰς ἰμάντων στροφίδας ἐξάνησσομαι*. And that these *straps*, or *belts*, were used on such occasions, is plain from a passage of a Martyrologist, in the *Martyrium Tarachi*: *περιελόντες αὐτοῦ τὸ πᾶλλον, καὶ περιζώσαντες, τείνατε, καὶ νεύροις ὡμοῖς τύψατε—δήσαντες αὐτὸν—τείνατε, καὶ νεύροις ὡμοῖς σχίσατε τὸ νῦτον αὐτοῦ—τείνατε αὐτὸν ἐν τοῖς πάλοις, καὶ νεύροις ὡμοῖς μαστίζετε*.

The sense, therefore, is: "as they were *stretching him out for the straps*," (i. e. in order to strap him to the post,) or, "as they were *strapping him to*." And this interpretation is confirmed by the words of ver. 30. where it is said that the tribune was alarmed, when he found Paul was a Roman, *ὅτι ἦν αὐτὸν δεδέκως*, "because he had strapped him to." So that passage is to be understood.

25. τὸν ἐστῶτα ἐκατόνταρχον, "to the centurion that stood by." This alludes to the custom of the Romans to appoint a centurion to superintend the execution of any punishment. See Hist. B. Ap. 28,

4. and Matt. 27, 54. On the rest of the passage, to the end of ver. 27. see the notes on 16, 37.

28. πολλοῦ κεφαλαίου τὴν πολιτείαν τ. ἐ. "a great sum of money." Κεφάλαιον, with the subaudition of χρήμα, (like the Hebr. שֶׁנֶּה in Liv. 6, 5. Numb. 4, 2. 5, 7. 31, 26 & 49.) signifies a *head* or *chief*, namely, the *total* which arises from adding together several smaller sums. And this is the *general* sense in the Classical writers. It is, however, sometimes used in the same manner as our *sum of money*, without reference to any reckoning up of smaller sums. This is plain from Artemid. 16. τὰ χρήματα κεφάλεια λέγεται, "monies are called *sums*." See also 37. This, and many more passages, may be seen in Elsner, Kypke, Krebs, and Wetstein. At πολλοῦ subaud. διὰ.

The words of the tribune *imply* surprise how Paul obtained it. To which Paul answers: ἐγὼ δὲ καὶ γεγέννημαι, where we must subaud. Ῥωμαῖος, from the preceding. On the *purchase* of Roman citizenship Wetstein cites several passages, to which I add Dionys. Hal. 227, 45. εἰς τοσαύτην σύγχυσιν ἤκει τὰ πράγματα, καὶ τὰ καλὰ τῆς Ῥωμαίων πόλεως ὥτως ἄτιμα καὶ ῥυπαρὰ γέγονεν, ὥστ' οἱ μὲν ἀπὸ ληστείας, καὶ τοιχωρυχίας, καὶ πορνείας, καὶ παντὸς ἄλλου πονηροῦ χρηματисάμενοι, τούτων ἀνοῦνται τῶν χρημάτων τὴν ἐλευθερίαν, καὶ εὐθύς εἰσὶ Ῥωμαῖοι.

29, 30. ἐφοβήθη, &c. "was afraid," &c. And not without reason. For a Roman citizen was exempt from all stripes, or torture of any kind, *before trial*. Nor could he, before conviction, or confession, be put into bonds. So in that inimitable climax of Cic. in Ver. 5, 66. Facinus est, vinciri civem Romanum: scelus, verberari: prope parricidium, necari, quid dicam in crucem tolli? But if a Roman citizen accused of any crime freely confessed it, he might be put into bonds, and punished capitally. The accused, before confession, were held *in liberâ custodiâ*, or *in custodiâ militari*. Now the *libera custodia* was the being held in custody by the magistrate, or certain sureties, who undertook that office. (See the

Commentators on Sallust. Catil. 3, 6, 14. and Bell. Civ. C. 48.) The *military custody* (a sort of *durance* frequent in the times of the Emperors), was when any person accused (but yet unconvicted) was assigned to the custody of a soldier, to whom he was attached by a long chain, which fastened the *right* hand of the prisoner to the *left* hand of the soldier. So Seneca de Tranquill. Animi. C. 10. Omnes cum fortunâ copulati sumus; aliorum aurea catena est, et laxa: aliorum arcta et sordida. Sed quid refert? eadem custodia universos circumdedit, alligatique sunt etiam qui alligaverunt; nisi tu forte leviozem in *sinistrâ catenam* putas. Here there is a plain allusion to the *custodia militaris*. See also Sueton. Vit. Domit. C. 11. Thus, too, Joseph. Ant. 18, 6, 7. speaking of Agrippa bound by a chain to a soldier, says: ἡξίωσε τὸν συνδεδεμένον αὐτῷ στρατιώτην. And a little further on mention is made of ἐκατονάρχου συνδέτου ἐσομένου. Thus Paul, from his right as a Roman citizen, was exempt from being cast into bonds (as he had been, 21, 33.) or from being put to the torture, to extort confession. But it was in the power of the tribune to hold him in military custody, and report his offence to the procurator, who could, as representing the person of Cæsar, (see 25, 19.) if the case required, inflict the punishment of death. Yet the accused was at liberty to appeal unto Cæsar, to whom he was then to be transmitted. See 25, 11 & 21. When, therefore, Paul avowed himself a Roman citizen, the tribune was justly afraid; since he had ordered him to be bound (21, 33). Kuin.

The above is a very correct representation of the case of privilege under arrest, as respected Roman citizens, *under the Republic*, and perhaps under the first Emperors, as far as regarded citizens who had the complete *jus civitatis* and *suffragii*: but not, I apprehend, to those who only enjoyed the *Jus Latii*, or the *Jus Coloniae*. Now Paul's citizenship was assuredly of the *lowest class*, and its privileges did not,

I suspect, exempt any one from being *put in irons*, as other prisoners were. In proof of this, I may refer to *facts*. Thus Paul is afterwards treated as a prisoner in fetters, and is called *δέσμιος*. And thus on the following day he is *loosed from bonds* (infr. ver. 30.) Whereas, if the tribune had had no right to put him in bonds, on account of his political privilege, he would have released him from thence immediately. Nay that he was again put into bonds is clear; and, during the whole of his imprisonment, he is called *ὁ δέσμιος*. Moreover, in his oration to King Agrippa, he expresses a wish that he were, as himself, *παρεκτός τῶν δεσμῶν τούτων*, which words, all the Commentators agree, are spoken *δεικτικῶς*. And again, from 27, 42., it appears that the Centurion had power to put Paul and the other prisoners (who are called *δεσμοῖται*) to death. Surely then are little signs of the liberty of Roman citizenship!

In this view of the subject I am supported by Markland, who observes that "the fear of the officer seems to have proceeded not from his having ordered Paul to be *bound*; but from his having ordered him to be *whipt*, and that, too, with *scourges*," before he had been convicted of any crime. But, strange to say, he would infer from hence that the words *καὶ ὅτι ἦν αὐτὸν δεδεκώς* are not genuine, as, indeed, Dr. Mill had suspected before him. Yet if he had comprehended the true sense of those words, he would have seen that they afford the strongest *confirmation* of his opinion. They do *not* refer to the order given by the tribune to have him cast into bonds, since it was, in all probability, not *then* executed, nay, not till Paul was *in the Castle* (before which, indeed, there would be neither reason for it, nor opportunity); but to Paul's having been, by his order, *strapped to the whipping post*; which, I have proved, is *included* in the sense of the foregoing expression *προέτεινον αὐτὸν τοῖς ἵμασιν*. That might well be thought an *intolerable outrage* to the person of a

Roman citizen, and might justly excite the apprehensions of the tribune.

Thus, I trust, I have shown that there is nothing defective in the words, or objectionable in the sense, of the passage. As to the words ἀπὸ τῶν δεσμῶν, it makes no difference as to the *sense*, whether they be retained, or cancelled, with Heinrichs and Griesbach: but I think Kuinoel has done right in defending them. With respect to the reading συνελθεῖν, I am surprised that it should have been preferred by Grotius, Bengel, and Owen, and received into the text by Griesbach; since it is so manifestly a mere error. The σὺν arose from the σεν preceding; as in a thousand other cases: and *here* the error was perpetuated by συνελθεῖν being accidentally a more significant reading than ἐλθεῖν. As to the *Versions*, their testimony is not worth a straw in such a case. Kuinoel has, with a judgment not unusual to him, retained the common reading: and he truly observes that ἐλθεῖν is used for συνελθεῖν; as in Job 1, 6. 2, 1.* “That the tribune did not (he adds) call them *to him*, is plain from the words καταγαγὼν τὸν Παῦλον, compared with 23, 10.

30. ἔστησεν εἰς αὐτοὺς, “introduced him to them.”

CHAP. XXIII.

Paul pleads his cause before the Sanhedrim. A contention arises between the Pharisees and Sadducees. The tribune, fearing lest Paul should be murdered by the rabid fury of the multitude, orders the soldiers to conduct him back to the castle. Paul is encouraged by a heavenly vision. A plot contrived against him is detected by his sister's son, and is made known to the tribune, who forthwith sends Paul, under an escort, to Cesarea, writing withal

* Besides, Lysias uses the term ἐλθεῖν, as it were *come to him*, since the place of meeting (in some of the buildings around the Court of the Gentiles) was *close at hand*.

an epistle to Felix, his successor in the procuratorship.

1. ἀτενίσας—τῷ συνεδρίῳ, “steadfastly and courageously beholding,” &c. In this view see the note on Acts 1, 10., and 3, 4. That it here includes a notion of intrepidity is plain from the words following.

1. ἐγὼ πάσῃ συνειδήσει ἀγαθῇ πεπολίτευμαι τ. Θ. ᾧ. τ. τ. ἡ. Πολιτεύω and πολιτεύεσθαι denote properly “to fill some office in the state, to govern and conduct it;” or sometimes simply “to act as a citizen of any state, conduct state affairs.” Hence it came to have (by a reciprocal force) the sense of *conduct oneself*; and was thus extended to action, behaviour, and life; and finally it came to mean little more than *ζῆν*. This last signification is attested by the ancient Lexicographers, and is not unfrequent in the *later* Greek writers; as Sept. Joseph., (see Jos. on Macc. § 4.), Arrian Epict. A. 7, 20. 2, 6, 1., and 3 Macc. 3, 4. These and other examples are adduced by Krebs and Loesner in loc., and Wets. on Philo 1, 27. See Dresig. de V. M. p. 429. seqq., and the note on Philip. 3, 30.

The sense, therefore, is: “I have *conducted* myself, *lived*,” &c. Τῷ Θεῷ Kuinoel explains, “suitably to the will of God;” and he cites Rom. 14, 8. τῷ Κυρίῳ ζῆν. But it may be simply taken for πρὸς τὸν Θεόν, *towards God*.

1. πάσῃ συνειδήσει, “I have lived in all good conscience to this day.” Not as a good conscience signifies a conscience void of error and offence, for he was himself to have been guilty of great sin in persecuting the Church of Christ, 1 Tim. 1, 13, 15., but as it signifies a conscience acting according to his persuasion that he ought to act; and in this sense when he blasphemed against Christ, and persecuted his Church, he did this even through a persuasion *that he ought to do many things contrary to the name of Jesus*, Acts 26, 9, 10. Moreover, by saying that he lived in all good conscience whilst he professed Judaism, and was, *as to the righteousness*

of the law, blameless, Phil. 3, 6., he gives them to understand that he left not the religion of the Jews out of any hardship which it required, or any prejudice he had against the precepts of it; and by adding that he also had lived unblameably in the profession of the Christian faith, he intimates that he became and continued a Christian out of a full conviction that he was bound in conscience so to be, and to act, and that he still served God from a pure conscience, 2 Tim. 1, 3. (Whitby.)

He was only examined with respect to his conduct as a Christian, and therefore it would not have been pertinent here to have referred to his conduct while a persecuting Jew, though it were, indeed, true that he did not then act against his conscience, how criminal soever he was in suffering it to continue misinformed. The plain sense of this passage is, that his conscience, when examined in the sight of God with respect to what they alleged against him, did not charge him with any known and deliberate contradictions to its dictates.* (Doddridge.)

2. *Ἀναίας*.† See Joseph. Ant. 20, 5, 2. & 6, 2.

* I cannot consent to this limitation, which seems abhorrent from simplicity, and (in truth) has something Jesuitical about it. The plain sense of the words ἀπὸ πάντων τῆς ἡμέρας will not permit us to suppose that Paul only speaks of his conduct since he became a Christian. At the same time the Apostle, as we know, did not deny his guilt in persecuting the Christians: and, possibly, had he not been interrupted, he would not have omitted to advert to that point.

† The Ananias here meant is undoubtedly Ananias son of Ncbidæus, (see Joseph. Ant. 20, 5, 3.,) who had discharged the pontifical office under the procuratorship of Quadratus, predecessor of Felix. By Quadratus he was sent a prisoner to Rome, together with Anas, prefect of the temple, to give an account of his high-priesthood to Claudius Cæsar. (See Joseph. Ant. 20, 6, 2.) But by the intercession of Agrippa Junior, they were acquitted, and returned to Jerusalem. Ananias, however, was not reinstated in the pontifical office. For, during the procuratorship of Felix, it was discharged by Jonathan, who (as Josephus tells us, Ant. 20, 10.) was successor to Ananias. This Jonathan was, afterwards, by the connivance, at least, of Felix, assassinated in the temple by some sicarii. See Joseph. Ant. 20, 8, 5. and the note on Acts 22, 4. The office then re-

B. 2. 12, 6. Ant. 20, 8, 8. This proud man took umbrage, it seems, at Paul's undaunted look, and unqualified assertions of innocence, which gave the lie to all the accusations of the Priests; as also, perhaps, at his addressing them with *Brethren*, not *Fathers* (as in 22 and 7, 2.), or Rulers of the people and Elders of Israel; as in 4, 8. He must, too, have felt vexation at Paul's having been liberated by Roman soldiers; and having thrown himself on their protection as a Roman citizen.

2. ἐπέταξε τοῖς παρεστῶσιν αὐτῷ, τύπτειν α. τ. σ. By the *παρεστ.* are meant the *Apparitores*, *officers*. "In this state of confusion (says Wets.) it is not surprising that Paul should have been so ill received by violent and seditious persons; but inexcusable was the conduct of the High Priest, who, though he had himself experienced the hardships and inconveniences of captivity, yet was touched with no sense of pity towards one under the same circumstances; nay, though a Roman citizen, had ordered a most shameful insult to be put upon him; which not even the Tribune would have ventured to do. What end he came to, we know not: but as it is certain that his colleague Jonathan was assassinated by *Sicarii*, and his successor Ishmael suffered capital punishment in Cyrenaica, it is probable that he (deserving, as he did, even worse,) experienced no better a fate." And he refers to Jer. 20, 2. 1 Kings 22, 24. I would compare Aristoph. Lys. 635. *πάταξαι τῆς δε γραὸς τὴν γνάθον*.

3. ὁ Παῦλος πρὸς αὐτὸν εἶπε. Τύπτειν σε μέλλει ὁ Θεός, τοῖχε κεκονιαμένε. At this insult Paul inveighs with no little acrimony. Many Commentators, as Erasmus, Beza, Pearce, and Doddridge, take the

remained unoccupied, until King Agrippa filled it by appointing Ishmael, son of Phabens. (See Jos. Ant. 20, 8, 8.) Therefore what is now related happened while it was vacant. So that Ananias did not, at that time, hold the office of high priest, but was usurping the dignity. (Kuin. from Krebs, who has treated the question with no little learning and research.) See also Dr. Benson, Hist. vol. 2, 221. and Biscoe on Boyle's Lect. c. 3, 8.

words to be a prediction, or prophecy, (as Doddridge thinks, uttered by the impulse of the Spirit): and Grotius maintains, that he *uses the right of a prophet*. But this seems scarcely satisfactory; nay, almost absurd. I rather assent to Camerarius, Zeger, Wets. Limborch, Heumann, and indeed most recent Commentators, that it is a *formula malè precantis*.* And this is apparent from the words of the apparitor, at ver. 4, and of Paul himself, at ver. 5.: which may be considered as equivalent to "God smite thee, as thou hast smitten me!" It is (as Kuinoel observes) admitted by Jerome c. Pelag. 3. init. and Augustin, Ep. 5, p. 28., that this sudden insult provoked the Apostle to express himself with more bitterness than he should have done, and that, on this occasion, he did not display the same patience under injuries that his Divine Master had done.† There is, however, reason to believe that these words of St. Paul were fulfilled, when Ananias not long after was, on the occupation of Jerusalem by the Sicarii, dragged from an aqueduct, where he had hidden himself, and put to death, together with his brother Hezekiah. See Joseph. B. 2, 17, 9. and Michaelis in loc., or as cited and translated by Doyley and Mant.

The expression τοῖχε κεκοιμημένε was a common

* So Schævups 4, 13. (cited by Wets.): Si quis dixerit: percutiat te Deus, et: sic percutiat te Deus; hæc est maledictio scripta in Lege.

† Dr. Graves observes, that "this was the only instance in which the Apostle forgot decorum and propriety." The provocation was indeed great. And though it is easy to say, that he might have better imitated Themistocles, who on the blow received from Eurybiades, only replied, "strike, but hear!" Yet the self-command of Themistocles must be attributed to mere policy, and human motives. Hence Aristides, t. 2, 194. (cited by Wets.) thinks not even Socrates would have patiently endured the indignity of being *struck*. That surely will not prove Themistocles the greater or more virtuous than Socrates. The wisest and holiest of men have sometimes been hurried away by provocations, to speak (as did Moses) unadvisedly with their lips: nay, the *example* was not always afforded by Solomon, who gave the admirable *precept*, "Better is he that ruleth his spirit, than he that taketh a city."

figure to designate hypocrisy. See the note on Matt. 23, 26. Kuinoel here cites Seneca de Providentiâ, c. 6. Miseri sunt sordidi, turpes, ad similitudinem parietum suorum extrinsecus culti. And Ep. 115. Et [cum auro tecta perfundimus,] quid aliud quàm mendacio gaudemus? scimus enim sub illo auro foeda ligna latitare. Nec tantum parietibus aut lacunaribus ornamentum tenue prætenditur: omnium istorum, quos incedere altos vides, bracteata felicitas est: inspice, et disces, sub istâ tenui membranâ dignitatis quantum mali lateat. That the expression was well merited, is confirmed by the testimony of Josephus.

3. καὶ σὺ κάθῃ κρίνων, &c. Our English Translators render the καὶ *for*. But I rather assent to Kuinoel, that it signifies *what then? itane?* when prefixed, as here, to interrogative sentences involving admiration. So in the exclamation of Cæsar to Brutus, (cited by Wets.) καὶ σύ εἰ ἐκείνων: καὶ σὺ τέκνων; and also Aristoph. Plut. 971. Here Kuinoel refers to Bos Exerc. p. 84 seq., Glass Phil. S., and the note on Mark 10, 26. As to the conjecture of Steph. and Valckn. κρινῶν, it may very well be dispensed with. If a Future sense were necessary, the Present might be taken for the Future, as often.

3. παρανομῶν. The reading of the Cod. E. παρὰ τὸν νόμον is a gloss. Besides, it would injure the antithesis, which has here great beauty. Wets. compares a similar sentiment of Herodes de Republ. φ προσήκον ἐπαμύναι κατὰ γε νόμον, ἀλλὰ μὴ παρανόμως ἀπολέσαι.

That this conduct was contrary to every law, natural and positive, divine and human, is certain. (See Lev. 19, 15.) Yet such violations thereof were not unfrequent, even in the persons of the Prophets (see 1 Kings 22, 24. and Jer. 20, 2), and even of our Lord himself. (See Joh. 18, 22.)

4. Ἀρχιερέα τοῦ Θεοῦ λοιδορεῖς; Λοιδορεῖν is a general term, denoting to abuse, reproach, give ill language to. The true force of it I have explained at

large on Joh. 9, 29. By τοῦ Θεοῦ is meant *acting by the authority of God, appointed by his permission*. Wetstein aptly compares a similar sentiment of Lysias: τοῦ νόμου ἀπογορεύοντος, ἐὰν τις ἀρχὴν ἐν συνεδρίῳ λαιδορῇ παρὰ τὸν νόμον, ζημιοῦσαι ἠξίωσαν—ταῦ μὲν νόμου διαρρήδην ἀγορεύοντος· τοὺς ἐν τῷ συνεδρίῳ λαιδοροῦντας ζημιοῦν, ἀκηκόατε.

5. οὐκ ᾔδειν—ὅτι ἐστὶν ἀρχιερεὺς. In the interpretation of these words the Commentators, both antient and modern, have been by no means agreed.—1. Camerarius, à Lapide, Calvin, Brent, Marnix, Pricæus, Thiess, and Heinrichs, understand them as spoken ironically: q. d. “he does not carry himself like a High Priest.”—2. Others [as Dr. Parry, Grotius, Whitby, and Markland on Eurip. Suppl. 518. Edit.] explain: “I do not *acknowledge* him as High Priest.” But this would require οὐκ οἶδα τούτον ἀρχιερέα. Besides, such language would have yet *more* provoked the anger of the Sanhedrim [and, as Doddridge observes, “it cannot be imagined that Paul would enter on so curious and so dangerous a question as the justice of his accession to that office.” Edit.]—3. Le Clerc, Wits. Meletem. p. 156. and Schoettgen, think that Paul had, at that time, turned his eyes another way, and did not perceive who it was that uttered the words; and they supply, from the preceding passage, the words ὃς ἐπέταξε τύπτεσθαι αὐτοῦ τὸ στόμα, *who had ordered his mouth to be struck*. But this *ellipsis* is too arbitrary to be admitted; and the interpretation is at variance with the context; for we are told that Paul, while pronouncing these words, fixed his eyes on the Sanhedrim, and therefore especially on its President the High Priest. Besides, as Doddridge observes, Paul’s answer shews that he knew the speaker to be a judge. Edit.]—4. Gataker (Misc. Adv. 1, 60.), Wolf, Wits., Michaelis, and others, including Chrysostom, Dionysius, Cajetan, and à Lapide, think that Paul really did not know that Ananias was the High Priest, since he had been long absent from Jerusalem, and could not ascertain him to be so by any distinction in dress [for the High

Priest only wore the pontifical dress in the Temple; but out of it merely a common habit [see the note on Matt. 26, 65. Edit.] ; and since, moreover, the meeting was tumultuary, and little regard paid to order. But that the meeting *was tumultuary is taken for granted*, and cannot be *proved* from the narration. It is little probable that Paul, a Jew, should not have known the speaker to be the High Priest, by the *place* he occupied, [and moreover, by some insignia of office. Besides, it would be little creditable to the Apostle to launch out so severe a reproach without knowing whether it was applicable or not : and indeed it is so exactly suitable to Ananias the High Priest, that it must have been meant for him. Edit.]—5. Limborch, Bengel, Wetstein, Peorce, Valcknaer, Bp. Mann, Morus, Schott, and others, think that Paul meant by these words to excuse his lapse ; and they render : “ I did not *consider*, or *reflect*, that it was the High Priest.” Now this signification of εἶδω often occurs, as in Ephes. 6, 8. Col. 3, 24. and elsewhere.* Hence in Acts 7, 18. for ᾗδε some MSS. have (by a gloss) ἐμνήσθη. And this interpretation seems to deserve the preference. (Kuin.)

In this last mode of explanation I must myself acquiesce, which was (if I mistake not) first propounded by the eminently acute and learned Bp. Sanderson, in his *Cases of Conscience*, 1, 9.† and evidently espoused by Episcopius. Nay, that such was the opinion of some antient Fathers and Commentators, we

* Schleusner, too, compares Rom. 11, 22. 1 Pet. 1, 18. 1 Joh. 3, 1. Virg. Georg. 2, 458. O fortunatos nimium, sua si bona norint, Agricolas. And he refers to Abresch Dilucid. Thucyd. p. 392.

† Whose words (cited by Wets.) are these : Οὐκ ᾗδεν, i. e. non cogitavi, non satis attentè consideravi. Quasi dixisset, Parcite, quæso, fratres, justæ tuæ indignationi, si æstuantis animi impetu abreptus, liberius aliquod elocutus fuero quam oportuit, immemor illius et personæ, et officii mei. Agnosco errorem : non debui male dicere pontifici, quantumvis fecerit non dignè suo honore ; sed impediit animi ardor, ne ista, ut par erat, attentius cogitarem. Sensus facillimo et commodissimò.

may probably infer from the words of Severus in Catena, cited by Wetstein: ὁ δὲ ἅγιος Παῦλος βουληθεὶς δεῖξαι, ὅτι δεῖ καὶ θυμὸν περιστέλλειν, καὶ ἀγανάκτησιν δικαίαν καλύπτειν ὥσπερ μεταμεληθεὶς λέγει· οὐκ ᾔδειν—προσποιεῖται ἄγνοιαν οὐ βλαπτούσαν, ἀλλ' εἰκονομούσαν. A very interesting passage on this transaction is also cited from Jerome C. Pelag. 3, 4. by Wetstein, to which I can only refer my readers.

It is remarked by Kuinoel, that even in his Epistles Paul sometimes speaks *liberius*, and then *dicta mitigat*; as, for instance, in Rom. 15, 15. The above interpretation is also, I think, confirmed by the use of γὰρ in the next clause, which, as Bp. Pearce well remarks, contains a *reason* for something which was not expressed, but yet is to be supplied in the thought, viz. if I had considered it, I should not have used the reproachful words.

6. γνοὺς δὲ ὁ Παῦλος ὅτι—ἔκραξεν. This excuse, unaccompanied by retraction of what he had said against the character of Ananias, the Sanhedrim would not, it seems, accept: and Paul, perceiving that his judges were too much under the dominion of anger, hatred, and prejudice, to decide his case fairly, bethought himself of a stratagem to extricate himself from his dangerous situation, and availing himself of the disagreement in religious sentiments between the Pharisees and Sadducees, he throws out to them this apple of discord, and accordingly uses such language as might bespeak the favour of the former, and give the Tribune a better opinion of him.*

For Φαρισαίου many MSS. have Φαρισαίων, which reading is preferred by Grotius, Mill, Bengel, Gries-

* Orobio charges this upon Paul as an artful manner of declining persecution, unworthy the character of an upright and generous man. But there is no just reason for the charge, since this was a part, though not the whole, of the truth; as the chief thing which enraged the Sadducees against Christianity, was the demonstration which it gave to the doctrine of a resurrection, which they so eagerly opposed. (Doddr.) And surely the mixture of the wisdom of the serpent with the harmlessness of the dove was in perfect accordance with the precept of his Divine Master.

bach, Valcknaer, and Kuinoel. And indeed it seems to deserve that preference, 1st, as being the more difficult, and therefore the less likely to have come from the Scribes : 2dly, as being more significant ; since, as Valcknaer has proved, it must refer, not to the father and mother, but the father and grandfather, or rather ancestors generally. So too, it is taken by Chrysostom.

6. *περὶ ἐλπίδος, καὶ ἀναστάσεως νεκρῶν ἐγὼ κρίνομαι.* *Κρίνομαι* is a forensic term, signifying *vocor in ius*, of which examples are adduced by Palairet and Wetstein ; ex. gr. Philostr. 172. Ἀκούσας οὖν κρίνεσθαι αὐτὸν ἐπὶ τούτῳ δεινὸν ᾤθη περιιδεῖν τὸν νεάνισκον & 302. οὐ κρίνεσθαι σε χρὴ μόνον, ἀλλὰ καὶ ἀπολωλέναι. Yet as this was not a regular trial, nor were the Sanhedrim, properly, Paul's judges, it may be here taken figuratively.

With respect to the words *περὶ ἐλπίδος*, Bp. Pearce thinks that the Syriac, Arabic, and Æthiopic Translators did not read the *καὶ*, which he seems inclined to cancel. This, however, is very uncritical. The *καὶ* could not easily have originated with the Scribes. Grotius, Glass, Wolf, and others, have rightly seen that there is an *hendiadis* ; which, however, will scarcely justify the Translators for rendering it so literally, since idioms ought to be represented by correspondent idioms. The figure may be thus resolved : “ a hope of the dead, and of their resurrection.” With how much propriety *ἐλπ.* is here used, is plain from many similar passages of Scriptures ; as Ps. 16, 9. “ my flesh shall rest *in hope*.” Thess. 4, 13. “ Sorrow not as those *without hope*.” Tit. 2, 13. “ looking for that *blessed hope*.” & 3, 7. “ the *hope* of eternal life.”

7. *ἐγένετο στάσις—καὶ ἐσχίσθη τὸ πλῆθος.* On *στάσις* see the note on 15, 2. By *τὸ πλῆθος* is meant the *body*, or the *assembly*. See on 14, 4. There is a very similar passage in Diodor. Sic. p. 524. (cited by Palairet) τοῦ πλῆθους σχιζομένου κατὰ τὴν αἵρεσιν· to which I subjoin Liban. Orat. 889 c. *στάσις δὲ ἐστίν*

ἔτασ τὸ διάφορον τῆς ἐπιθυμίας ταραττή πρὸς ἑαυτοῦς· ἔτασ σχιζομένοι τὴν γνώμην. Beza aptly cites the well-known line of Virgil, "*Scinditur incertum studia in ea contraria vulgus.*"

8. Σαδδουκαῖοι μὲν γὰρ λέγουσι μὴ εἶναι ἀνάστασιν, μηδὲ ἄγγελον, μήτε πνεῦμα. With these words Commentators have been not a little perplexed. An objection has occurred both to antient and modern critics, that ἀμφοτέροι denotes only *two*, but here are *three* terms, *resurrection*, *angel*, and *spirit*. To avoid this difficulty, Piscator, Markland, and Pearce would cancel the words μηδὲ ἄγγελον, as a gloss. Yet they seem necessary to the sense, and were (it should seem) in the mind of St. Luke, when he wrote the next verse, εἰ δὲ πνεῦμα ἐλάλησεν αὐτῷ, ἢ ἄγγελος, &c. Others, as Chrysostom, Budæus, and Beza, contend that ἀμφοτ. may be used of more than two (and so mean *all*, or *the whole*), and especially when they consist of two *genera*; as in Hom. Od. 15, 78. ἀμφοτέρον, κύδος τε καὶ ἀγλαΐη καὶ ὄνειρα. But this seems somewhat too subtle a distinction, and needs the confirmation of examples; for, as to the above passage, it proves nothing. The Syriac, Arabic, and Æthiopic Translators have ventured to take the liberty of rendering as if they had had in their copies ταῦτα πάντα. But this is *cutting* the knot. Indeed, it is unnecessary to resort to any such desperate measure on account of the *difficulty*, which is, indeed, rather fancied than real. Luke (I believe) intended to express *two* propositions as denied by the Sadducees: 1st, μὴ εἶναι ἀνάστασιν; 2dly, μὴ εἶναι ἄγγελον μήτε πνεῦμα: *they say*, 1st, *that there is no resurrection*; 2dly, *no angel or spirit (of any kind)*: μηδὲ being put for ἢ.

Propriety, indeed, would require that we should read, with many MSS. μήτε: but I am not prepared to assert that Luke so wrote. To me it seems that the construction μηδὲ followed by μήτε is solecistic; as also οὐδὲ followed by ὅτε: and though Matth. Gr. Gr. adduces an example of the former from Thucyd. 3, 48. yet *there* μήτε has been rightly restored by Bekker from all the best MSS. Of the latter he cites an example from Plato. Rep. p. 260. How it

is edited by Astius and Bekker I know not: but I suspect that it is corrupt. Propriety (I repeat) seems to require *μήτε* to be followed by *μήτε*, or *μήτε* followed by *μηδέ*, *οὐδέ* followed by *οὔτε*, or *οὔτε* by *οὐδέ*; also *οὐ* followed by *οὐδέ*, and *μη* by *μηδέ*, not *οὐ* by *οὔτε*, or *μη* by *μήτε*. Some indeed may, in defence of the common reading, adduce from Hom. II. 1, 115. *οὐ δέμας, οὐδέ φωνήν, οὔτ' ἀρ' φρένας, οὔτε τι ἔργον*. But that passage is nothing to the purpose, since there we have two pairs of correspondent particles, each formed regularly according to the above canon, which I now find had been already laid down by the very learned Elmsley on Eurip. Med. 4, 5. *μηδὲ ἐρετμῶσαι χεῖρας Ἀνδρῶν ἀριστῶν* where Brunk had conjectured *μητ'*. But to this Elmsley strongly objects. *Μήτε* (says he) post *μη*, vel *μηδέ*, solæcismus est. And he cites Soph. Aj. 423. *οὔτοι σ' ἀπείργειν, οὔθ' ὅπως ἔω λέγειν* Ἐχω, *κακοῖς τοῖς δε συμπεπνκότα*. The learned Critic reads *οὐδ'*, observing that the words *οὔτε ἀγαθὸν οὔτε κακὸν* signify neither good nor bad. But *οὐκ ἀγαθὸν οὐδέ κακὸν* have a somewhat different sense, namely, "not good, nor yet bad." He then proceeds to give examples, in order to establish the rule that after *οὔτοι* must follow, not *οὔτε*, but *οὐδέ*, citing Æschyl. Eum. 299. Eurip. Med. 468. Alc. 1037. Heracl. 64. Herc. F. 316; hinting, too, that the same rule has place in *μήτοι* (referring to Æschyl. Prom. 435. *μη τοι χλιδῇ δοκεῖτε, μήτ' αὐθαδία Σιγᾶν με*. Herman, however, on the passage of Sophocles restores the old reading, and remarks; "Hujusmodi exemplorum si quis vel aliquot millia colligat, nihil efficiet. Neque enim, quid post hoc vel illud, sed quando et quâ conditione ponatur, ponique possit, quærendum est: neque exempla regulam, sed ratio facit. Atqui ubi conjuncta afferuntur, res ipsa monstrat *οὔτοι*—*οὐδέ*, ubi autem disjunctæ, *οὔτοι*—*οὔτε* dicendum esse." But this very learned Critic is here as often too subtle in his reasonings, and seems to think language more an affair of rule than it really is. At this rate *μηδέ* must be edited in the passage of Æschyl. (where, however, Bp. Blomfield retains *μητ'*; by which we may collect his opinion), and in Thucyd. 3, 40., where all the MSS. read, *μη μαλακισθέντες πρὸς τὸ παρὸν αὐτίκα, μηδὲ τοῦ ἐπικρεμασθέντος πότε δεινοῦ ἀμνημονούντες*, where, according to Herman's canon, there ought to have been written *μήτε*. Many other passages could I cite of the same author, but the difficulties in which not a few of them are involved, render them not fit subjects of discussion here. I shall find an opportunity of more fully considering the question in my long laboured edition of Thucydides.

Finally, to turn from the consideration of words to that of things, *πνεῦμα* signifies the soul of a dead person, existing separate from the body; as in v. 9. and Hebr. 12, 23. Now *ἄγγελος* and *πνεῦμα* are (I think with Scaliger) only two species composing one genus* of immortal self-existing beings, the exist-

* This thought had also occurred to Chrysostom, who seems, by mentioning it first, to have preferred it. His words are these:

ence of both of which the Sadducees denied, maintaining (as Bp. Peace says) that the soul of man died with the body; (see Joseph. Ant. 18, 1, 4. B. 2, 18, 14.) and therefore they held the opinion, that the soul is not immortal, or is not a πνεῦμα after death, and consequently that there is to be no resurrection. The learned Prelate then attempts to prove that the Sadducees *did* believe in the existence of *angels*: but unsuccessfully. The chief argument he uses had been before brought forward by Scaliger, namely that they acknowledged the Divine authority of the Pentateuch. But that is of little weight. There is no doubt that though the Sadducees professed to believe the Pentateuch, yet (like those *Christian Sadducees of our days the Socinians*,) they took the liberty of affixing what sense they pleased to the term *angels*, many denying them to be immortal and self-subsisting spirits: or rather (as says Erasmus) by angel they understood, either God appearing in a human form to man, or the good instincts impressed on the mind by God, and allegorically so called. "An opinion (says Beza) not dissimilar to that entertained by the antients of the demon of Socrates." "Nay some modern Jews (he adds) entertain the very same notion." In short, there was probably little difference between their opinions on *this point* and that of the *rationalists* of our days, who sink the term into mere metaphor.

9. διεμάχοντο, λέγοντες. This term is a *vox pragens*, signifying, "they contended, maintaining the cause of Paul." This use of the word is also found in the Classical writers, but with a different construction, namely, followed, not by λέγοντες, &c., but by an infinitive with an accusative; as in Thucyd. 3, 40. (cited by Wets.) ἐγὼ μὲν οὖν καὶ τότε πρῶτον, καὶ νῦν διαμάχομαι, μὴ μεταγνῶναι ὑμᾶς τὰ προδεδογμένα. And 42: τοὺς λόγους ὅστις διαμάχεται μὴ

ὅτι πνεῦμα καὶ ἄγγελος ἐν ἐστίν. Such, I conceive, is his meaning. This view is adopted, too, by Menochius and Grotius.

διδασκάλους τῶν πραγμάτων γενέσθαι, ἡ ἀξύνετός ἐστιν, ἡ ἰδίᾳ τι διαφέρει.

By μέρους is meant *party, faction*; a sense illustrated by Kypke. Οὐδὲν κακὸν Kuinoel takes to signify no *crime*. For (says he) *omnis quæstio est dogmatica*." And he compares Joh. 18, 38. Luke 23, 4 & 22. But perhaps there is something too formal in this. It is far simpler to regard it as a popular formula.

9. εἰ δὲ πνεῦμα—ἡ ἄγγελος. Some of the Pharisees remembered (it seems) what Paul had said in his address to the multitude the day before: and yet he had then made no mention of an angel. (Kuinoel.) But Divine appearances were usually supposed to be made through the medium of an angel. And when they made mention of a πνεῦμα, they meant (agreeably to the Pharisaical demonology) δαιμόν, i. e. a *good demon*. Thus there were two opinions concerning this divine appearance, which the *well inclined* thought was an *angel*, or at least a *good demon*.

The words following are omitted in some antient MSS., and also in the Vulg., Syr., and some Fathers, with the approbation of De Dieu, Mill, Bengel, Morus, and Heinrichs; and they are rejected by Griesbach. Kuinoel, however, thinks them genuine, and shews how they might have arisen. Chrysostom evidently had them in his copy: yet he (I think rightly) supposes an *aposiopesis*, and subauds πῶον ἔγκλημα. He then adds paraphrastically: "This man teaches the resurrection: let us therefore not meddle with him, lest by fighting against him we fight against God." At all events, the words do not imply, as some have thought, an embracing of Christianity: though it is not improbable that there were among the *Pharisees* some concealed Christians, or *favourers* of Christianity; and the advice they give is similar to that of Gamaliel, in Acts 5, 38 seq.

Θεομαχεῖν is used in the Classical writers to denote "resisting the will of God." To the examples ad-

duced by Raphael and Kypke I add Plutarch, Marcell. 16. Chrysostom here truly remarks : ὁρᾷς ὅταν τὰ πάθη υποχωρήσῃ, πῶς ἡ ἀληθεία εὐρίσκεται.

10. εὐλαβηθεὶς μὴ διασπασθῇ ὁ Παῦλος. The true force is διασπ. has been learnedly illustrated by Pricæus, Kypke, and Wets. The sum of their remarks is as follows.

The word is used properly of those who are "torn limb from limb;" as Apollodorus and Isocrates tell us was the case with Orpheus, and which Plutarch and Appian relate of Cinna.—2dly, It signifies "to be miserably lacerated;" as in Diodor. Sic. cited by Pric. and a passage of Eunap. διασπάσασθαι ἀπειλοῦντες. As also Flor. 19. Dum circa deprehendendum eum multitudo contendit, inter rixantium manus præda lacerata est. Appian, p. 92. ὡς ἐξάρχους τῆς ἐνέδρας ῥκίζον τε καὶ διέσπων. Eurip. Hec. 1126. διασπάσωμαι καὶ καθαιμάξω χροῖα.—3dly, It denotes generally to *kill*, but with a notion of *great violence*; as Dionys. Hal. 7. p. 455. καὶ μετὰ τοῦτον διασπασθέντα ὑπὸ τῶν ἐχθρῶν. So also Plut. Cæs. 740 c. Liban. Or. p. 51 B. 43 B.—4thly, It seems to be used, like the correspondent phrase in English, to denote *great violence*, though *short of death*. So Demosth. de Pace : μόνος παρελθὼν ἀντεῖπον, καὶ μόνον οὐ διεσπασθῆν ὑπὸ τῶν κ. τ. λ. Galen. de Rat. Med. 10. μόνου διασπασθῆναι πρὸς τῶν οἰκείων τοῦ κάμνοντος ἐκινδυνεύσαμεν. Lucian : μικροῦ γοῦν με διεσπασαντο. And this, I conceive, is the sense in the present passage.

Καταβάν, "who had descended." Many MSS. read καταβῆναι καὶ. But this is from the margin. The authority of the Vulg. is, in this case, of no weight.

10. ἐκέλευσε τὸ στράτευμα. The word στράτευμα signifies any "military force," whether great or small. For it sometimes denotes a whole army, nay *armament*, composed both of army and fleet : * sometimes

* Of which there is a remarkable example in Thucyd. 7, 47. where *all* the Commentators, both antient and modern, have missed the sense, and thereby run into the greatest absurdities.

only a *small force*; as here: for τὸ στρατεῖμα, by the force of the article, means the force under the tribune's order, i. e. the cohort which garrisoned the castle of Antonia. Thus in ver 27. ἐπιστὰς τῷ στρατεύματι, where our Translators render *an army*; which is the less excusable, since *here* they saw the real force of the word.* Doddridge has therefore done wrong in rendering it a *party of troops*. The tribune would undoubtedly take nearly the *whole* of his forces.

11. ἐπιστὰς αὐτῷ ὁ Κύριος. Ἐφιστάναι is here, and in Luke 2, 9. Acts 12, 7. employed of the appearance of God, or his angels. This use (which is confined to St. Luke) is quite Classical, and is here illustrated by Elsner. See the note on Luke 2, 11., where most of his citations are referred to. To turn, however, from *words* to *things*, I cannot but censure the temerity of some recent Commentators (especially Heinrichs), who recognize here no Divine appearance at all; and only consider it as a dream caused by the workings of high-wrought imagination, and the resolution Paul had taken to avail himself of *any* opportunity of appealing to Cæsar, and this from a desire to go to Rome, foreseeing that he should be able to accomplish much good there; and that as the events happened favourably, he, as usual, ascribed the dream to the Divine appearance. *Ecce iterum Crispinus*. This is the same flimsy hypothesis which they advance on so many other occasions, and which will not bear examination. So far from the resolution to make this appeal *giving occasion to the dream*, the appeal was, most probably, not thought of until *after the dream*; certainly not *put in execution* till more than two years after; though many opportunities had, in the mean time, occurred for Paul to have appealed unto Cæsar; which he,

* There are *other passages* where they have improperly used the word *army*, or *armies*; as Exod. 12, 17. "I brought your armies out of Egypt." Rather *hosts*, multitudes. Here they followed the version of Montanus, *exercitus*. And so in 7, 4.

however, did not. Nor is it probable that he would at last, had he not been *compelled* for his personal safety. For when he found that he must either be removed to *Jerusalem*, to be judged before Festus, whose impartiality (especially as he had given way to the Jews in their solicitations to have Paul brought hither) might be justly doubted. What then *could* Paul do, but appeal unto Cæsar? I am not denying that Paul had thought of going to Rome; but, of course, he would be anxious not to go *as a criminal*.

The vision, then, was undoubtedly supernatural. Into the mode of the appearance, it may be well not too curiously to enquire. Pole says it was an *angel*: but this seems inconsistent with the words. The person who appeared was undoubtedly the Lord Jesus; though perhaps it is not necessary to suppose more than that a phantom exactly resembling Jesus, and which Paul would recognise as such, was supernaturally brought before his mental vision. And this seems to be all that is meant, when it is said God, or his angels, appeared in a dream. The same power, too, that caused the supernatural appearance, could also produce the *semblance of words* pronounced. Into such awful subjects, however, we must not too curiously pry; but must be content to see through a glass darkly, and not presumptuously attempt, *scandere cælum*: on which Christian duty a lesson may be taught us even by the Heathen sages. So Pindar, Pyth. 10, 76. Ἐμοὶ δὲ θαυμάσαι Θεῶν τελεσάντων Οὐδὲν τι πότε φαίνεται ἔμμεν ἄπιστων. And Arrian, E. A. 5, 1, 2. πλήγγε δὴ ὅτι οὐκ ἀκριβῆ ἔξετασθὴν χρὴ εἶναι τῶν ὑπὲρ τοῦ θεοῦ ἐκ παλαιοῦ μεμνημέναν. Τῷ γὰρ τοι κατὰ τὸ εἶδος ξυντιθέντι οὐ πιστὰ, ἐπειδὴν τὸ θεῖον τις προσβῇ τῷ λόγῳ, οὐ πάντη ἄπιστα φαίνεται.

The vision was plainly sent for Paul's encouragement; and Wets. aptly refers to Exod. 3, 12.

12. ποιήσαντες συστροφήν. *Συστροφή* properly signifies an assemblage, or concourse. See *infra* 19, 40. But it also denotes an *agreement* of any such persons, either for *good* (which, however, seldom occurs), or

for *evil*: and thus may signify *conspiracy* (though this term and *συναμωσία* are themselves words of middle signification). And so the best Commentators, as Casaubon, Beza, De Dieu, Grotius, Bois, Wolf, Raphel, Munthe, Doddridge, Rosenmuller, Schl., and Kuinoel, here render it. In this sense the word occurs in 4 Kings 15, 15. (Sept.) and Amos 7, 10. *συστροφὰς ποιείται*. Examples of *συστρέφω* in this signification are cited by the Commentators from the Sept. and the Classical authors, but none of the *substantive*. The following will therefore be acceptable. Amos 7, 10., Dionys. Hal. I. 428, 39. & 482, 48. *καταστροφὰς καὶ ἐταιρίας** and 1, 358 ult. *συνόδοι ἤδη κατὰ συστροφὰς ἐγίνοντο*. Joseph. 1204, 9. *κατὰ συστροφὰς οἱ στρατιῶται διελάλουν*. Artemid. 2, 20. p. 174. *κατ' ἀγέλας καὶ συστροφὰς*. The best writers, however, prefer in this sense *σύστασις*, on which, and other similar expressions, I shall treat on Thucyd. L. 2, 21.

These persons were doubtless *zeleotæ* (see the note on Matt. 10, 4. and Joh. 8, 1.), and perhaps *Sicarii*. (See the note on 21, 38.) Kuin. suspects that they were set on by Ananias, as being a Sadducee, and of a most cruel disposition. (See 5, 17.) One thing is certain, that the High Priests, by suppressing their knowledge of the transaction, became accessory to it, or, as the Scotch lawyers say, *art* and part*. Nay, we know from other authorities, as Joseph. Ant. 20, 9., that Ananias *connived* at the enormities of those cut-throats.

12. *ἀνεθεμάτισαν ἑαυτοὺς, λεγόντες*. † *Ἀναθεματίζειν* signifies “to bind oneself under a curse to do any thing.” Chrysostom, 880, 3., here explains it, *ἐξω*

* Propriety, contrary to custom, would seem to require that this should be spelt *heart*.

† Such execrable vows as these were not unusual with the Jews, who challenged to themselves a right of punishing those, without any legal process, whom they considered as transgressors of the law, and in some cases thought that they were justified in killing them. Josephus mentions a case not much unlike this, of some that had bound themselves with an oath to kill Herod, in which they gloried

εἶναι τῆς εἰς Θεὸν πίστεως εἶπον, εἰ μὴ τὸ δόξαν κατὰ Παύλου ποιήσαιεν. And he shrewdly adds : ἄρα διαπαντὸς εἰσιν ἀναθεματισμένοι ἐκείνοι· οὐ γὰρ ἀπέκτειναν τὸν Παῦλον. He then makes the reflection, that “for any evil or mischief a multitude might easily be collected, and participators and leaders were easily procurable ; but for good, scarce two persons could be found.”

Such vows were sometimes, as here, accompanied by a resolution not to eat or drink till the accomplishment of the thing vowed : in illustration of which Wets. cites Maaser Scheni Hier. 2. Post jurandum, non edam nec bibam ; qui edit et bibit dupliciter reus est.*

as a laudable intention, because he had violated the antient customs of their nation. (Antiq. Lib. 15. cap. 8. [al. 11.] § 3, 4.) It is no wonder, therefore, that these Jews should make no scruple of acquainting the chief priests and elders with their conspiracy against the life of Paul, who were so far from blaming them for it, that not long after they renewed the same design themselves. (Acts 25, 2, 3.) See Dr. Lardner's Credib. Book 1. chap. 4. § 9. Vol. 1. p. 474 — 483 ; and Mr. Briscoe, at Boyle's Lect. chap. 7. § 5. p. 278 — 281. Dr. Lightfoot has shown from the Talmud, (Hor. Hebr. in loc.) that if they were prevented from accomplishing such vows as these, it was an easy matter to obtain absolution from their rabbies.— (Doddridge.)

* On such sort of ἀνάθεμα Selden has observed : “Erat autem אנאתמה seu anathematis notio duplex huc spectans :—1. Id significat quod expressum jure belli ac militari, seu ob capitales inimicitias, devovebatur interfectioni. Exemplum habemus in Hierichunte, &c. —2. Id quod, Jure pacis, divis fiebat, ubi divis quis devovebatur, vel ob jam commissum quid, vel siquid imposterum committeret, vel omitteret. Exempla habemus Jos. 6, 26. Esd. 10, 7, 8. et in Essenis, qui ab iis qui in ipsorum sodalitium admitterentur, δρκους φρικώδεις, juramenta horrenda, exigebant et vindictæ divinæ imprecationes solennes, quibus addebant excommunicationis comminationem, si ritus moresque ipsorum non servarent, &c. Ità et hoc loco, execratione se obligarunt, sive excommunicatione comminationis, in fidem seu pactum violantes.”

He further observes de Synedriis, lib. 1. c. 7. p. 108 : “Atque ita, inquit, hec excommunicatio habetur comminatoria, quæ ex maledictione seu imprecatione vindictæ divinæ ac separatione futurâ solenni constabat juxta recentiorum, et tunc ante receptam angustiorum seu citra apud homines seu ex actu aliquo humano destructionem anathematismi seu רוֹעַ חֶרֶם Cherem, secundum quæ paulo ante diximus, significationem. Unde si quis eorum anathematis hujus vim violasset, pro excommunicato saltem apud conjurationis hujusmodi socios habendus erat.”

Of *συνωμοσία*, in the sense of *conspiracy*, examples in superfluous abundance are adduced by Wets., Kypke, and Munthe.

14. τοῖς ἀρχιερεῦσι, καὶ τοῖς πρεσβυτέροις εἶπον. This is not said of all the Sanhedrim (as is indeed plain from ver. 15.), but only of *some*, and those, we may suppose, of the High Priest's faction, or of the Sadducees. (Grot. & Kuin.)

14. ἀναθέματι ἀναθεματίσαμεν. This reduplication has an intensive force. See the note on 4, 17. 'Εαυτοὺς, *ourselves*. For, as the student will remember, *ἑαυτοῦ* is of all persons. See Porson on Xenoph. and Steph. Th. Nov. Edit.

15. ἐμφανίσατε τῷ χιλιάρχῳ. Ἐμφανίζω usually signifies to *make known*, *send word*, by letter or otherwise; but here to *give notice*. It is plainly a forensic term. The examples adduced by Wets. and others only have the sense of *reveal*.

This *notice* was, it seems, required by the law, to give an opportunity to the accused of preparing for his defence.

15. Ὡς μέλλοντας διαγινώσκειν. Διαγ. has here a forensic sense for *examine*; of which examples are adduced by Wets. and Loesner; as Philo 204 c. καὶ δικαστὰς τοὺς περὶ ἐκάστων διαγνωσομένους ἀπεκλήρωσαν and Senec. Med. 194. Si judicas, cognosce: Si regnas, jube.

15. πρὸ τοῦ ἐγγίσει, "before he shall have arrived, that the Sanhedrim might not be thought to have contrived it. (Kuin.)

15. Ἐτοιμοὶ ἔσμεν. The full force of the term *ἔτοιμος* has been illustrated by Keuchen in loc. It includes "being *ready*, *prepared*, and *determined*." The present is for the future.

16. ἀκούσας τὴν ἐνεδραν. Ἐνεδρα properly denotes an *ambush*, but it here must be taken figuratively, for a *plot*: on which signification see Grotius and Kuinoel.

16. παραγενόμενος, *going*. This signification *go*, *proceed*, is frequent in the best writers, especially

Thucydides. Kuinoel treats it as a Hebrew pleonasm, but it is found in the Greek Classics.

17. προσκαλεσάμενος ἓνα τῶν ἐκατοντάρχων. Grotius and Wets. judiciously remark on the prudence of Paul, in sending the *youth himself*, that his simplicity might find fuller confidence with the tribune. It is remarked, too, by Chrysostom 880, 16. πάλιν δι' ἀνθρωπίνης σωίζεται προμηθείας· καὶ ὅρα ὁ Παῦλος οὐδένα ἀφίησι μαθεῖν, οὐδὲ τὸν ἡκατόνταρχον, ὥστε μὴ τὸ πρᾶγμα γένεσθαι διάδηλον.

18. ὁ δέσμιος Παῦλος. Kuinoel explains this of one held *in custodia militari*, agreeably to his previous hypothesis at 22, 29. And I grant that the term will not prove Paul to have been chained like the common criminals. It was, probably, a *general* term, like our *prisoner*, without allusion to the *species* of confinement in which any one was held; as is apparent from its use further on. Hence it is used in Philemon, and elsewhere, figuratively, of a *slave*.

18. Ἐχοντά τι λαλῆσαι σοι, i. e. "some secret to communicate." A popular phrase.

19. ἐπιλαβόμενος τῆς χειρὸς αὐτοῦ. On this action the Commentators are divided in opinion. Most of them highly commend the courtesy and condescension of the tribune. Bp. Pearce, on the contrary, recognizes only *distrust*; and thinks he took the young man's *right* hand, as being that with which he was the best able to give a fatal stroke. Menochius thinks he expected a present. All which interpretations seem extremely frigid, forced, and hypothetical. The following one of Grotius and Kuinoel is the most rational, "as we are accustomed to do to those whom we would lead out of a crowd." Yet we have no reason to suppose that there was a crowd. For my own part, I cannot help thinking that it was a popular expression, whose meaning is not to be pressed on, signifying little more than *taking aside*, and especially used of drawing any one to a private place; as, indeed, appears from the

examples adduced by Pricæus ; as Ach. Tat. 127, 2. Ὁ Κλεινίας τῆς χειρὸς μου λαβόμενος ἄγει, &c. μακρόθεν, καὶ λέγει. Curt. L. 3. (or, as Wets. cites it, 7, 11.) At is *prehensum manu* Barbarum rogat ut secum extra specum prodeat. Apulej. 9. Hæc talis *manu* pistori *clementer injecta*, quasi quippiam secreto collocutura, in suum cubiculum seducit eum. Herodian 3, 12. λαβόμενος τῆς χειρὸς, εἰς τὸ δαμάτιον εἰσήγαγεν. With this we may compare the story of the young man the prophet, in 2 Kings 9, 2. & seqq., where the Lord says, "make Jehu arise from among his brethren, and carry him to an inner chamber." Then when the young man said to Jehu, "I have an errand to thee (rather, "I have a word to speak to thee), O captain," we are told, he arose and went into the house (or rather the *secret chamber*, the ταμείον).

21. προσδεχόμενοι τὴν ἀπὸ σοῦ ἐπαγγελίαν. H. Stéph. conjectures ἀπαγγελίαν, *message*. But this is unnecessary, since ἐπαγ. has that very signification ; and so it is here taken by Grotius, Beza, Wolf, and Wets., who, in proof, cite, among other passages, Arrian. 1, 19. καὶ τοὺς Ἕλληνας νεωτεριεῖν πρὸς τοῦ ναυτικοῦ πταίσματος τὴν ἐπαγγελίαν ἐπαρθέντες. Esth. 4, 7., Ez. 7, 26. Others, however, as Munthe, Thaleman, and Rosenm., render it *order*. But there is no reason to recede from the common signification, *promise*, especially as it is confirmed by the Syr. and Vulg., and in this sense occurs in Acts 13, 23 & 32., Eph. 6, 2., Polyb. 3, 100. (Kuin.) I must also acquiesce in the common version, which is certainly more significant, and is confirmed by the use of the *article*. The sense is : "expecting that you will promise." The ἀπὸ σοῦ, for σοῦ, would seem to be a Hebraism : but examples from the Greek authors are cited by Kuin. and Schleusner. As to the signification *message*, it is no where found in the New Testament ; whereas that of *promise* is frequent.

22. παραγγείλας μηδενὶ ἐκλαλῆσαι ὅτι ταῦτα ἐνεφάνισας πρὸς με. Here we have a transition from the indirect to the direct address. See on 1, 4. Ἐκλαλεῖν,

“to tell *out*, make known, is a word used by the Classical writers.”

23. *δύο τινὰς τ. ἐ.* Kuinoel renders *some two*, referring to his note on 19, 14. But I know not whether that idiom applies here. These were, it seems, two certain *select* officers, suited to so delicate a service.

“The tribune (says Kuin.), who well knew the Jewish manners, persuaded of the truth of what had been told him by the youth, in order to avoid trouble, determined to send Paul, under a strong guard, to Cesarea to Felix, the procurator of Judea, to whose court the determination of the business belonged, Paul being a Roman citizen, and accused by the Jews of a capital offence.”

23. *ἐτοιμάσατε* — *καὶ δεξιολάβους διακοσίους.* It is not certain what kind of soldiers is meant by *δεξιολάβους*, since the word does not occur in the Classical writers. By the ancient Lexicographers the term is explained *παραφύλαξ*. According to the opinion of Meurs., in his Gloss. Græc. Barb. (which has been generally followed), it signified the same officer in the camp as lictors in the city [something like our provost-marshal and his assistants. Edit.], men appointed to apprehend malefactors and criminals, and guard criminals while led to execution, and called *δεξιολαβεῖς*, from taking the right hand of the prisoner, which was bound to the left hand of the guard. But to this conjecture, which rests solely on the *etymology* of the word, there is, at least, this objection, namely, that it is little probable such a number of *military lictors* would be on duty with the forces of the tribune, as for two hundred of them at a time to be ready to depart with one prisoner.

Others, as Drusius and Beza, understand the body guard of the tribune, *die Leibgarde*; a conjecture which seems preferable. Now the word signifies properly one who covers or guards the *right side* of any one, i. e. his side generally, his *person*. Nor is it strange that these choice troops were employed on such a duty, since it was an important and delicate

service. Besides, the guarding of prisoners to be tried before Cæsar was often, at Rome, committed to the prætorians.

Erasmus, Grotius, and Valckn. would read δεξιό-
βόλους, from the Cod. Alex., Syr., Vulg., Arab.,
Æthiop., and Sahid.; and Grot. observes that the
Roman Legions were always attached auxiliaries of
the foreign soldiery, more lightly armed, such as
slingers, lancers, &c., which latter, he thinks, are
here meant. But this reading seems to have arisen
from the conjecture of those who could not explain
δεξιολάβους. (Kuin.)

Of the above opinions the first is the least pro-
bable. The second is confirmed by a parallel idiom
in our own language, to take any one's side, to side
with any one, as a *sidesman* or guardian, and it is
supported by the ancient Lexicographers, by nearly
all the MSS., and likewise by two passages from the
Byzantine historians, cited by Wetstein. Theophyl.
Simoc. 4, 1. προστάττει δὲ καὶ δεξιολάβοις δυνάμεσιν
ἰχνηλαττεῖν, καὶ τὰς ἀτραποὺς πάσας κατασφαλίσασθαι.
Constant. Porphyrogen. Themat. 1, 1. τουρμάρχαι
— σημαίνει δὲ τὸ τοιοῦτον ἀξίωμα τὸν ἔχοντα ὑφ' ἑαυτὸν
στρατιώτας τοξοφόρους φ. καὶ πελταστὰς τ. καὶ δεξιολά-
βους ρ. οὕτως γὰρ κεῖται ἐν τῇ βίβλῳ Ἰωάννου τοῦ φιλα-
δελφῆος τοῦ καλουμένου Λυδοῦ. And Boissonade ap.
Steph. Thes. produces δεξιολαβεῖσθαι from Joh. Da-
mascen. One may compare, too, the similar word
δεξιοστάτης. These δεξιολάβεις were (we see) of the
light armed, and, as it seems, yet lighter armed than
the *peltastæ*; indeed, they were probably armed
only with a short *lance*.* They performed the office
both of *exploratores* and of *attendant soldiers on the
heavy armed*: and this, perhaps, is chiefly what is

* These undoubtedly corresponded to the *lancearii* among the
Romans, who formed a part of the *light-armed*; as appears from
Ammian. M. 21, 13. (cited by Wets.) Ita suum præire cum lance-
ariis et matteariis et cæteris catervis expeditorum præcepit. These δεξ.
in battle covered the *right* of the heavy armed, as being the *un-
guarded side*. So in Thucyd. 3, 23. 5, 10. and 71., τὰ γυνὰ
(subaud μερῇ) signify the *right*, as I shall fully shew in my notes on
those passages.

meant to be denoted by the appellation. Thus they are mentioned last. Certainly the explanation of Beza, Drusius, and Kuinoel, is somewhat far-fetched, and little satisfactory : it is also liable to this objection, that the word cannot signify the *tribune's body guards*, since it is not very probable the *tribunes* had any ; and as to those of the Roman officers (as the Imperatores) they were *heavy armed*. So Joseph. 1125. (describing the Roman soldiery) φέρουσι δὲ οἱ μὲν περὶ τὸν στρατηγὸν ἐπιλέκτοι πεζοὶ λόγχην καὶ ἀσπίδα, ἡ δὲ λοιπὴ φάλαγξ ξυστόν τε καὶ θυρεὸν ἐπιμήκη. There were also, as we find from Josephus infra, imperial *Horse-guards* ; but these did not, he says, differ from the other cavalry.

Bengel would read δεξιοβάλους, some light armed soldiers so called, he says, by Joseph. B. 3, 5, 5. But the word is not to be found in the passage of Josephus to which he refers, nor, perhaps, any where, since it would be contrary to analogy. I must therefore finally acquiesce in the common reading, and the sense " attendant troops." Δεξιοβόλους has no authority (for it is found only in *one* MS.) : neither would it (I suspect) be formed analogically. And as to the Syr. and Vulg., it is not certain that they read δεξιαβόλους.

Schleusner, in his *Lex.*, would reconcile all the above opinions *by uniting them together* ! which only makes " confusion worse confounded."

24. κτήνη τε παραστήσαι, ἵνα ἐπιβιβάσαντες, &c. The Commentators all notice the change from the direct to the indirect address. Few, however, advert to this remarkable use of the *plural* κτήνη. Why not κτηνὸς ? The Syr. and Arab. translate as if they so read : but that may fairly be attributed to the license which those translators allow themselves. The Vulg. has the plural, which, as is supported by all the MSS., must be retained.

Kuinoel explains the passage thus : " a horse for Paul *and* the soldiers who held him by a chain at the right hand." But (as I before observed) there is no *proof* that Paul was held in *liberâ custodiâ*. I see no

reason why it may not be understood literally. In so long and rapid a journey Paul would require more than one horse. The cavalry, we know, used often to take with them each a led horse; by which means they travelled very long distances without stopping. It may be observed that, by the Hellenistical use (though never the *Classical*), κτήνη may mean not only horse, but ass, camel, or any other beast of burden.

24. διασώσασι. An elegant term, of which Wets. gives examples, all from the later Greek writers. But it is also used by Thucydides and Xenophon. The διὰ alludes to carrying any one *through* a danger. With a πρὸς the word is (Kuinoel observes) a *vox prægnans*, signifying to bring any one to a place safe.

24. ἡγεμόνα, *procurator*. See the note on Matt. 10, 18. Thus (as Loesner remarks) Philo, in Flacci orat. calls Flaccus ἐπίτροπος, but at 969 D. ἡγεμόν.

24. πρὸς Φήλικά, *Antonius Felix*. A freed-man of Antonia, mother of the Emperor Claudius, and brother of the well-known Pallas, (also a freed-man of Antonia) who stood high in favour with Claudius. See Plin. H. N. 23, 10., Tacit. Ann. 11, 29, 1. Of this Felix, Tacitus, Hist. 5, 9, 6., says: "Claudius, defunctis regibus, aut ad modicum reductis, Judæam provinciam equitibus Romanis aut libertis permisit, e quibus Antonius Felix, per omnem sævitiam ac libidinem, jus regium servili ingenio exercuit." Suetonius, in V. Claud. C. 28. § 2., calls him trium reginarum maritus, i. e. not at once, but *in succession*. By *reginæ*, too, he means *daughters or nieces of kings*; as Antigona and Electra are, by the Greek Tragedians, called ἀνάσσαι. (Grot.) Thus, too, ἀνάξ is sometimes used by them of one of the royal family nearly related to the king; as Creon by Sophocles.

On this Felix see more in Grot. and Walch Comm. de Felice.

25. ἐπιστολὴν περιέχουσαν τὸν τύπον τοῦτον. In this epistle Lysias briefly narrates what had happened,

and what it behoved Felix to know of Paul. In it, too, he endeavours partly to remove from himself any suspicion of injustice, by recounting his prudence, fidelity, and diligence, and partly to consult for Paul's safety by taking care that the mind of the procurator may not be prejudiced against him by the calumnies of the Jews. Such an epistle (which inferior magistrates used to send to the superior, or to the governors of provinces) was called in law an *elogium*; and the accused persons were said to be *missi sub elogio*.

With respect to the word *τύπος*, it is used by Luke in order to show that he has not recorded the exact words, but only the argumentum, or general purport, of the epistle. That the epistle itself should have fallen into the hands of Paul is little probable: but Paul might have learned its purport and contents; and from him Luke. Now *τύπος* signifies a rough sketch, or model, of any work. Hence it is opposed, τῷ ἀκριβεῖ in Plat. 414 A. ὡς ἐν τύπῳ καὶ μὴ δι' ἀκριβείας εἰρησθαι. Thus on the words of Theophrastus, ὡς ἐν τύπῳ λαβεῖν, Dupont remarks: "Hac formulâ uti solebant, quoties rem aliquam *breviter et summatim, rudi et crasso filo* exprimere, et *leviter* se adumbrare profitebantur." (Valckn. and Kuin.) And so Heinrichs, and most recent Commentators. But to this interpretation I must take strong exception. It is, to say the least, very uncritical so to press much on the primitive, etymological, force of *τύπος*. The use of the word, and the construction of the whole passage, is idiotical, or popular: there is, indeed a sort of *synchysis*, or confounding of two phrases, περιέχουσιν τὰδε, and ἔχουσιν τὸν τύπον τοῦτον: though an example of it has been found in Philo, p. 207, 32. (cited by Wets.) ἡ μὲν προτέρα πεντὰς ἐν τούτοις περαιούται κεφαλαιώδη τύπον περιέχουσα: and many other writers referred to by Markland. So 1 Macc. 15, 2. ἀπέστειλεν ἐπιστολὰς — καὶ ἦσαν περιέχουσαι τὸν τρόπον τοῦτον, whence many Critics would read *τρόπον* in the present passage: but

this is not necessary. In the popular sense it comes to much the same thing (*after this form, fashion, manner*): and moreover τύπος is defended by the above passage of Philo, and also by one of 3 Macc. 3, 30. καὶ ὁ μὲν τῆς ἐπιστολῆς τύπος οὕτως ἐγγράπτο, where there is a similar *synchysis*; so also Joseph. Ant 12, 5. (speaking of the letter sent from the King of Lacedæmon to the Jews), τοῦτον περιείχε τὸν τρόπον. There is a similar use, too, of the Latin *exemplum*. So Cic. Fam. 10, 5. (cited by Wets.) Binas a te accepi literas eodem *exemplo*.

It is therefore to be interpreted *populariter*: and we are to understand by it a *faithful detail* of the letter; or, as in our Translation, "*after this manner*." I cannot, however, approve of Doddridge's version, "the contents of which are expressed in this copy," which is too loose and paraphrastical. To the argument of Heinrichs and Kuinoel, that the letter is not likely to have fallen into Paul's hands, I answer, certainly not the letter itself, but a copy of it. Now *copies* would be kept of letters on important business, and such, no doubt, were allowed to be taken, or furnished, on proper application, and for legitimate purposes. And surely in his tedious captivity at Cæsarea, Paul would be curious, not to say anxious, to know *what* was expressed in the *elogium* which, he would learn, was sent with him: and so reasonable a request as to have a *copy* of it could not well be refused.

Perhaps I may be thought by some to have dwelt too long on a minute point. But I beg to remind them that no point can be so considered which involves *any* portion of the question concerning the fidelity of the Sacred writers: and I would seriously deprecate that licentious and hypothetical spirit which is so apt to show itself on such occasions as the present.

26. K. Αυσίας. His name (which occurs frequently in the Greek writers) shows that he was a Grecian. He had obtained, we know, the freedom

of Rome by purchase, and, as the Commentators think, under the reign of Claudius, when it was shamefully set to sale, not only by Claudius himself, but his dissolute empress, and her creatures.

The term *κρατίστω*, at the beginning, ought not to be pressed on. It was the usual and formal epithet employed in addressing a superior magistrate; as we say "his excellence." On the terms of commencement and conclusion, *χαίρειν* and *ἐρρῶσω* see the note on Acts 15, 23.

27. *τὸν ἀνδρα τοῦτον*. The use of this expression seems to confirm the notion that it was common to send these *elogia* with prisoners. *Ἐπιστὰς σὺν τῷ στρατεύματι*. This is ill rendered in our English version, "then came I with *an army*." Preferable is the translation of Doddridge, "a party." But this does not represent the force of the article, which may be thus expressed: "then came I up with *the* forces under my command."

27. *ἐξειλόμην*, "rescued, delivered him from their fury." I would compare a kindred passage of Malchus Rhetor ap. Corp. Hist. Byz. Paris. 78 D. *ὑποφθάναντες — οἱ ἐν ταῖς ἀξίαις ἐξήρπασεν αὐτὸν τῆς ὀργῆς τῆς τοῦ δήμου*.

27. *μαθὼν ὅτι Ῥωμαῖός ἐστι*. This seems to be contrary to the plain fact above narrated; * for it was not until after Lysias had rescued Paul that he learnt he was a Roman: *before that* he thought he was an Egyptian. Now in order to remove from Lysias the stigma of a *petty falsity*, many Commentators (feeling favourably inclined to him for his humane and upright conduct towards Paul), devise various methods of reconciling the contradiction. Some, as Clericus, would alter the punctuation so as to make it yield a sense to their purpose. But this is too violent a procedure to be admitted. Grotius and Castellio resort to the ingenious expedient of resolving the participle into the verb and a *καὶ*. But

* Another proof that the letter was not fabricated by St. Luke; for otherwise he would have avoided this contradiction.

unless we render *ἐμαθον* “ I afterwards learnt,” (which cannot be tolerated,) that method will not serve the purpose. The whole is, however, precarious and uncritical. Bois and Doddridge think that Lysias only confounds, inadvertently, the times of delivery ; since he delivered Paul *twice*. But this *confusion* could scarcely be accidental. We must, after all, retain the words, and permit them to retain their full sense. Lysias ventured, it seems, to take a little more credit for zeal in behalf of his fellow citizens than, in strictness, he merited. As, however, his conduct was, throughout the rest of the business, so humane, judicious, and every way worthy of a public functionary, we must not visit this lapse too severely on his head. As to his concealment of the fact that he had caused Paul to be strapped to the whipping-post, no one can justly blame him for that ; though, if this had come to the ears of Felix, it would have destroyed the only excuse that Lysias could have advanced ; namely, that he had not known Paul to be a Roman citizen. So dangerous is it to deviate ever so little from the path of truth, to gratify any petty vanity, or serve any temporary purpose.

29. *ὃν εὖρον ἐγκαλούμενον περὶ ζητημάτων τοῦ νόμου*. So 25, 20 & 29., and 26, 3. There is a similar passage, too, in Joseph. 628, 38. *ἀν δὲ γένηται τις ζήτησις περὶ τῆς Ἰουδαίων ἀγωγῆς, ἀρέσκει μοι κρίσιν γενέσθαι παρ’ αὐτοῦ*.

29. *μηδὲν δὲ ἄξιον θανάτου* — *ἔχοντα*, “ to lie under no accusation ; ” equivalent to *ἐγκαλεῖσθαι*. See Kypke. The expression *ἄξιος θανάτου* is cited by Kypke from Demosthenes and Lucian. Of *ἄξιος δεσμῶν* the Commentators adduce no example. It occurs, however, in Herodot. 3, 145. *ἀδικήσαντα οὐδὲν ἄξιον δεσμοῦ*.

30. *μηνυθείσης* — *Ἰουδαίων*. Beza here proposes two conjectures, neither, however, of which is necessary. Markland thinks there is no difficulty in the passage if rightly pointed, and supplied, thus : *Μηνυθείσης δὲ*

μοι ἐπιβουλῆς εἰς τὸν ἄνδρα [αὐτὴν], μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων, ἐξαυτῆς, &c. And he observes that what is usually μελλούσης is changed into μέλλειν, as if the passage had begun in some other way, as *μηνυθέντος δὲ μοι ἐπιβουλῆς εἰς τὸν ἄνδρα μέλλειν ἔσεσθαι ὑπὸ τῶν Ἰουδαίων*. He then renders: "But having been informed that the man would be waylaid by the Jews, I have immediately sent him to you," &c. Literally, "But a conspiracy against the man having been told me, that it would be by the Jews, I have immediately," &c. Kuinoel here recognizes an anacoluthon. There ought, he says, to have been written either *μηνυθείσης — μελλούσης ἔσεσθαι*, or *μηνυθέντος δὲ μοι — ἐπιβουλὴν μέλλειν ἔσεσθαι*. And he refers to his note on Joh. 1, 4., and also to Davis on Cæs. B. G. 1, 17. and Hist. B. Afr. C. 25., and his note on Acts 15, 25. Wetstein compares Thucyd. 4, 89. *μηνυθέντος τοῦ ἐπιβουλεύματος ὑπὸ Ν*. Of the use of μέλλειν with a future, he adduces many examples from the best writers. It is especially frequent in Thucydides.

30. ἐξαυτῆς, literally *straightway*.

31. ἤγαγον διὰ τῆς νυκτὸς εἰς τὸν Ἀ. From the great brevity of this sentence, and the imperfect knowledge we have of the topography of that part of Palestine through which the road must have passed, Commentators somewhat differ in their explanations of the passage. However, from the itineraries brought forward by the diligence of Reland, we are enabled pretty correctly to trace both the route and the stages of it; namely, to Neopolis twenty-two miles, to Lydda (or Diospolis) ten, to Antipatris ten, to Cesarea sixteen. But forty-two miles would seem a distance too great for one night, even supposing all the rapidity of a forced march. And yet the words ἤγαγον εἰς τὴν Ἀ. seem to claim this sense; at least no other could be thought of in a Classical writer.

Most Commentators, as Reland, Biscoe, Dodrridge, Schleusner, and Kuinoel think it is not ne-

cessary to suppose that he was conveyed thither in *one* night: and they render the words *by night*, i. e. by the next night. But it could only mean *in the course of* the next night; which would be too *long* a time to allow. It therefore appears safer to understand διὰ τῆς νυκτὸς of the night on which they set out, namely, at nine o'clock. And perhaps no more is meant by this expression (which seems a popular one) than that they conveyed Paul *all night long towards* Antipatris, and arrived there without halting. Now, as they might, by rapid marching, (the cavalry helping the infantry) arrive thither by ten or eleven o'clock, and as by far the *greater part* of the journey would be really thus accomplished, they might be said to have conveyed him thither δια τῆς νυκτὸς. The remaining part of that day would, of course, be devoted to rest, both by Paul and his companions: and on the morrow the infantry and lancers departed back to Jerusalem, and the cavalry conveyed Paul to Cæsarea. Thus all is plain.

33. ἀναδόντες. A term appropriated to *delivering* letters.

34. ἐπερωτήσας, &c. καὶ πυθόμενος. It seems that the governor did not himself put the question to *Paul*, but to those who delivered him up, and who were probably the two centurions mentioned at ver. 23.

35. διακούσομαί σου. The word διακούω properly signifies to hear any one *out* or *thoroughly*. Hence it is used, in a forensic sense, to denote legal examination and consideration of any one's cause. See Deut. 1, 16., Sept., Job 9, 53., Polyb. 1, 30., Plut. Cæs. p. 862., Them. p. 112. (Schleusner.) See other examples cited by Wets.

35. ἐκέλευσέ τε αὐτὸν ἐν τῷ πραιτωρίῳ — φυλάσσεσθαι. Now the prætorium was the habitation of the provincial governors. Thus Cicero calls the house in which Verres, the prætor of Sicily, resided, sometimes *domus prætoria, quæ regis Hieronis fuerat*; sometimes *domus regia, quæ regis Hieronis fuit, qua*

prætores uti solent; at other times simply *prætorium*. (See Cic. in Verr.) Finally, the term was applied to *any* magnificent edifice. (See Perizon, in Diss. de Prætorio, Bynæus de morte Christi, p. 407., Pitisci Lex. Antiq. Rom. T. 3. 175., and the note on Matt. 27, 27.) *Here* it does not seem to denote any residence of the procurator which had formerly been a palace of Herod, but simply *Herod's palace*. That such palaces were (like our ancient royal palaces and grand baronial castles) provided with towers, in order to serve for state prisons, even the present passage may teach us.

CHAP. XXIV.

After five days had elapsed, the chief priest going to Cesarea, accuses Paul before the procurator (by the mouth of an orator called Tertullus) of sedition, corrupt doctrines, and a profanation of the temple. Paul pleads his cause. The procurator defers the decision of the affair till the coming of Lysias. After a lapse of two years, Felix vacates the government to a successor, and leaves Paul a prisoner.

1. *μετὰ δὲ πέντε ἡμέρας*. It is generally admitted that this, by the usual interpretation of the idiom in the New Testament, may signify "on the fifth day." But Commentators are not agreed *from what period* the five days are to be reckoned. Rosenmuller, Michaelis, Dindorf, and others, reckon the day from the captivity of Paul. And thus, according to their opinion, the acusers came the day after Paul's arrival. But Heinrichs and Kuinoel justly think it improbable that they should have used such unnecessary haste, which would allow them no time to form and digest their measures; as (I would add) they seem to have done by engaging the assistance of the orator, or law pleader, Tertullus.

The only reckoning that can be justified, is that of à Lapide, Menochius, Doddridge, Heinrichs, and Kuinoel: viz. *from Paul's arrival at Cesarea*. Now

this is absolutely required by propriety, since the words, being unlimited, can only be referred to what immediately preceded.

1. οἷτινες ἐνεφάνισαν, scil. ἑαυτοὺς. See Joh. 14, 22. and Ex. 33, 13. The word denotes *comparere*, adire aliquem; and, in a forensic sense, is used of those who *appear before* a judge, bring their cause to him, &c. (Kuin.) So also the Vulg., Beza, Wolf, and Doddridge. There seems little to be said for our common version, who *informed* the governor against Paul. Besides, that point is just after touched on. Had that not been the case, ἐνεφάνισαν might have had the meaning in question. See the note supra on 23, 15., and Wetstein's examples there. Yet this sense is adopted by Pricæus, Grotius, and Wets.; as it was formerly by Ammonius, who subauds διδασκαλικὴν χάρτην.

2. Τέρτυλλος. A contract form of Tertius; as Catullus from Catius. This is a name not unfrequent among the Romans; as will appear by Wetstein's references.

The Jews being subjected to the Roman empire, were obliged to transact their law affairs after the Roman manner: but, being little conversant with the Roman laws, and the forms of the Jurists, it was necessary for them, in pleading a cause before a Roman magistrate, to employ the assistance of some Roman lawyer and *advocate* (as this Tertullus), who was well versed in the Greek and Latin languages. See Ottii Spicil. p. 325. Πρωτῶρ, indeed, signifies properly an *orator* or *speaker*, but it also denotes a *pleader*; as here and in Ælian V. H. 9, 19., Æsch. Dial. 3, 18. See Cic. Fin. 2, 6., Nep. Epam. 6., and Juvenal 1, 44. In all the Roman provinces these *rhetores* were found, who devoted their time and labour to the pleading of causes, and transacting other business before the provincial courts, and that for hire. So Lamprid. V. Alex. Sev. c. 44. in provinciis oratoribus forensibus multum detulit, plerisque etiam annonas dedit, quos constitisset gratis

agere. And from Cic. pro Cælio C. 30., it appears that many Roman youths, who had devoted themselves to forensic business, used to repair to the provinces with the consuls and prætors, in order, by managing the causes of the provincials, to fit themselves for more important ones at Rome. (Kuinoel.)

3. The hireling commences his harangue with profuse adulation of the procurator. It is not less remarkable than true, that (as Doddridge observes) "almost every word of this oration is false; the accusation of Paul, the encomium of the government of Felix, and the declaration of a lawful intention in what they had done and attempted."

The plan of the oration is thus laid down by Schoettgen: "It consists of three parts: Exordium, Proposition, and Narration. The Exordium contains, 1st, an encomium on Felix (ver. 3). 2dly, something to conciliate his good will (ver. 4). The Proposition is not brought forward in express terms, but implied (5, 8). The narration we have in 5—8.

3. πολλῆς εἰρήνης τυγχάνοντες διὰ σοῦ, being, by thee, in the enjoyment of undisturbed peace and tranquillity." Vorstius, Pricæus, and others, would here take εἰρήνη in its fullest sense of *national prosperity* and happiness. But I assent to Kuinoel, that it may suffice to understand it in its *proper* signification, as designating rest and quietness from the troubles under which they had laboured of impostors, robbers, brigands, and rebels.

Kuinoel well observes that this speaker celebrates Felix as the *author of peace*, because he was going to accuse Paul as a worker of sedition, and a promoter of disturbances among the Jews: and he therefore takes this as the *prælude* of his oration. Nor was the compliment with which he endeavours to conciliate Felix unsuitable, since when a province is in peace, it redounds to the credit of the governor.*

* So Ulpian. 1, 13. de officio præsidis. Congruit bono et gravi Præsidi, ut pacata sit provincia. Pricæus and Wets. illustrate both

Wetstein remarks on the adulation contained in these words. "For though (says he) Felix had put down the Egyptian false prophet, and suppressed robbers, brigands, and rebels, so Joseph. Ant. 20, 8, 4. τούτων (scil. γοήτων) ὁ Φῆλιξ πολλοὺς καθ' ἡμέραν σὺν τοῖς λησταῖς λαμβάνων ἀνῆρει, yet he left a greater robber in himself."

3. κατορθωμάτων γενομένων τῷ ἔθνει. Κατορθόμα, from κατορθίω, by a metaphor, perhaps, derived from *bowling*, * signifies "to take a straight course down to the end, to conduct an affair prosperously to its termination, to bring it to a prosperous issue, to be successful in it." Thus κατορθώμα is the *thing brought* to a successful issue. It was applied principally to warlike achievements; as in Schol. Pind. Pyth. 10, 32. ἀνόργητος ἐπὶ τοῖς αὐτοῦ κατορθώμασιν εἶη ὁ θεὸς—ὡς ἂν πάλῃ ἢ δρόμῳ, τόλμῃ τε καὶ ἀνδρείᾳ νικήσας τὰ μέγιστα τῶν κατορθωμάτων δέξεται. Jamblich. V. Pythag. 32. τοῦτο μὲν οὖν τὸ θαυμαστὸν αὐτοῦ τῆς ἀνδρείας κατορθώμα. Plut. p. 177 c. Sometimes, however, it is used of successful political measures; as in Thucyd. 2, 65. ἃ κατορθούμενα μὲν, τοῖς ἰδιώταις τιμὴ καὶ ἀφέλεια μᾶλλον ἢν' σφαλέντα δὲ, τῇ πόλει ἐς τὸν πόλεμον βλάβη καθίστατο· where κατορθούμενα signifies *brought to bear*, brought to successful termination; or, as Sext. Emp. ad Log. 1, 158. defines ὅπερ πρᾶχθὲν εὐλογον ἔχει τὴν ἀπολόγιαν. But the word sometimes, in the familiar style, denoted merely success, prosperity, when things go right, (without directly adverting to the author or planner); and this, I think with Bp. Pearce, is the sense in the present passage. Yet Tertullus (we may observe) takes care to secure, by *direct* terms, the

the phraseology and the sentiment from the following passages. Aristoph. Pac. 417. Schol. ἐὰν τῆς εἰρήνης τύχωμεν διὰ σου. Diodor. Sic. 3, 63. πολλὴν εἰρήνην παρασκευάζειν. Philo. 2, 555, 38. τι ἄμεινον εἰρήνης; εἰρήνη δὲ ἐξ ἡγεμονίας ὀρθῆς. Plut. Alcib. p. 197. c. ἐκεῖνοι τε διὰ Νικίου μάλιστα τῆς εἰρήνης τυχόντες.

* There seems an allusion to this in Sext. Empir. 7, 158. τὴν δὲ φρόνησιν κινεῖσθαι ἐν τοῖς κατορθώμασιν, τὸ δὲ κατορθώμα εἶναι, ὅπερ πρᾶχθὲν εὐλογον ἔχει τὴν ἀπολόγιαν· ὁ προσέχων οὖν τῷ εὐλόγῳ κατορθώσει καὶ εὐδαιμονήσει.

credit of this political prosperity to Felix, adding διὰ τῆς σῆς προνοίας.*

It is justly observed by Wetstein, that though Felix put down impostors, and suppressed brigands and robbers, yet he himself was a greater nuisance to the province than any or all of them. And this is justified by the accounts which Josephus and Tacitus give us of his enormities, which drew on him, not two years after, a formal impeachment before the Emperor, and nothing but the interference of his brother Pallas could have prevented his ruin.

3. πάντῃ τε καὶ πανταχοῦ ἀποδεχόμεθα, μετὰ πάσης εὐχαριστίας. Πάντῃ τε καὶ πανταχοῦ signifies *at all times and all places*; by which the speaker hints, not merely *now, before thy face*, but *at all times, behind thy back*. Now πάντῃ may, as here, refer to *time*; of which Kuinoel adduces examples from *Loniginus* 16, 4. and 30, 2.: so that there is no reason (with Pricæus) to read πάντοτε, from one or two MSS., which is evidently a gloss. There is, it may be observed, an elegance in uniting the *two* terms, by a sort of *paronomasia*, of which many examples

* It is observed by Elsner that "the old Romans used religiously to ascribe their κατορθώματα to the gods. And he gives examples of Poplicola, Cominius, and some as low down as Titus, who attributed his success solely to divine assistance, *if we may believe Philostratus*. See also *Corn. Nep. Timol. c. 4*. Thus the early Roman Historians ascribed the capture of Carthage, not to the wisdom and ability of Scipio, but to the gods; of which Polyb. complains, as injustice. Be that as it may, it was an injustice seldom committed; for in after times, whatever happened prosperously was attributed (as here by Tertullus) to the prudent counsels, and even the *τυχή*, or *good luck*, of the generals, without any mention of the Deity." So Seneca, *Ep. 74*. (cited by Wets.) Confitebitur multum se debere ei, cujus administratione ac providentiâ contigit illi pingue otium. This, I conceive, is the sense that Elsner meant to express, which has been quite misunderstood by Doddridge; though I entirely acquiesce in the justice of his remark, that "the referring such events to Divine providence, rather than to human efforts, shows either the piety or the policy of the great men of antiquity who made use of such language; whereas apparent slights put upon religion by persons in public stations are proofs of a weak understanding, that cannot fail of making them contemptible, not only among all religious, but all prudent, men."

are given by Pricæus and Wetstein; as Philo 604. οὐδαμῇ οὐδαμῶς. Plato Epist. οὐδαμῇ οὐδαμῶς ἤρπεν. Gorgias. πάντως καὶ πάντῃ, &c. Polyb. πάντῃ πάντως, &c. Aristot. Eth. 1, 12. τὴν εὐδαιμονίαν τέλος τίθεμεν πάντῃ πάντως. Καὶ τὰς τύχας οἷσι μάλιστα, καὶ πάντῃ πάντως εὐμελῶς. Sext. Emp. ad Germ. 38. τῆτε πάντῃ τε καὶ πάντως ληψόμεθα & 102. πάντῃ πανταχῶς. Schol. on Pind. Pyth. 3. πάντῃ τε καὶ πάντως. Philo, p. 13, 45. πάντῃ τε καὶ πάντως ἐπιτελεῖσθαι. Artem. 4, 2. ὡς πάντῃ καὶ πάντως καθολικοῖς & 4, 3. ἡ τῶν πάντῃ καὶ πάντων ἐσομένων. Sext. Emp. ad Leg. 1, 203. πάντῃ καὶ πάντως & 369. πάντῃ τε καὶ πάντως δεῖ πρῶτον. So the Latins used *semper et ubique*; of which Pricæus produces examples.

3. ἀποδεχόμεθα. The word signifies properly to accept at any one's hands, and (from the adjunct) to *approve*; also, to *commend*, of which last sense Krebs and Loesner adduce several examples; as Joseph. Ant. 6, 14, 4. δίκαιον δὲ ἀποδεξασθαι τῆς φιλοτιμίας τὴν γυναῖκα. Philo 979 c. ἀποδέχομαι πάντε ὑμᾶς, ἔφη, τῆς εὐσεβείας. Kuinoel, too, cites Isocr. Pan. p. 660. where it is opposed to ἐπιτιμᾶν and 646, where it corresponds to ἐγκωμιάζειν and ἐπαινεῖν. I add Euseb. 9, 2. p. 396, 6. ἀποδεξάμενος τὴν δεξιότητα τῶν λόγων. Joseph. 677, 44. ὁ δὲ τῆς εὐνοίας ἀποδεξάμενος κ. τ. λ. Joseph. 1111, 40. ἀποδ. αὐτῶν τὴν εὐνοίαν. Diog. Laert. 7, 6. ἀπεδέχετο αὐτὸν A. and a little after ἀποδέχομαι σου τὴν φιλομάθειαν.

Thus we may very well dispense with the conjecture of Wakefield, σε, since that may be *supplied* from the preceding σου (as in Joseph. 566, 22. ἀποδεξάμενος αὐτοὺς τῆς προαιρέσεως). If any change were to be made, I should rather read, for πάντῃ τε καὶ, πάντῃ σε καὶ.

4. ἵνα δὲ μὴ ἐπὶ πλείον σε ἐγκόπτω, "that I may not any longer (than is necessary) hinder, or detain you from your important affairs." Now ἐγκόπτω properly signifies "to *cut a ditch*, or line of separation, between two things, to *separate*, *keep apart*, *detain*, *hinder*." So Rom. 15, 22. ἐνεκοπτόμην τοῦ ἐλθεῖν πρὸς

ὑμᾶς. So, too, Hesych. ἐνεκοπτόμην· ἐνεποδιζόμην. Id. ἐγκοπή· ἐμπόδιον. Id. ἐγκόποι· δυσχερεῖς, i. e. troublesome persons, who *hinder* us. Thus in the Gospel: "why trouble ye the master." This interpretation (which is adopted by Grot.) seems a far more satisfactory one than that of Valcknaer and many recent Commentators, who assign to it the sense *obtundere*; as κόπτειν in Hegesander ap. Athen. 290 B. ἡ λέγων φαίνου τι μοι Καινὸν παρὰ τοὺς ἔμπροσθεν, ἡ μὴ κόπτε· and Sosipater in Athen. 378 B. ἀρα σὺ με κόπτειν οἶδς εἶγε, φίλτατε, "I see, my friend, you mean to deafen me." Terent. Heaut. 5, 1, 6. Ohe jam desine Deos, uxor, gratulando *obtundere*. * But this, though elegant, would not have been sufficiently respectful to so high a personage as Felix, nor is it of a piece with the rest of the oration, which, to say truth, is but homely. Besides, as Grotius observes: "Est et hoc inter rhetorica artificia, polliceri se brevem fore, præsertim apud occupatos." I have the same objection to the conjecture of Hemsterhuchius (which indeed had occurred to myself), approved as it has been by many learned men; namely, for συντόμως συντόνως, *with attention*. Tertullus was too practised a barrister to thus make it a point of *doubt* whether the judge would give him attention. The learned critic was, I suppose, induced to hazard this conjecture from the awkwardness attending συντόμως, which cannot well be brought into any legitimate construction. Most translators render, as if there was an ellipsis of λεξόντων. But this seems too harsh and arbitrary: and as to Wetstein's classical citations, they only prove that συντόμως was often used with verbs of speaking. I would prefer supposing an hyperbaton, and joining συντόμως with παρακαλῶ; as the Vulg. Translator undoubtedly did, who renders, "oro breviter ut," &c. In a few MSS. the word is brought in after παρακαλῶ, which reading would merit adoption, if it were better supported:

* Nor less elegant is the expression of our Scottish Theocritus, "A clapper tongue wad deceive a miller."

as it is, I can only regard it as an *unauthorized* alteration, which, however, shows the opinion of the construction entertained by those *emendators*.

4. ἐπιεικία, "condescension, kindness."

5. εὐργύντες γὰρ τὸν ἄνδρα τοῦτον λοιμὸν. Here is what appears an anomaly, on which Commentators are not quite agreed. Markland treats it as a nominative without a verb; which, however, seems incorrect, and little accordant with any enlightened views of construction. Most recent Commentators (from Glass) think there is an ellipsis of εἰσμέν. But this seems scarcely apposite; since the sense requires the *past* time ἦμεν. It is sufficient to consider it as a participle instead of a verb: an idiom found in Hebrew (as in the participle Benoni); though not confined to that language, being found in the Greek writers (as Hom. Il. θ. 307.), and indeed not unfrequent in Thucydides; as 1, 11. 5, 56. 7, 42. 7, 71. Therefore γὰρ has what is called the *inchoative* force, *nempe*, scilicet: though that always refers to some sentence which is left to be supplied.

5. Ε. γ. τὸν ἄνδρα τοῦτον λ. "we have then found this fellow." An use of the demonstrative pronoun almost always implying contempt.*

5. λοιμὸν, i. e. as we say, "a very pest of society." This use of λοιμὸς for λοιμικὸς is justified by the best writers; and is a strong expression applied to the very worst and most depraved persons, who, by their evil counsels and example, corrupt others, and spread a moral contagion around them. Of this signification Wetstein and Kypke adduce several examples; as Ælian. V. H. 14, 11. δόξης φρόντιζε, ἀλλὰ μὴ ἔσο λοιμὸς, καὶ μὴ μεγάλη νόσος, ἀλλὰ εἰρήνη καὶ ὑγεία· where I would conjecture μὴ ἡ μεγάλη νόσος, meaning the plague at Athens, which is often so called by Thucydides, and which was distinguished by having the *article* prefixed; as Demosth. ὁ φαρμακὸς ὁ λοιμὸς. And a similar use of the Latin *pestis* is found in Ci-

* Here the article seems to have much the same force as in our vulgar idiom, *this here*.

cero, Sallust, Terence, and the best writers. Thus Ter. Adelp. 2, 35. Leno sum, fateor, pernicies communis adolescentium, perjurus, *pestis*. And so in other similar words, as *scelus* and *vitium*. Thus in the witty epigram of Martial, (cited by Wets.) "Non vitiosus homo es, Zoile, sed *vitium*."

5. *κινούντα στάσιν*, i. e. "fomenting disputes among Jews, or Jews and Christians, by teaching things contrary to the Law of Moses." Examples of this expression are adduced by Palairer.

By *οἰκουμένη* is meant the Roman world, the Roman empire. See the note on Luke 2, 1. This, however, would not prove him guilty of exciting political dissensions and seditions: yet the sound of the words was meant to strike the ears of the procurator, as *implying* as much. But in the very disputes and brawls in question the Jews were the aggressors.

5. *πρωτοστάτην*; a *ring-leader*. It signifies properly the first man of a line or column to the right, since he guides its course. See Thucyd. 5, 71. *ἡ πρωτοστάτης τοῦ δεξιοῦ κέρως*, &c. See also Hesychius and Pollux, 1, 127. But it was chiefly used in the sense of a *front rank* man; as in Xenoph. frequently, Dionys. Hal. 464., Polyb. 18, 12. 7, 18. 13, 3 & 9. seq., and Diodor. Sic. 9, 36. 7, 40. In Job 15, 24. it is used in the sense of a *chief person*. See Suic. Thes. 2, 707. On *Ναζωραίων* (which is here used in contempt) see the note on Acts 2, 22.

6. *ὅς καὶ τὸ ἱερὸν ἐπείρασε βεβηλώσαι*. Now some Asiatic Jews had suspected, or pretended to suspect, that Paul had introduced *Gentiles* into the temple; (see 21, 28.) and what they suspected, or pretended, the pleader here takes for granted. (Kuin.) Non minus impudenter Paulo conviciator et Lysiam accusat, quam adulatus fuerat Felici. (Wets.)

6. *ἐκρατήσαμεν—κρίνειν*, "wished to judge according to our law." It had been granted by the Romans to the Jews, that they should remain in undisturbed observance of all the rights and ceremonies of their religion, and, in such criminations as had reference

thereto, the power of inflicting capital punishment had been left as their right. Every sentence, however, required to be *confirmed* by the Pretor. See the note on Matt. 26, 66. Joh. 19, 7. Acts 21, 28. and also Joseph. Ant. 20, 4. who there records the execution of a Roman soldier for profane derision of the Mosaic Law.

7. ἐκ τῶν χειρῶν ἡμῶν. Here the advocate speaks as it were in the name of his clients. See Doddr.

8. παρ' οὗ δυνήσῃ αὐτὸς ἀνακρίνας. Doddridge has here translated so incorrectly as to betray strange ignorance of the Greek language, assigning such a sense to the words as they will not bear. The question is, to whom are the words παρ' οὗ to be referred? To *Paul*, say most recent Commentators. And they understand it of the *torture*, or *quæstio*. But this was not permitted to be employed on a Roman citizen. Our common translation is so awkwardly worded as to make the παρ' οὗ seem to refer to Paul's *accusers*. That, however, would require περὶ αὐν, which, indeed, is found in some MSS., but (I suspect) *from correction*. The united testimony of both the MSS. and Versions compels us to retain παρ' οὗ: and, agreeably to the common rules of construction, I see not how we can refer it otherwise than to *Lysias*; as is done by Chrysostom, Dionysius, Zeger, à Lapide, Pearce, and Kuin. And that Felix so understood the words, is plain from his answer to Paul's speech, ἔταν Λύσιος κατεβῆ διαγνώσομαι τὰ καθ' ὑμᾶς. Kuinoel well observes, that by thus affecting to refer to the testimony of Lysias himself, Tertullus pretended a confidence in the merits of his cause.

Heinrichs employs *arguments* to prove that this speech is a fabrication of Luke. But I shall venture (as usual) to treat them with that silent contempt which they merit.

9. συνέθεντο, i. e. "they assented that these things were as Tertullus had averred." Many MSS. indeed have συνεπετίθεντο, which, as being the more difficult reading, has been adopted by all critics from the

time of Mill. But that principle, when the difference is so slight, is not applicable; nor, in such a case, is the testimony of MSS. of any great weight. The *context* alone can determine, and *that* is decidedly in favour of the common reading: for the words *φάσκοντες ταῦτα οὕτως ἔχειν* cannot well admit of any other sense than that of *confirming an assertion*, and they are added by way of explanation. In this view of the subject I am supported by Camerarius, Beza, Piscator, Grotius, and Palairer, the last of whom produces sufficient examples of the signification *assent*, and that from writers nearly cotemporary with St. Luke.

It *seems* (for our author has here been too brief for it to be pronounced as certain) that it was the custom for the judge to appeal to the principals, whether the things spoken by the advocate (or representative) were true.

10. On being permitted to speak in his own defence, Paul answers to part of the charges, and, at the commencement of his speech, professes that he pleads his cause with alacrity and confidence, since Felix had been for some years governor of Judea, and therefore (he means to hint) knows the manners of the Jews, their superstition, dissimulation, improbity, and factious spirit, and, from his knowledge of what had happened in his Province, must be aware that he had had no hand in any sedition, nay, *could* not, since it was in his power to prove to Felix that he had only recently returned, after a long absence, to Judea, and had only been a few days at Jerusalem. (Kuin.) A plan of the speech may be seen in Schoettgen, and also in Cradock's Apostolical Harmony.

10. ἐκ πολλῶν ἐτῶν. It appears from Joseph. 20, 6, 3. that Felix had already been procurator six years, or (if we may believe Tacitus, Ann. 12, 54.) much longer; at least, over *Samariu*, which he had governed while Cumanus was Procurator over the rest of Palestine. Mr. Biscoe thinks it might now

have been more than *seven* years: a considerably longer time than any of his three predecessors, Fadus, Alexander, or Cumanus, had presided in that province.

Paul, it must be observed, uses the word κρίτην, since the procurator united the judicial power to the civil and military.

10. εὐθυμότερον τὰ περὶ ἑμαυτοῦ. The τὰ has an elegance: and Munthe aptly compares Diodor. Sic. 351 D. τὰ καθ' ἑαυτὸν ἀπολογησάμενος. The words περὶ ἑμαυτοῦ Wetstein considers as emphatical, as much as to say: "I do not, like Tertullus, plead any cause, however bad, for hire, but I *speaking for myself*"; which is the most equitable mode." He then cites the following interesting passage from Sext. Emp. ad Rhet. 77. Ἀθηναίοις τὸ παλαιὸν οὐκ ἐπετέτραπτο συνήγορον παρίστασθαι τοῖς κρινομένοις ἐπὶ τῆς ἐν Ἀρείῳ πάγῳ βουλῆς, ἀλλ' ἕκαστος, ὡς εἶχε δυνάμειος, ἀδιαστρόφως καὶ ἀπανούργως ὑπὲρ ἑαυτοῦ λόγους ἐποιεῖτο. But, after all, there is more ingenuity than truth in this interpretation, which seems to extort a sense not inherent in the words. Neither is it, I think, agreeable to the manner of St. Paul, who would scarcely deign to draw such a comparison.

11. δυναμένου σου γινῶναι, &c. Paul refutes the first charge, and shows that he had not been a stirrer of sedition at Jerusalem. As to his conduct elsewhere, he only slightly touches upon it; since with that the procurator had no concern. (Kuin.) Δυναμένου σου. Doddridge here inserts many words, to connect this clause with the preceding. But for that there is no necessity. The words may simply be rendered, "*especially* since it is in my power to prove to thy satisfaction." Such I conceive to be the sense of this idiomatical and popular phrase, which I have seen no where in the Classical writers.

11. ἡμέραι ἡ δεκάδυο, *twelve days*.

Primus dies is est, quo Hierosolymis, secundo Jacobum vidit, 4. sequentes circa purificationem fuit occupatus, biduo detentus captivus Hierosolymis, 5. postquam Cæsarem venisset die, caussam dicit, i. e. decimo tertio. (Wets.)

The first day was that on which Paul arrived at Jerusalem. (See 21, 15.) On the second day he met the Apostles. (See 21, 18.) Then he lived in votive abstinence six days. On the seventh of that period the tumult arises, and he is rescued from the fury of the Jews by Lysias. (See 21, 27, 29.) On the tenth day after his arrival at Jerusalem he appears before the Sanhedrim. (See 23, 30. 23, 10.) On the eleventh day the plot is formed. (See 23, 11—15.) On the same day he is removed to Cæsarea. (See 23, 31. seqq.) The days which had been spent at Cæsarea are not numbered, since in them he could excite no tumult. See the note on ver. 1. (Kuinoel.)

The latter computation seems somewhat hypothetical. Indeed, with the imperfect knowledge we have (arising from the extreme brevity of St. Luke) it is scarcely possible to adjust this perplexing, though unimportant, question. To me the following would appear a more correct and perspicuous mode of adjusting the chronology of this period. 1st day, Paul arrives at Jerusalem; 2d, attends the meeting of the Presbyters; 3d, commenced his week of votive abstinence, which he continues on the 4th, 5th, 6th, 7th, and 8th, (for that seems required by the words at 21, 27. *ὡς δὲ ἐμελλον αἱ ἑπτὰ ἡμέραι συντελεῖσθαι*). On the same eighth day he is attacked by the Jews, and committed to the castle. On the 9th day he is brought before the Sanhedrim. The 10th he spends in the castle (during which the plot against him is formed). On the night of the 10th day he is removed to Antipatris, where he arrives early on the 11th day: and on the 12th arrives at Cæsarea. The remaining day can only be accounted for on the principle suggested by Kuinoel. The present has indeed, and most languages, (our own, for instance,) the nature of an aorist.

The dative *μοι* must here be accounted for on a principle thus detailed by Matth. Gr. Gr. § 390. "In definitions of time, a participle is often put, when it is to be expressed that an action has taken place since a certain person has done this or that." Hom. II. β. 295. *ἡμῖν δ' εἰσατός ἐστι περιτροπέων ἐνιαυτὸς μιμόντεσσι*, "since we have been here." ω. 413. *δυωδεκάτῃ δὲ οἱ ἥως κειμένω*. Comp. Od. τ'. 192. Instead of which II. φ'. 155. *ἤδη δὲ μοι νῦν ἥως ἐνδεκάτῃ, ὅτ' ἐς Ἴλιον εἰληλουθα* ω, 765. *ἤδη γὰρ μοι τοδ' ἐνικοστὸν ἔτος εἴσι, ἐξ οὗ κείθεν ἔβην* & Od. ω, 308. Xenoph. Hell. 11, 1, 27. *ἐπεὶ ἡμέρα ἦν πέμτῃ ἐκίπλευσι τοῖς Ἀθηναίοις*. Soph. Phil. 354. *ἦν δ' ἡμᾶρ ἤδη δεύτερον πλέοντί μοι*. Eurip. Ion. 353. *Χρόνος δε τις τῷ παιδί διαπεπραγμένω*; Herod. 9, 41. *ὡς δὲ ἐνδεκάτῃ ἐγεγόνεε ἀντικατημένοις ἐν Πλαταιῇσι* et sæpe.

Other examples, such as have occurred to myself, may be seen in the note on Luke 1, 36.

12. *διαλεγόμενον*, i. e. "discoursing on religious topics." The word has almost always this sense in Scripture. See the note on Matt. 23, 28. Luke 2, 46. Acts 13, 13. By this the Apostle means to say, nay much less have they found him *disseminating sedition*.

12. ἐπισύστασιν ποιῶντα. The word ἐπισύστασις is somewhat rare, and occurs no where in the New Testament but in 2 Cor. 11, 28. It is, however, found in the Old Testament in Numb. 26, 9. and 3 Esdr. 5, 70. ἐπιβουλὰς καὶ δημαγωγίας καὶ ἐπισυστάσεις ποιούμενοι. Sext. Emp. Eth. 127. Joseph. c. Ap. 1, 20. It is also employed by the Greek Classical writers. The verb ἐπισυνίστασθαι is used in the sense of *concursum facere* in the Sept., Philo, and Josephus, from whom examples have been adduced by Krebs, Loesner, and Bos.

13. οὔτε παραστήσαι δύνανται, περὶ ὧν, &c. Before περὶ subaud τὰ πρᾶγματα. Παρίστημι signifies to *prove*; a signification which has been amply illustrated by Alberti, Wetstein, Krebs, Munthe, and Loesner, from which I select the following passages. Joseph. Ant. 8, 2, 5. βουλόμενος δὲ πείσαι καὶ παραστήσαι τοῖς παρατυγχάνουσιν ὁ Ἑλεάδερρος, ὅτι ταυτὴν ἔχει ἰσχὺν. Philo 370 B. οὐχ ἕνεκα τοῦ δηλωσαί με τὰς μεγαλουργηθείσας συμφορὰς καινὰς ταυτὶ διεξήλθον, ἀλλ' ἐκεῖνο βουλόμενος παραστήσαι. Arrian, Epict. 2, 26. σαφῶς παραστήσαι, πῶς ὁ θέλει εὖ ποιεῖ καὶ ὁ μὴ θέλει ποιεῖ. Artemid. 2, 33. σαφῶς τὰς ἀποδείξεις παραστήσαι. Xenoph. Œcon. 13, 1. ὅταν παραστήσης τινὶ τῷτο καὶ πάνυ ἰσχυρῶς, ὅτι δεῖ ἐπιμελεῖσθαι. See also *infra* 25, 7. and *supra* 1, 3. The word indeed properly signifies to *place by, bring to*, any thing or person. Now "*to bring it to that*" is a familiar idiom found even in our own language, in the sense of *prove, demonstrate*.

14. Paul now examines the second crimination, namely, that of embracing and adhering to a new religion. Now *this* he refutes by professing that he is indeed attached to the religion of Jesus Christ, but that its doctrines are not mere novelties, nor is it to be called a *Sect*; nay, that he himself worships the God of the Jews, and firmly believes all things written in their sacred books, that he reposes his hope in God for a resurrection of the dead, which his accusers themselves profess to do: and

moreover that, in conformity to that doctrine, he labours to preserve a mind and conscience void of offence towards God and towards man. (Kuin.)

14. ὁδὸν ἣν λέγουσιν αἵρεσιν. The word αἵρεσις was properly a *vox mediæ significationis*, and denoted a *taking up* and maintaining of an opinion, whether well or ill founded: and sometimes it was applied to the *persons* who maintained the opinion. It is used by Josephus and Luke of the Pharisees and Sadducees. The question, however, is, what sense it ought to have here. Now many Commentators, as Beza, Erasmus, and most recent ones, as Pearce, Schleusner, Heinrichs, and Kuinoel, render it *sect*. And they refer to the other passages of Luke, where it has that sense. But this will only prove that it *may* have it here, *if the context will permit*; but that, I think, is not the case. The words following plainly show that Paul took exception at the application of this term to Christianity; and rightly; since he saw that the invidious sense which was involved in the very notion of its signification exposed it to contempt. Thus our word *new-fangled*, (which is in familiar use,) comes from *fangen*, to *take up*. That Josephus and Luke used the word in a good sense is no proof that that was the general acceptance. Besides, when they do, they use it, not of opinions, but of the persons who maintain them; and Josephus employed it in that sense, since it was the Classical one, and well understood by his Gentile readers. But it is with *St. Paul's* phraseology alone that we have here to do, and Paul always uses it of *opinion*, in a *bad* sense; as 1 Cor. 11, 19. Gal. 5, 20. And so also Peter, in 2 Pet. 2, 1. As then ὁδὸν here precedes, we must take it to denote an *opinion*, and the words ὡς λέγουσιν confine it to the *bad sense*.*

* This, too, Doddridge, with his usual judgment, perceived. "I cannot but think (says he) that this is a place where the word αἵρεσις, which I own to be often indifferent, is used in a bad sense; for Paul plainly intimates that Christianity did not deserve the name they gave it."

14. οὕτω λατρεύω τῷ πατρίῳ Θεῷ. By πατρίῳ Θεῷ is meant *the God of our Fathers*; as in 5, 30; and Gen. 32, 9 & 10. and elsewhere. Paul, however, seems to have used the present phrase as being especially intelligible to the procurator. For of their πατρώοι θεοὶ there is frequent mention in the Classical writers, from whom, moreover, examples are adduced by Alberti, Elsner, Kypke, and Wetstein.* It must, however, be remembered, that though the phrase is frequent, yet its sense was seldom “Gods of their ancestors,” but rather those particularly worshipped at any place. Still the former is sometimes found; as especially in Thucyd. 2, 71. And Virg. Æn. 9, 247. Dii patrii, quorum semper sub numine Troja est. To which I add Thucyd. 2, 71. μάρτυρας δὲ σεοῦς τοὺς τε ὑρκίους τότε γενομένους ποιούμενοι, καὶ τοὺς ὑμετέρους πατρώους: whence may be emended Theophyl. Simoc. p. 14 c. τοὺς τε πατρώους Θεοὺς θεησκεύειν, καὶ τοὺς ἄλλων τῶν ὅρκων αἰσχύεσθαι: where for ὅρκων I would read ὀρκίων.

It is observed by Kypke, that Paul did wisely in thus avowing his adherence to the religion of his fathers; which by the Romans was always esteemed a sacred duty, and to whom the desertion of the religion of one's forefathers, and the worship of foreign gods, was extremely odious. See Dionys. Hal. Ant. 2. p. 91. and also the notes on Acts 16, 21. 17, 18. Besides, this privilege of worshipping their Θεὸς πατρώος had been secured to the Jews by many decrees of senates and emperors. See Jos. Ant. 14, 17. 16, 4. Hence it was prudent in Paul to throw himself on the protection of the laws, by

* As Xenoph. de Venat. 1, 15. Αἰνεῖας σώσας τοὺς πατρώους καὶ μητρῶους θεοὺς. Joseph. Ant. 2, 13, 1. Ἐλεάζαρος δὲ—συνμάχῳ τῷ πατρίῳ χρησάμενον αὐτὸν Αἰγυπτίους διαφυγεῖν: and 9, 12, 3. πάντας ἔφκει μᾶλλον τιμήσω, ἢ τὸν πατῶν καὶ ἀληθῶς Θεόν. Lucian, Scyth. 4. ἀλλὰ πρὸς ἀκινάκου καὶ Ζαμόλξιδος πατῶν ἡμῖν θεῶν. Aristid. in Apellam. p. 68. θεοῖς γενεθλοῖς τε καὶ πατῶν. Apollodor. 3, 2. τῶν πατῶν ὑπομηθεὶς θεῶν.

showing that he worshipped no other God than did the Jews.

15. ἐλπίδα ἔχων εἰς τὸν Θεόν. It is observed by Grotius, that the ἔλπις of the Hellenists answers to the פֶּסַח or פֶּסַחָא of the Hebrews; and therefore takes after it an εἰς, or ἐπὶ, with an accusative. Wets. compares Isocr. οὐδεμίαν εἶχον ἐλπίδα τοῦ βίου. Thucyd. 8, 48. πολλὰς ἐλπίδας εἶχον. Eurip. Alc. 139. νῦν δὲ τίνα βίου ἐλπίδα προσδέχομαι. I add Thucyd. 2, 65. The word also occurs in Xenoph. and the best writers.

15. ἦν καὶ αὐτοὶ οὗτοι προσδέχονται, *admit, entertain, nourish*. So also Tit. 2, 13. By αὐτοὶ οὗτοι (spoken δεικτικῶς) Paul means the persons present, most of whom would be of the sect of the Pharisees, as that was by far the most numerous. That *none* of the Sadducees (as some maintain) should have been present, is, considering their bitter hostility to Christianity, utterly improbable. That the *greater part* of those present entertained the opinions imputed to them by Paul, is enough to justify his words.

15. δικαίων τε καὶ ἀδίκων. Bp. Pearce observes, that Paul had probably not learned this truth till after his conversion; because he was a Pharisee, and the Pharisees believed that *the just* only would be raised. And he refers to Joseph. Ant. 18, 1, 3. and Bell. Jud. 2, 8, 14. But, at this rate, I do not see how Paul's expression can be justified. The truth, however, is (as has been seen by Drusius, Knappe, and Kuinoel), that this opinion of the resurrection of the *virtuous* only, though ascribed to the Pharisees by Josephus, yet was an opinion of late origin, and which, though it afterwards prevailed among the Jews, yet, in the times now in question, was not the *general* one; as indeed we may collect from Matt. 25, 31. and Joh. 5, 29. And if the *greater part* of the Pharisees admitted the resurrection both of good and bad, it will be sufficient to justify Paul's expression.

16. ἐν τούτῳ δὲ αὐτὸς ἀσκῶ. This phrase is some-

what rare, and susceptible of more than one meaning. Hence the diversity of opinions among Commentators. Now the sense depends much upon the word by which the ellipsis is filled up. Beza, Piscator, and Wets. supply χρόνω; Erasmus, Pricæus, E. V., and others, πραγματι. Pricæus cites Simplic. on Epict. 37. ἐν τούτοις ἀσκούμενός τις. And Arrian, Epict. 2, 16. ἡσκησας ἐν ταύταις ταῖς ἀποκρίσεσιν. But this seems to yield a somewhat frigid sense. I therefore prefer, with the Syr., Arab., De Dieu, Grot., Mede, Raphel, Doddridge, Rosenm., Heinrichs, and Kuin., to take ἐν τούτῳ in the sense of *propter*, on that account, on account of that (*hope*); like the Hebrew בְּזוֹת. Yet it is not a mere Hebraism; as appears by Raphel's citation from Xenoph. Cyr. 3, 14. ἐν δὲ τούτῳ με ἐπαισεν ὁ διδάσκαλος.

Ἀσκάω, scil. ἐμαυτὸν, *laboro*. Ἀσκεῖν is one of the many transitive verbs which admit of being taken in an intransitive sense. Of this verb the Philological Commentators, especially Raphel, give several examples, to which I add the following apposite ones from the learned note of Bp. Blomfield on Prom. Vinc. 1102. Herodot. 7, 209. τὴν ἀληθεῖαν ἀσκέειν: and 3, 72. Sophoc. Œd. C. 913. δίκαι' ἀσκούσαν πόλιν. And Trach. 384. Eurip. Bacch. 641. ἀσκεῖν σάφρον' εὐοργησίαν. Suppl. 872. χρηστότητ' ἡσκηκότα. 912. τάχαθ' ἀσκήσας ἀνὴρ. Auctor Aur. Carm. 13. δικαιοσύνην ἀσκεῖν. Phocylid. ap. Stob. 5. p. 39. σωφροσύνην ἀσκεῖν. Inscript. ap. Spon. Misc. Erudit. Antiq. P. 321, 8. Ἐνθαδὲ Διάλογος καθαρῶ πυρὶ γυῖα καθήρας, Ἀσκητῆς σοφίης, ὥχετ' ἐς ἀθανάτους. Crates in Brunckii Anal. T. 1. p. 186. ὅσοι τὰ δίκαι' ἀσκούσιν. I add that, among the many Hellenisms of Virgil, may be noticed the following, in Æn. 4, 99. *Quin potius pacem æternam exercemus?* And that it is such, is confirmed by Apollodor. p. 25. (cited by Valkn.) τὰ κατὰ πόλεμον ἀσκεῖν. And Parthen. c. 5. ἀσκεῖν τὰ πολεμικά.

Philostratus, amongst other virtues, makes mention of ἀσκήσις; from which it appears that the word

was originally used in a good sense, though afterwards, from the misconduct of religionists, it came to have a bad one. Hence our term *ascetic*.

16. ἀπρόσκοπον συνείδησιν ἔχειν, “a conscience which might not reproach me with failing in duty.” Ἀπρόσκοπος is one of those adjectives that have both an active and passive sense. Here it has the *former*, as in Phil. 1, 10. ἵνα ᾗτε εἰλικρινεῖς καὶ ἀπρόσκοποι. There is this difference, however, that what is properly applicable only to the *person* acting, or to the *action*, is here figuratively used of the *conscience*, as accurately characterizing the conduct.

The expression πρὸς τὸν Θεὸν is undoubtedly formed on the Hebrew idiom; though one not dissimilar may be found in the Greek; as, for instance, in the passage cited by Wets. from Thucyd. 1, 71. δρώμεν δ' ἂν ἄδικον οὐδὲν οὔτε πρὸς θεῶν τῶν ὀρκίων, οὔτε πρὸς ἀνθρώπων τῶν αἰσθανομένων. To which I add Joseph. 554. ἔχειν πολλὴν τὴν ἀπὸ τοῦ συνειδότητος καὶ πρὸς τὸν Θεὸν παρρησίαν καὶ πρὸς ἀνθρώπους. Diog. Laert. p. 32. ἀμαρτάνω οὐδὲν, ἢ περὶ Θεοῦ, ἢ περὶ ἀνθρώπων.

17. Paul here answers to the *third* head of accusative, namely, profanation of the temple.

Δι' ἐτῶν δὲ πλειόνων. The δὲ may be rendered *autem*. Διὰ here signifies *after*; a sense which is often to be found in Thucydides; as 7, 71. 5, 14. δι' ὀλίγου. 7. 4. δι' ἐλάσσονος. 5, 61. διὰ βραχείας μελλήσεως. So also Aristoph. Vesp. 1476. διὰ πολλοῦ χρόνου. Thucyd. 4, 8. δι' ὀλίγης παρασκευῆς.

Παρεγενόμεν. Kuinoel renders *returned*; as in Luke 14, 21. and observes, that the word answers to the Hebr. נָשָׁב in Numb. 14, 36. and Jos. 18. But here it simply signifies *repair to*. Ἐλεημοσύνας ποιήσων. Ποιεῖν ἐλεημοσύνην is an Hellenistic idiom, and signifies to *give alms*; as in Matt. 6, 1. and elsewhere. But here, from our knowledge of the circumstances, we must modify that sense, and render *present*: a sense equally suitable both to ἐλεημοσύνη

and προσφορὰ. So that we need not suppose in ποιήσαν a *dilogia*.

By the words ποιήσαν, &c. (*in order to present, &c.*) Paul hints that his purpose for repairing to Jerusalem was benevolent and pious, and therefore that he could intend no profanation of the temple. See the note on 21, 24 & 26.

18. ἐν οἷς εὖρον με ἡγνισμένον. Here again there is an ellipsis, which may be filled up in more than one way. Schoettgen and Pearce supply χρόνους; which, however, seems too arbitrary. I prefer, with Bois, Beza, and most recent Commentators, πράγμασι, and I would render: "engaged in which offices (namely alms and offerings), and in the exercise of votive observances in the temple, they found me." So 26, 12. ἐν οἷς, *occupied in these affairs*. The reading ἐν αἷς is doubtless a mere correction.

Ἠγνισμένον, "bound under a vow, living in votive sanctimony." So 21, 24. ἀγνίσθητι, *undertake*. Οὐ μετὰ ὄχλου, οὐδὲ μετὰ θορύβου, "unaccompanied by any crowd or tumult." Many MSS. and editions have τίνες δὲ. Afterwards the δὲ was thrown out by Beza, but again received by Mill and Griesbach, who, in conformity to it, altered the punctuation of the whole sentence. But this seems to increase the difficulty, and is paying too much regard to a few MSS., and to a reading which, under the present circumstances, is suspicious; for every Critic knows that in long and involved sentences, particles, such as δὲ, τε, &c. are often introduced by the librarii through misapprehension of the construction. If I were to say that this has happened two thousand times in Thucydides, I believe I should be within the truth. In such a case MSS. only bear testimony to the perplexity of the librarii; and, in the end, it happens that these particles produce verbs, to make out a new construction. Nor ought δὲ to be adopted, as being the more difficult reading: for if a *difficult reading* ought *cæteris paribus* to be preferred, surely, *à fortiori*, ought a *difficult construction*; since we

find the librarii more ignorant of the latter than of the former. Here the common reading bears such marks of genuineness, that I am surprised it should even have been called in question by such eminent scholars as Erasmus, De Dieu, and Mill. Yet it must be remembered that they were none of them very profound Grecians, and the opinion of the last is of less weight, since to him it must have appeared indifferent whether δὲ were admitted, or rejected; for (with his accustomed rashness) he rejected the whole sentence, as derived from the margin. Kuinoel, with his usual judgment, espouses the common reading, which (I will only add) was received by Chrysostom.

19. οὗς δέῃ ἐπὶ σ. π. Many MSS., Editions, and Fathers, read δέῃ, which is approved by Wets. and Griesbach, and received into the text by Bengel and Matthiæ. Now certainly propriety of language would seem to require the common reading: but to such niceties the writers of the New Testament are little attentive. And we may so much the more easily account for the change of δέῃ into εἰδῃ* than the contrary, that I cannot hesitate (with Kuin. and others) to prefer it.

19. εἴ τι ἔχοιεν πρὸς με. So the Hebr. רַבִּי, *rem.* Here there is an ellipsis of ἐγκλημα. Similar idioms are found in Matt. 5, 23. (where see the note,) Apoc. 2, 9. and Acts 19, 38.

20. ἡ αὐτοὶ οὗτοι εἰπάτωσαν, “or (as they are not here) let these persons themselves say:” pointing to the chief priests; meaning, as Kuinoel thinks, the Sadducees. This, however, seems too subtle. Ἀδίκημα is not well rendered *crime*. It rather signifies *offence*, meaning *disrespect*. So Acts 18, 14. εἰ ἀδίκημα τι ἡ βλασφημία, (where see the note,) which seems to confirm the εἴ in the present passage, thrown out of the text by the Critics, perhaps on

* Namely, from the *emendandi prurigo*, and even accident; since the c preceding might easily produce ε, as in a thousand other cases.

insufficient grounds. The common reading is surely more *significant*, and indeed is confirmed by the following word ἡ, which forms a part of the same sentence; for the punctuation of it ought to be as follows: συνεδρίου, ἡ περὶ μιᾶς.* The ἡ may be rendered *otherwise than*, supplying ἄλλως or μᾶλλον; as in Luke 18, 14.

I entirely assent to the opinion of Beza, that there is in this sentence a delicate irony; as much as to say: "except for one speech, *if they can make a crime of that*."† Now this figure is not unfrequently used by St. Paul; as, for instance, in 2 Cor. 12, 13. which is a kindred passage with the present: τι γὰρ ἐστίν—εἰ μὴ ὅτι αὐτὸς ἐγὼ οὐ κατεβάρησα ὑμῶν; χαρίσασθέ μοι τὴν ἀδικίαν ταύτην. Yet had this been decided to be wrong, Paul might (as Wets. hints) have answered in the words of Antipho ap. Stob. 44. οὐ δίκαιον—ἐργῶ ὀρθῶς πρᾶξαντα διὰ ῥῆμα ἀπολέσθαι.

22. ἀνεβάλετο αὐτοὺς, "ampliavit illos," put off the decision of their cause (i. e. the chief priests' and Paul's) to another time. Now ἀναβάλλεσθαι signifies properly βάλλεσθαι, to defer doing anything to another time (ἄνα), i. e. *to put off*; which exactly answers to ὑπερτίθεσθαι τὸ ἔργον. And so ἀνατιθέναι τὸ ἔργον. Of this sense numerous examples are adduced by Raphel, Wets., and Kypke. It has almost always an accusative of the *thing*; and sometimes the verb is used absolutely, in the sense of *procrastinate*. But when the business put off is not our own, but another's, we may be said figuratively, by

* By this punctuation the construction will no longer deserve the epithet *hiulca*, which was applied to it by Beza: nor is there any occasion, with Zeger, to have recourse to that θεὸς ἀπὸ μηχανῆς, an aposiopesis.

† And so Markland, who paraphrases thus: "Let these very persons who are here present, and before whom I have been tried once already, let them declare, whether found me guilty of any crime, except indeed this one *heinous piece of wickedness*, that I should ask, whether it was not strange that a Jew and a Pharisee should be accused by, and tried before, Jews and Pharisees, for maintaining the resurrection of the dead?"

catachresis, to put *him* off: which idiom is found in the present passage, and occasionally elsewhere. So Plut. Cæs. 1, 738 A. ἀναβάλεσθαι τὴν σύγκλητον: and 940. ἀναβάλεσθαι τὸν Μῆδον. But this seems to be a Latinism. For in that language the correspondent terms *ampliare* (which properly signifies “to take more time for a business”) and *differre*, are used both of the thing and the person. Examples may be seen in Ernesti’s Cicer., Gloss. Liv., and Facciolati’s Lexicon.

22. ἀκριβέστερον εἰδὼς τὰ περὶ τῆς ἰδοῦ. This sentence is not a little perplexed; and so difficult is it to make out a legitimate construction, and an apt sense, that I may say in the words of Porson, Append. ap. Toup. 4, 444. Ego quod fugiam habeo, quod sequar non habeo; et citius quid non sit, quam quid sit, dicturus. Erasmus, Luther, Schmidt, Wolf, Heumann, Michaelis, and Morus, take the sense to be this: “quamquam accuratiùs nôrat, quàm accusatores retulerant, quæ ad doctrinam Christianam pertinerent.” Felix (they think) well knew the nature of Christianity, both *from report*, during his long residence, and from his *wife Drusilla*; and yet with all his knowledge, and consequent persuasion of Paul’s innocence, he would not pronounce his acquittal, either to gratify the Jews, or to obtain money of Paul for his dismissal. This, however, seems so violent an interpretation, involves so much improbability, and erects so great a superstructure on so narrow a foundation, that other Commentators, as Beza, Grotius, and Rosenm., have endeavoured to elicit another sense by (if not altering the *words*) changing the *punctuation*. They put a period after αὐτὸς, and regard εἰπὼν as placed where it is *per trajectionem*: thus they give the following sense: “When (said he) I shall have acquired more exact knowledge of the matters pertaining to this new religion, and Lysias shall have come hither, then I shall decide between you.” They think that Lysias was to be consulted, whether the new sect were con-

trary to Judaism, or not; and whether Paul was to be condemned as guilty of impiety; also whether he had been guilty of sedition, &c. But this mode of considering the sentence is too violent to be admitted: and as to deciding whether Paul was to be condemned for impiety, or not; that is a most absurd supposition. For the laws only secured to the Jews an undisturbed exercise of their religion, as long as they professed it; but did not hold out punishment to those who should desert it. Therefore, if Christianity *had been contrary* to Judaism, that could not have rendered Paul punishable by law.

Other Commentators, as Kuinoel, adopt the following interpretation: "accuratius scire cupiens quæ ad hanc doctrinam pertinerent." This interpretation, it must be acknowledged, is simpler than the preceding; but some *authority* for the sense *scire cupiens* is necessary. I am surprised that the recent Commentators should not have rather adopted the interpretation of Wetstein: "His auditis ampliavit eos, aliquantum accuratiore jam cognitione instructus eorum, quæ ad christianam sectam pertinent;" which is both simple, and agreeable to the construction, context, and what we know of the subject.* It is observed by Kuinoel, that εἰδέναι has here (as in 20, 22.) the force of the present.

22. διαγνώσκειν τὰ καθ' ὑμᾶς, "I will take cognizance of the matter at issue between you both." I entirely assent to Bp. Pearce that he seems to have had no intention to try Paul, as in a matter which he, as a governor, had no concern about; but that a breach of the peace, or other crime against the state, if it could be proved as it was charged upon the Apostle, was all that he intended to take a legal cognizance of; and of this, as Lysias could give

* This mode of interpretation is also, I find, adopted by Drs. D'Oyley and Mant, who render: "Having become better acquainted with Christianity, from the account just given by St. Paul."

him the best account, he *deferred* the accusers till Lysias's arrival. Kuinoel remarks that either Lysias never came, or Felix did not keep his promise.

23. διαταξάμενός. Most Commentators treat this as a participle instead of a verb, or supply ἦν. But I prefer, with Beza, to consider it as dependent (like εἰπών) on the preceding verb ἀνεβάλετο. It may be Englished, "And give orders withal."

23. ἔχειν τε ἀνεσιν. Kuinoel interprets this: "Ut remissius eum haberet." He then adds that this is to be understood of *custodia militaris*, and refers to his note on 22, 29. He does not, however, show in what respect Paul's condition was altered: and yet that it was somewhat so, seems evident. He had been already (I suspect) held in close custody in irons, and was now placed in *custodiâ militari*, i. e. "bound by a long chain to a soldier." Kuinoel seems to think that the difference only consisted in having his friends admitted to see him: but that could scarcely be called ἀνεσις in respect of *Paul*; whereas, on the interpretation I have proposed, it is very intelligible. Raphael, indeed, thinks that Paul was now already released from chains, and merely guarded by a soldier; and thus kept ἐν φυλακῇ ἀδέσμω. But though I grant this phrase was used among the Greeks,* and in that sense, yet, in proportion as Paul's friends were admitted, so would it be the more necessary to provide for his safe custody: and how could this be otherwise than thus securing him? Besides, in C. 26, 25., he wishes Agrippa and others were, like himself, παρέκτος τῶν δεσμῶν τούτων; and also Acts 28, 20. ἔνεκεν γὰρ τῆς ἐλπίδος τοῦ Ἰσραὴλ τὴν ἄλυσιν ταύτην περίκειμαι, whence it is unquestionable that he was yet held in chains. The point, therefore, seems decided, that Paul was *now in custodia militari*, and this is meant by the ἀνεσιν; to which is *added*, that his friends shall be admitted to have free access to him, which seems mentioned, because it did

* So Thucyd. 3, 32. ὃ δ' ἐκείνον μὲν ἂν φυλακῇ ἀδέσμω εἶχεν.

not necessarily follow from being held *in custodia militari*, but was properly a privilege appertaining to the *custodia libera*, the φυλακή ἄδεσμος. Loesner here cites Philo 1. p. 605 D., where the same phrase occurs: τῶν τὴν ἐπιμέλειαν αὐτοῦ παρειληφότων ἀνέσεις ἔχειν ἐπιτροπόντων.

By ἰδίων are meant all in any way connected with one, either as relations, or friends. Of this sense (which is rare) Loesner cites examples from Philo p. 981 A. ὁ δὲ Βάσσος μετὰ τῶν ἰδίων ἀποβὰς. And a little after, ἐκπέμπει τινα τῶν ἰδίων. L. 1. p. 630 A. Μαυῶσῃς — ἐθάρσυνε τοὺς ἰδίους and p. 1030 F. Ἴδιοι πάντες εἰσι, *all are of his household*. Wets. cites an example from Polyb. p. 1125. (or 21, 4, 4. edit. Schweigh.) ἦσαν δὲ τῶν πρεσβευτῶν Ἴδιοι μὲν τοῦ Σελεύκου, καὶ ταύτης τῆς ὑποθέσεως.*

In illustration of the *thing* Wets. appositely cites Joseph. Ant. 18, 6, 7. (speaking of Agrippa in captivity) συγχωρεῖσθαι, καὶ ἀπέλευθέρων καὶ φίλων εἰσόδος τήντε ἄλλην ῥαστώνην ἢ τῷ σώματι γένοιτ' ἂν· εἰσήεσαν τε ὡς αὐτὸν φίλος τε Σίλας — τροφὰς εἰσκομίζοντες, αἱς ἔχαιρε, καὶ δι' ἐπιμελείας πάσης ἔχοντες, ἱματιά τε κομίζοντες.

23. ὑπηρετεῖν must here be taken in the sense of *wait upon, attend upon, διακονεῖν*.

24. παραγενόμενος, *coming*; viz. to Herod's Prætorium, mentioned in 23, 35. Σὺν Δρουσίλλῃ τῇ γυναικὶ αὐτοῦ, "with his wife Drusilla," daughter of Herod Agrippa the elder, who was described supra 12, 23. She had been betrothed to Antiochus Epiphanes, on condition that he should embrace the Jewish religion. See Joseph. 19, 9, 1. But he changing his mind, and refusing to be circumcised, the alliance was broken off. Then Agrippa Junior, her brother, bestowed her in marriage on Azizus, king of the

* And in 3, 84, 11. of the same author, I must observe, παραβοθεῖν τοῖς ἰδίοις (instead of οἰκείοις) ought to be received from the best MSS., as being more assimilated to the style of the later Greek writers.

Emeseni, who had consented to undergo circumcision. See Joseph. Ant. 20, 7, 1. But Felix having seen her, and been struck with her beauty, made proposals to her, by one Simax, to induce her to abandon Azizus, and espouse him. She, suffering herself to be persuaded, abandoned her husband, and went over to Felix; and had by him a son named Agrippa. The Drusilla, (grand-daughter of Antony,) Felix's *former* wife, is supposed to have been dead before he went into Judæa. In what year Felix married Drusilla is not certain; but Grotius, Heinrichs, and Matthiæ conjecture that it took place during Paul's imprisonment; and they think that what is here related happened after Felix had returned, who had gone to negotiate the marriage. If so, after παραγενόμενος ought to be understood *εἰς Κασάρειαν*.

The reason for his bringing with him Drusilla was, as Kuinoel and others think, because she was anxious to see and hear Paul.

24. ἤκουσεν αὐτοῦ περὶ τῆς εἰς Χριστὸν πίστεως, i. e. "heard what he had to say concerning the Christian faith:" which seems to be an idiotical expression. The above appears to me to be the true sense of the words, which have been misunderstood by most Interpreters. In τῆς εἰς Χριστὸν πίστεως, it must be observed, there is a periphrasis for "the Christian religion." So Gal. 2, 20. ἐν πίστει ζῶ τῇ τοῦ υἱοῦ τοῦ Θεοῦ.

25. διαλεγόμενου δὲ αὐτοῦ περὶ, &c. "as he was discoursing," "disserente eo." In the course of his explanations of the Christian religion, Paul would necessarily insist on the performance of the moral duties, as preparatory to the day of judgment, and fitting us for obtaining the mercy of God in Christ. Among these he would not omit two principal branches, *justice* and *temperance*; and, considering *whom* he was addressing, he would choose to treat of these virtues in the *species* as well as *genus*; and especially enlarge on the duty of injuring no one,

and assigning to every one his right. Under *ἐγκράτεια* he would especially consider that species of it called chastity, in which both his hearers had shown themselves so deficient.*

With respect to the *judgment to come*,† Wetstein seems to think that Paul considered it with peculiar reference to Felix's judicial office, as being a period when judges must themselves stand at the bar of judgment. It may, however, be doubted whether Paul would make his observations so directly personal, and necessarily offensive. Yet, however delicately he might touch on such subjects, he would scarcely fail to strike the conscience of Felix, and excite feelings of *uneasiness* and *alarm*: and this seems all that is meant by the words *ἐμφοβος γενόμενος*, which our English translators render: "Felix *trembled*." In the interpretation of this expression, there have (I conceive) been two errors committed: 1st, that of those who, exaggerating the sense beyond what the force of the word will bear, or the circumstances of the case admit, render "Felix *trembled*:"

* Of this signification of *ἐγκράτεια* I am not aware that there is any other example in the New Testament; and in the Classical writers it is rare. Kuinoel cites Xen. Ages. 5, 4. *περὶ τῶν ἀφρυνδισίων ἐγκράτεια αὐτοῦ*. But there is one far more apposite in Joseph. 684, 30. *γυνὴ πρὸς ἐγκράτειαν — ἀριστα γεγενημένη*. The verb *ἐγκρατεύομαι* occurs in this sense in a passage of Sext. Emp. ad Phys. 1, 153. which, for the profundity of the *thought*, I shall subjoin: *ἐγκράτεια γὰρ ἐστὶ διδθεσις ἀνυπέρβατος τῶν κατ' ὀρθὸν λόγον γιγνομένων, ἢ ἀρετὴ ὑπεράνω ποιούσα ἡμᾶς τῶν δοκούντων εἶναι δυσάποσχέτων*. *Ἐγκρατεύεται γὰρ φάσιν, οὐχ ὁ θανατιώσης γράς ἀπεχόμενος, ἀλλ' ὁ Λαῖδος καὶ Φρύνης, ἢ τινὸς τοιαύτης, δυνάμενος ἀπολαῦσαι, εἶτα ἀπεχόμενος*.

† Here Bulkley cites Plato's *Crito*, § 16. where Socrates is thus addressed by the Laws; "Ἀλλ', ὦ Σώκρατες, πειθόμενος ἡμῖν τοῖς σοῖς τροφεῦσι, μὴτε παῖδας περὶ πλείονος ποιού, μὴτε τὸ *Ζῆν*, μὴτε ἄλλο μηδέν, πρὸ τοῦ δικαίου, ἵνα εἰς ἄδου ἔλθων, ἔχης ταῦτα πάντα ἀπολογησάσθαι τοῖς ἐκεῖ ἀρχουσιν.

Of this passage, too, he also compares Plato, *Phæd.* § 13. p. 185. *ἀνδρεία καὶ σωφροσύνη καὶ δικαιοσύνη*. And *Rhet.* 1, 5. § 4. *ἀρετὴν ἢ καὶ τὰ μέρη αὐτῆς, φρόνησιν, ἀνδρίαν, δικαιοσύνην, σωφροσύνην*. And 6. § 11. *δικαιοσύνη, ἀνδρία, σωφροσύνη, μεγαλοψυχία, μεγαλοπρεπεία*. And Lucian: *σωφροσύνην μὲν καὶ δικαιοσύνην ἢ ἐγκρατεῖαν*.

and 2dly, of those who, as Bp. Pearce, take it to mean merely *apprehension*, and who mistake the origin of that feeling.* Among those of the former class, Doddridge presses yet further on the word *ἐμφοβος*, and paraphrases: "Felix was so deeply impressed, that he could not conceal the inward perturbation of his mind, but trembling in a manner that was apparent to Paul and all that were present," &c.; which is surely taking an unwarrantable liberty. It is observed, too, by Markland, that *ἐμφοβος* is, in our common version, confounded with *ἐντρομος*. "For (says he) Felix might be *in a fright*, and yet not *tremble*. *Ἐκφοβος* and *ἐντρομος* are joined together in Heb. 12, 21." The truth is, *ἐμφοβος* signifies *struck with fear*, the *degree* of which must be determined by circumstances. Here I see no reason to suppose any such violent emotions of fear; and certainly it was not a "godly fear that worketh repentance unto reformation." At all events, Felix gave the Apostle a dismissal, and probably turned upon his heel, as did Pilate to Jesus Christ.†

25. τὸ νῦν ἔχον. Subaud μέρος χρόνου and κατὰ. Of this formula numerous examples are given by Wets. and Kypke; as Max. Tyr. Diss. 22, 3. ἀλλ' ἐπισχεῖν τὸ νῦν ἔχον.

* It is surprising that Bishop Pearce should have ascribed the origin of it to "apprehension lest Paul's language should induce Drusilla, as being a Jewess, to leave Felix."

† Here I may, I trust, without impropriety, compare a similar dismissal which Plato received from Dionysius the Tyrant of Sicily, when discoursing on some philosophical subjects before him. Γενομένης δὲ τῆς συνουσίας αὐτοῖς, τὸ μὲν ὅλον περὶ ἀνδρὸς ἀρετῆς, πλείστων δὲ περὶ ἀνδρείας διαπορηθέντων, ὡς πάντας μᾶλλον ὁ Πλάτων, ἢ τοὺς τυράννους, ἀπέβαινε ἀνδρείους· ἐκ δὲ τούτου τραπόμενος περὶ δικαιοσύνης ἐδίδασκεν, ὡς μακάριος μὲν ὁ τῶν δικαίων, ἀθλίος δ' ὁ τῶν ἀδίκων βίος· οὔτε τοὺς λόγους ἔφερεν ὁ τύραννος, ὥσπερ ἐξελεγχόμενος, ἤχθετό τε τοῖς παροῦσι θαυμαστῶς ἀποδεχομένοις τὸν ἄνδρα, καὶ κηλουμένοις ὑπὸ τῶν λεγομένων τέλος δὲ θυμωθεὶς, καὶ παροξυνθεὶς, ἠρώτησεν αὐτὸν, ὃ τι δὴ βουλόμενος εἰς Σικελίαν παραγένοιτο· τοῦ δὲ φήσαντος, ἀγαθὸν ἄνδρα ζητεῖν, ὑπολαβὼν ἐκείνος· ἀλλὰ νῆ θεοῦς, εἶπε, καὶ φαίνη μήπω τοιοῦτον εὐρηκώς. Plutarch, Dion. C. 5.

25. καιρὸν δὲ μεταλαβὼν. This appears to be an Hellenistic phrase: for the Classical writers almost always use the simple καιρὸν λαβεῖν, or if μεταλ., they put the noun in the genitive. When they use μεταλαμβάνω with an accusative, it is in the sense of *exchange*; as in Thucyd. 1, 120. μεταλαμβάνειν τὸν πόλεμον ἀντ' εἰρήνης. Yet of this idiom of Luke one example has been produced by Kypke from Polyb. L. 2, 16. μεταλαβόντες δὲ καιρὸν ἀρμόττοντα. I may be permitted to compare Hor. Epist. 1, 2, 39. Quæ lædunt oculum, festinas demere; si quid est animum, differs curandi tempus in annum."

26. ἅμα δὲ καὶ ἐλπίζων κ. τ. λ. The participle is here supposed to be put for the verb; but, in fact, it depends on the preceding verb ἀπεκρίθη, and the words may be rendered, "hoping, too, withal, that money would be given." And it was for *this* reason that he said μετακαλέσομαί σε. Now Felix might suppose, that as Paul was the leader of a numerous sect, disposed to make contributions for benevolent and pious purposes, there could be no doubt of their raising a considerable sum to obtain the release of their chief; a conduct disgraceful in a public functionary, to whom (as Grotius observes) it was forbidden to receive any money on whatever pretence. So Leg. Dio. 48, 11, 7. Ne quis ob hominem in vincula publica conjiciendum—neve vinculis dimittendum aliquid acciperet. A law, however (as Kypke remarks), trampled upon by rapacious governors, who, *not unfrequently*, received money for the release of captives, especially when confined for small offences. So Joseph. Ant. 20, 8. tells us that Albinus, on vacating his government, is said to have caused such prisoners as had been convicted of capital offences to be put to death: whereas τοὺς δὲ ἐκ μικρᾶς καὶ τῆς τυχοῦσης αἰτίας εἰς τὴν εἰρκτὴν κατατιθέντας, χρήματα λαμβάνων, αὐτοὺς ἀπέλυε.

26. διὸ καὶ πυκνότερον αὐτὸν μεταπεμπόμενος. Πυκνότερον may signify *the oftener*, or rather, *very often*. Ὡμίλει αὐτῷ, "conversed with him." Bp. Pearce

asks, "how could Luke know that Felix had hoped that money would have been offered?" I answer, that in these *conversations* Felix might give hints sufficiently declarative of his views, or they might be given through the medium of others.

27. *διετίας πληρωθείσης*, "after the completion of two years," namely, of Paul's captivity; that being the subject of the present narration. It is truly observed by Lightfoot, that the sacred writers often number by tacit, or un-named epochs; as in 2 Sam. 15, 7., 2 Chron. 22, 2., Ez. 1, 1.

27. *Ἐλαβε διάδοχον*. This appears to be an Hellenistic phrase. *Θέλων τε χάριτας καταθέσθαι τοῖς Ἰουδαίοις*, "wishing to confer a favour on the Jews, lay them under an obligation." An elegant phrase, of which examples are given, from the best authors, by Elsn., Kypke, and Wetstein. In the *plural*, however, it is rare, and the only example adduced is from Plat. Crit. 269 E. *χρήματα ἐκείνος τελούντα καὶ χάριτας κατατιθέμενον*. Yet in that passage the plural is used in a singular sense.

"Favours (Kuinoel observes) are considered in the light, as it were, of a *deposit*, to be taken up afterwards. One of the most apposite passages in illustration of this force, is from Thucyd. 1, 33. *μετ' αἰμνήστου μαρτυρίου τὴν χάριν κατάθησθε*, where I shall have much to remark on the nature and use of the phrase. For the present, I will only add the following passage of Herodot. 5, 37. *φίλα βουλόμενος ποιεῖσθαι τῇσι πόλεσι*. It was (we are told) usual (and it was, moreover, both natural and politic) for governors to wish to confer some favours on their people at vacating their post. Now one of these (as we find by the passage of Joseph. (cited in the preceding note), was holding a general gaol delivery; which it is not improbable was done in the present case. So that when it is here said that *κατέλιπε τὸν Παῦλον δεδεμένον*, it seems meant that he refused to Paul the benefit of such gaol delivery, and would neither bring him forward for condemnation, nor acquit-

tal, and set him at liberty. The effect of this crooked policy was such as we might expect; the favour being too small to answer the purpose intended, and too base to deserve any return at all.

CHAP. XXV.

1. ἐπιβὰς τῇ ἐπαρχίᾳ. This verb is construed either with a dative or an accusative, with ἐπὶ, and sometimes with a genitive; examples of all which contractions are given by Wets. and Kypke. With respect to the *sense*, it signifies entering upon any territory, whether by land or by sea; and in the latter case denotes to *disembark*. It is also used in a moral sense for *enter upon a government*. Here both the physical and moral sense seem united.

1. τῇ ἐπαρχίᾳ. This was the name given to the larger provinces, to which were sent *proprætors*, who were also styled *Cesar's legates* (ἀντιστρατηγοί, πρεσβευταί) and *proconsuls* (ἀνθυπάτοι). Very different were these *presidents*, or *procurators* (ἐπίτροποι) who were, in fact, chiefly collectors of the revenues in the provinces; though sometimes they exercised judicial functions, and tried capital causes. Such a province was Judæa: whence Josephus, Ant. 20, 11, 1., calls its government ἐπίτροπή, and Fadus, *procurator*, Ant. 20, 1 & 5., &c. But, as among the Romans, the word *præses* denotes all the rulers of all the provinces of every kind, so did the Greek writers use ἐπαρχος and ἐπαρχία of the governors and government of every province. Thus Josephus, Ant. 20, 8, 11., calls Festus ἐπαρχος, and Fadus, whom he then calls ἐπίτροπος, he, at Ant. 19, 9., styles ἐπαρχος. This *usus loquendi* Luke has followed, and Judæa might, on *this very* account, be styled an ἐπαρχία, since the procurators sent to these provinces had a power of life and death. See Joseph. B. 2, 8, 1. (Krebs. & Kuin.)

1. μετὰ τρεῖς ἡμέρας, i. e. "on the third day after his arrival," that day on which he came being

reckoned; which leaves only two complete days. This, it must be remembered, is the usual force of the phrase.

2. ἐνεφάνισαν δὲ αὐτῷ ὁ Ἀρχιερεὺς, &c. See the note on 24, 1. The High Priest was then Ismael. See Joseph. Ant. 20, 8, 8. Yet Kuinoel thinks that by *the* High Priest is only meant the one mentioned in 23, 2. and 24, 1. But this mode of explanation seems too harsh to be admitted. I should prefer to read, with many excellent MSS., ancient versions, and Fathers, οἱ ἀρχιερεῖς, which is, with reason, adopted by Griesbach. Had Luke written ὁ Ἀρχιερεὺς, he would doubtless have added Ἰσμηλᾶ; as he, in 24, 1. does Ἀνανίας.

3. αἰτούμενοι χάριν κατ' αὐτοῦ. The clause, as it now stands, contains such a *phrase* as cannot (I think) be paralleled by any other in either the Classical or Scriptural writers, and such a *sentiment* as does not, I conceive, bear upon it the stamp and impress of truth. *Favour* is said to be asked and made *for* a person, but who ever heard of favour or interest to be made *against* a person? And though it is certain that any advantage asked of a judge in favour of either of two parties litigant, must operate to the prejudice of the other, still that does not reconcile us to the present phrase, the awkwardness of which is increased by the accumulation of the word αὐτοῦ in this sentence (almost as great as that of the sigma in the celebrated line of Euripides); and what is still worse, standing sometimes for Festus, and sometimes for Paul.

The ancients seem to have been quite aware of this difficulty, and endeavoured to remove it by the way of conjectural emendation; for in that light I consider the various reading found in several good MSS. and the Syriac version, and adopted by some critics, as Bp. Pearce, namely, παρὰ for κατὰ. Now παρὰ removes the difficulty just complained of, but is open to some objections. It is so little liable, and so very rarely found, to be interchanged with κατὰ,

that we can only regard it as a *conjectural emendation*, and the *sense* thence arising is, I think, feeble and frigid. I am not ignorant that the common reading ~~may~~ seem to be confirmed by ver. 15., where of the same persons it is said, αἰρούμενοι δίκην κατ' αὐτοῦ: but that does not involve the difficulties of the present passage. Perhaps, however, the above objections may rather affect the common *interpretation* than the present *reading*. May not some other be found which shall be unobjectionable? I think there may. Take κατὰ in the sense of *de*, *concerning*, *in reference to*, &c., a signification which it often bears, and then all will be right.

3. ἐρέδραν ποιοῦντες. Our English translators render, "laying wait, or laying snares." But as this had not been already *done*, but was *to be done*, most recent Commentators, as Pearce, Markland, and Kuinoel, take it for the second future, "*about to lie in wait*," *intending* to do so. But it may be doubted whether this form were ever in use. The difficulty may, I think, be more satisfactorily removed by taking ἐρέδρα in the figurative sense, i. e. *plot*: and then we may render, "*having laid a plot*;" as in Acts 23, 16. ἀκούσας δὲ τὴν ἐρέδραν, where see the note. And so in the Classical writers not unfrequently.

"The High Priests, about this time (says Doddr.) were, according to the account Josephus gives of them, such monsters of rapine, tyranny, and cruelty, that it is not to be wondered such a design should have been favoured by him who now bore the office. Josephus mentions a great number of assassins at this time, called sicarii, or poignarders, from the weapons they carried, by whom many innocent persons were murdered. Joseph. Bell. Jud. 2, 13. [al. 12.] § 13. (Doddr.) The then High Priest ought not, perhaps, to be blamed for this. The disgrace of this business must rest with Ananias and his junto, by whom so many other enormities had been committed.

4. ἀπεκρίθη τηρεῖσθαι τὸν Παῦλον ἐ. κ. I am surprised that so many Commentators should render, "he answered, ordering that Paul should be kept," &c. There is no authority for this sense of ἀποκρίνεσθαι, nor of τηρεῖσθαι. So that Doddridge's reflections on the providence of God in influencing the mind of Festus to determine thus, seem not well founded. The words can admit only *this* sense; "he answered, that Paul was kept in confinement at Cesarea," (as they are also rendered by the Vulg.; Beza, and others,) hinting that where he had so long been kept in confinement, especially as it was the residence of the procurator, there ought his trial to be held. Besides, Festus was probably not unaware of their motives for wishing to have Paul removed to Jerusalem, or, at least, he did not choose to hazard a breach of the peace amidst the factious populace of Jerusalem, especially as Paul was a Roman citizen, and therefore he was bound to provide for his safety. And, moreover, Festus did not intend so long a stay at Jerusalem as to be enabled to give Paul notice to prepare for his defence (for there is reason to think that in all he only spent eight days at Jerusalem). Indeed, his own words, that "he is speedily going thither," seem to suggest that there would not be *time* to do what they ask. At πορεύεσθαι we must subaud ἐκεῖ; there being not unfrequently after verbs of motion an ellipsis of the particle expressing the *terminus quo*, or *end of motion*. So that there is no occasion to adopt the conjecture of Markland, ἐκεῖ πορεύεσθαι. Ἐκπορεύεσθαι signifies to *set off*. Schleusner cites several examples from Xenophon.

5. οἱ οὖν δυνατοὶ — συγκαταβάντες. On the sense of δυνατοὶ Commentators are not agreed. Most render, "those who are able, those to whom it is convenient." But that sense is not very suitable, and would have required other words. (See Priæus.) Others, as Zeger, Camerarius, Priæus, Wets., Pearce, Krebs, Rosenm., Loesner, & Kuin.,

explain, "those who are persons of credit and weight among you," the *οἱ πρῶτοι*, just before mentioned, who are called, at ver. 15., the *οἱ ἀρχιερεῖς καὶ πρεσβύτεροι τῶν Ἰουδαίων*. Now this interpretation (which is supported by the Syr. and Vulg.) has every mark of truth : and the above sense of *οἱ δυνατοὶ* is very frequent both in the Classical writers and, what is more to our purpose, in Philo and Josephus, from whom numerous examples are adduced by Pricæus, Krebs, Loesner, and Wetstein ; as Joseph. B. 2, 15, 2. *οἱ δυνατοὶ συν τοῖς ἀρχιερεῦσιν* 16, 2. *ἐνθα καὶ Ἰουδαίων οἱ τε ἀρχιερεῖς ἅμα τοῖς δυνατοῖς καὶ ἡ βουλὴ παρήν* 17, 1. *τοὺς μὲν ἄρχοντας ἅμα τοῖς δυνατοῖς αὐτῶν ἔπεμπε πρὸς φλῶρον* 8, 5. *οἱ δυνατοὶ σὺν τοῖς ἀρχιερεῦσιν*.

After *εἴ τι* subaud *ἔγκλημα* : a frequent ellipsis.

6. *διατρέψας* — *ἡμέρας πλείους ἢ δέκα*. On the reading of these words the MSS. exceedingly vary ; and critics fluctuate in opinion. For my own part I can scarcely agree with any. One thing, however, is certain ; namely, that the *context* (as, for instance, the words *ἐν τάχει*) requires an *οὐ* before *πλείους* ; many instances of this omission of the negative I have elsewhere met with, though I cannot now turn to them. Grotius, and almost all the critics for the last century, unite in adopting (what Griesbach has received into the text) *πλείους ὀκτῶ ἢ δέκα*. To this reading, indeed, Wolfius demurred, on the ground that propriety of speech would require *οὐ πλείους ἢ ὀκτῶ*, &c. But that objection has been overruled by others, who prove that the comparative will admit of either construction. The reading in question, however, lies open to a far more serious objection (though it does not seem to have occurred to any), namely, that the ancients, at least the sacred writers, did not use that indefinite idiom, *six or eight, eight or ten, ten or twelve* : and even among us it is used rather of what is future, and yet in contemplation, not of the *past*. Neither (I think) are we compelled, by the authority of MSS., to admit it here. I suspect

that the reading of Griesbach is compounded of two readings, and arose from receiving a marginal var. lect. into the text. The original one (I believe) was *ὡς πλείους ἦ*. Then, from the force of what is called *itacism*, there arose another and marginal, or interlineary, reading, namely, *ἦ ἰ*, which, being received into the text (as in a thousand other instances), produced the reading *ὡς πλείους ἦ ἦ ἰ*. It is manifest, therefore, that *ὡς πλείους ἦ ἰ* is the true reading.*

7. *περιέστησαν*, "stood about (the tribunal)." *Βαρὲα αἰτιάματα*, "heavy accusations." I am surprised that some critics should have preferred *αἰτιώματα*, and Griesbach has introduced it into the text. There is no evidence that such a word ever existed, except that it is found *here* in some MSS. (*comparatively* few); and, indeed, it seems so contrary to analogy, that scarcely *any* testimony of MSS. could establish it; especially in a case like the present, where such evidence is very insignificant, the difference between *α* and *ω* being so slight: whereas *αἰτίαμα* is formed regularly. Nor need it be objected that there is not much authority for it. It is found not only in the great bulk of the MSS. here, but it is cited by Steph. Thes. from Plutarch Coriol. 228 c., to which Schleusner adds Thucyd. 5, 72. *διὰ τοῦτο τὸ αἰτίαμα*, sine var. lect. The passage was probably in the mind of Plutarch. Wakefield ap. St. Thes. refers to Æschyl. P. V. 194. But *there* we have only *αἴτιας*, and that in one copy. To the above I add Eurip. Troad. 918. *τοῖς σοῖσι τὰμα καὶ σ' αἰτιάματα*. D. Cass. 21, 69. and 673, 78. It is also recognized by Hesych. *αἰτιαμάτων ἐγκλημάτων*. I am not aware that the word is to be found any where else. Yet these authorities are sufficient to defend the common reading. As to Griesbach's, it is a mere error of the scribes.

* Markland, indeed, thinks both the *οὐ* and the *ὅκτ' ἢ δέκα* were derived from the margin; and takes *πλείους* to signify, "more than he expected or intended:" which is very harsh and hypothetical. Indeed in the whole of his criticism there is a mixture of temerity and feebleness.

Kuinoel remarks that Luke does not *detail* these accusations, in a great measure because they were the same as they had already brought forward before Titus.

8. ἀπολογουμένου. It must be observed that Luke gives only the heads of the defence, not the defence itself.

9. Ἰουδαίους θέλων χάριν καταθέσθαι. See the note on 24, 27.

9. θέλεις, εἰς Ἱερουσόλυμα ἀναβὰς, &c. From the accusation of the Jews, and Paul's defence, Festus saw that the cause at issue between them was on a question pertaining to *religion* (compare ver. 19.); and since he wished to lay the Jews under an obligation, and thus make the commencement of his government acceptable to them, he therefore asked Paul whether he were willing to go to Jerusalem, and be tried concerning these things in his presence.* Now Paul, as being a Roman citizen, whose cause had been brought before the Roman forum in the president's court, could not be compelled to submit to the judicial authority of the sanhedrim. Hence Festus puts the question whether he were *willing* to be tried by the Jews. It is probable that Felix himself did not believe that Paul would accept the offer. Compare vv. 7, 11, 18. (Kuinoel.) The presidents had courts both at Caesarea and Jerusalem: but the court here

* It does not appear that Festus knew any thing of the intended assassination of Paul, on the road between Caesarea and Jerusalem. He might speak this, partly to gratify the Jews, who he saw were so earnest in their desire to get Paul to Jerusalem; and partly, because he was at a loss, as he pretended (ver. 20.), how to proceed in the case, and willing to shift the matter from himself; otherwise he could not but know that a person who was *innocent* at Caesarea, could not be found *guilty* at Jerusalem; and he plainly saw that Paul was *innocent*. Why then did he not acquit him? The true answer is, he durst not disoblige the Jews. But Paul was so well acquainted with their temper, that he chose to trust himself to *Heathens*, rather than to those of his own religion; and he had *reason* to suspect that Festus would give him up, rather than incur the displeasure of the Jews; so that his safest way was to *appeal* to the Emperor, as a Roman Citizen. (Markland.)

meant was that of the Sanhedrim, whose sentence, however, required the confirmation of the president: and this is expressed by the phrase ἐπ' ἐμοῦ, i. e. in my presence, under my authority, and subject to my final determination.

10. ἐπὶ τοῦ βήματος καίσαρος ἑστώς εἰμι. Paul, well remembering the plots previously laid against his life by the Jews, and justly fearing a repetition of the same, distrusting, too, the impartiality of Festus, whom he perceived to be too easily worked upon by the Jews, and fearing that, should the Sanhedrim condemn him to death, Festus might, for political reasons, act the very part that Pilate had done with respect to our Lord, thought it would be highly imprudent to throw himself into such hands: and, therefore he makes this answer, ἐπὶ τοῦ βήματος, &c. the force of which may be comprehended by remembering that as the presidents were, in judicial matters, representatives of Cesar, and administered justice in his name, and by his authority; so their courts might be called *Cæsar's bench, or court*, and at this court Paul had been standing for justice above two years; at which he hints in the words οὐ μὴ δεῖ κρίνεσθαι (though there is in them an ellipsis of μόνον). See Grot. and Krebs Diss. de provocatione Pauli ad Cæsarem.

10. Ἰουδαίους οὐδὲν ἠδίκησα, i. e. "their charges are false, and therefore I fear not thy judgment."

10, ὥς καὶ σὺ κάλλιον ἐπιγινώσκεις, "as even thou very well knowest, and must have perceived by my examination of this day."*

Κάλλιον, *very well*. This use of the comparative, by which it is independent of the construction, is found in the best writers. Thus in 2 Tim. 1, 18. we have βελτίον γινώσκεις, though there a comparison

* So Markland; "even you yourself cannot but know; for you have heard all that has been alleged against me." "Paul (says he) knew the goodness of his cause, and his own innocence, and his confidence was suitable to it. But, in truth, all this was suggested to him by an Infalible Prompter."

may be implied, "better than I can tell thee." See Matth. Gr. Gr. § 457. The comparative is not for the superlative, as many Interpreters tell us (see Kuin.), but it only expresses a higher degree of the positive, and may be well paralleled by our *very*. Thus we say *very well*, and, in a yet higher sense, *extremely well*. So the Fr. *très bien*.

11. εἰ μὲν γὰρ ἀδικῶ — ἀποθανεῖν. This sentence is expressed *populariter*, and must be understood with the limitation suggested by Grotius and others. The force of the γὰρ involves a clause omitted. Now such sentences are best expressed by paraphrase; and here the following one will, I think, be found to represent the sense correctly. "For tried I desire to be, so that it be but at a proper tribunal, and if I be found guilty of any offence, which by the Roman laws is punished with death, I shall not decline the death awarded."

The words οὐ παραιτοῦμαι τὸ ἀποθανεῖν constitute an elegant and not unusual formula, of which many examples are adduced by Raphel, Krebs, Wets., and Loesner.*

11. εἰ δὲ οὐδὲν ἐστίν, &c. Here again occurs the

* The most apposite of these are the following. Eurip. Rhes. 827. κατὰ με γὰρ ζῶντα πόρευσον, οὐ παραιτοῦμαι. Heraclid. 1026. κτεῖν', οὐ παραιτοῦμαι σε. Plut. 1, 223 B. καὶ μηδένα τρόπον κρίσεως, μηδὲ ἂν ἄλλῳ, κολάσεως παραιτεῖσθαι. Dionys. Hal. A. 5, 29. τὸν μὲν οὖν θάνατον — οὐ παραιτοῦμαι, βασάνους δὲ, καὶ τὰς ἄλλας ὕβρεις. Appian, Syr. p. 184. οὐ παραιτοῦμαι τὸν θάνατον.

The following passages cited by Wets. have a strong similarity in sentiment to the present one. Andocid. de Mysteriis. εἰ μὲν τι ἡσέβηκα, ἢ ἐμήνυσσα κατὰ τινος ἀνθρώπων, ἢ ἄλλος τις περὶ ἐμοῦ, ἀποκτεῖνατε με, οὐ παραιτοῦμαι· εἰ δὲ οὐδὲν ἡμαρταί μοι, καὶ τοῦτο ἡμῖν ἀποδεικνυμί σαφῶς, δέομαι ὑμῶν αὐτῷ φανερόν τοις Ἕλλησι πᾶσι ποιῆσαι, ὥς ἀδίκως εἰς τόνδε τὸν ἀγῶνα καθέστην. Demades pro duodecennio· εἰ μὲν οὖν φαίνομαι τοῖς ἐγκαλουμένοις ἐνοχος, καταψηφίσασθε, μὴ φείσησθε, οὐ παραιτοῦμαι· ἂν δ' εὐρίσκωμαι τῶν ἐγκεκλημένων κεχωρισμένος τῷ δικαίῳ, τοῖς νόμοις, τῷ συμφέροντι, μὴ προῆσθε με τῇ τῶν κατηγορῶν ὡμότητι. To these I could add several others, but must content myself with comparing a beautiful line of Æschyl. Agam. 1642. edit. Blomf. ἀλλὰ μὴν κἀγὼ πρόκωπος οὐκ ἀναίνομαι θανεῖν.

popular phrase found in 21, 24., οὐδὲν εἶναι, *to be false*, on which see the note there.

11. οὐδεὶς με δύναται αὐτοῖς χαρίσασθαι. This is a delicate way of censuring Festus for wishing to do a favour to the Jews at Paul's expense, and is meant to hint to him that he has not the power. For οὐδεὶς, as it plainly *includes* Festus, so it was meant solely for him. Grotius observes that δύναται refers to *lawful right*, as much as to say, "no one can, *salvo jure*;" and that by χαρίσασθαι is meant *give up for trial*, viz. (as Menochius paraphrases) "ut pro suo arbitrio in me sæviant:" though the use of the word χαρίσασθαι shews that Paul understood that Festus meant χάριτας θέσθαι Ἰουδαίοις, and it alludes (as Markland observes) to his "*making a present of* him, or giving him up out of favour, without regard to right." So infra 16. οὐκ ἔστιν ἔθος Ῥωμαίοις χαρίζεσθαι τινα ἄνθρωπον εἰς ἀπώλειαν. Now this was as much as to say, that giving him up to the Jews to be tried was the same as giving him up to death, since condemn him they surely would, and Festus would not have firmness enough to refuse his confirmation of the sentence.

11. καίσαρα ἐπικαλοῦμαι. These words are equivalent to, "No, I will not submit to be tried by the Jews; I belong to Cæsar's bench for trial, and to him I appeal (for justice)." Now by the Valerian, Porcian, and Sempronian laws, it was enacted, that if any magistrate should order flagellation or death to be inflicted on any Roman citizen, the accused person might appeal to the *judgment of the people*, and that meantime he should suffer nothing at the hands of that magistrate until the people had judged his cause. See the note on Acts 16, 37. But what was before the right of the people, was now become that of Cæsar, and appeal was made to *him*. Hence Pliny, Ep. 10, 97, mentions that he has sent to Rome some Christians who were Roman citizens, and had appealed unto Cæsar. (Kuin.)

12. συναλελήσας μετὰ τοῦ συμβουλίου. By the συμβ. are meant the *assessores* of the president, as they are called by Lamprid. Vit. Alex. Sev. C. 46. Dio Cass. 505 F. calls them *πάρεδροι*, and Sueton. Tib. 83. *consilarii*. See Cic. Verr. 2, 13., Perizon. de Prætorio, and Casaub. Exerc. Antib. p. 187. (Kuinoel) This Roman custom seems, like many others, to have been adopted from the Lacedæmonian institutions. Thus we read often in Thucydides of these συμβούλοι, sent with generals and admirals, and sometimes governors of cities and provinces.*

Grotius and Kuinoel observe that Festus advised with his counsellors, because the appeal was conditional; and that Festus willingly seized this opportunity of ridding himself of a troublesome and invidious business; which is, indeed, not improbable. I cannot, however, assent to Kuinoel and Markland that the mark of interrogation is to be cancelled. This would destroy the spirit of the sentence, which, I think, plainly bespeaks satisfaction at getting rid of the business. There is nothing (as Markland fancies) of reproach or menace involved in the interrogation. He thinks, too, that the answer only indicates that his appeal was *allowed*.

But if the *accused* were permitted by the law to have the privilege of appeal, it could not be disallowed by any *magistrate*. Indeed, heavy penalties were attached to any refusal to admit his appeal, or furnish him with facilities for going to Rome.

13. ἡμερῶν δὲ διαγενομένων, "after some days had intervened." This signification of διαγ. is frequent

* So Thucyd. 2, 85. *πέρπονται δὲ καὶ οἱ Λακεδαιμόνιοι τῷ Κρήμυ ξυμβούλους ἐπὶ τὰς ναῦς.* 3, 69. *mod. Βρασίδαν τὸν Τέλλιδος ξυμβουλον Ἀλκίδα ἐπιγλυθότα.* 5, 63. *fin. δέκα γὰρ ἄνδρας Σπαρτιατῶν προσείλοντο αὐτῷ ξυμβούλους, ἀνευ ὧν μὴ κύριον εἶναι ἀπάγειν στρατίαν ἐκ τῆς πόλεως.* 8, 89. *init. ἀρχων ἐπέλπει αὐτῶν Ἀντισθένης Σπαρτιάτης· ἐνέπερψαν δὲ οἱ Λακεδαιμόνιοι καὶ ἐνδεκα ἄνδρας Σπαρτιατῶν ξυμβούλους Ἀστυνόχῳ.*

Wets., too, cites Valer. Max. 8, 2. De qua re C. Aquilius Judex adductus, adhibitis in consilium principibus civitatis, prudentiā et religione suā mulierem reppulit.

in the best writers, not only Ælian and Herodian, (from whom examples are cited by Kuinoel,) but Herodotus and Thucydides.

13. Ἀγρίππας ὁ βασιλεὺς. On Agrippa and Berenice it may suffice to refer my readers to the notes of Bp. Pearce and Dr. Doddridge, Deyling Obs. S. P. 2. 261., Noldius de Vit. et Gestis Herodum, and, above all, Wetstein, who cites Plut. Cap. Græc. p. 292 E. Ælian. V. H. 10, 1. Plut. Pyrrh. p. 385 A. Lucull. p. 503 A. Sueton. Tit. 7. Tacit. H. 2, 2 & 81. Juvenal 6, 155. Joseph. Ant. 18, 5, 4. 19, 9. 20, 6, 3. 20, 7, 1. 20, 1, 1. 19, 5, 1. 20, 7, 3. 20, 5, 2. 20, 8, 4. Vit. 65. Bell. 2, 11, 6. 2, 13, 2. 2, 14, 4. 2, 15, 1. 2, 16, 3. 2, 16, 5. 2, 18, 9. 2, 21, 3. 4, 1, 3. 3, 4, 2.

Wets. here offers a long and elaborate annotation, which he concludes with the following important remark respecting the great Jewish Historian: "Josephus, cum in libris de Bello Judaico honorificam semper Agrippæ mentionem faciat, ejusque pietatem in Deum et patriam, et studium legis laudet, in libris Antiquitatum eum tanquam luxuriosum, incestum, impium in Legem et templum A. 20, 8, 11. lacerare non est veritus; quam contradictionem facile solves, si, quod modo demonstratum est, consideres, illos libros vivo et vidente Agrippâ, hos vero eodem jam mortuo scriptos editosque fuisse. Ex quo istud etiam consequitur, Josephum non eâ fide historiam conscripsisse, qua se scribere solenniter professus erat, et qua scripsisse a multis præter rationem existimatur." Schoettgen has introduced some anecdotes of this Agrippa, by which it appears that he was rather popular among the Jews.

14. ὁ Φῆστος τῷ βασιλεῖ ἀνέθετο τα κατὰ τὸν Παῦλον, "Festus related Paul's cause to the King." In the sense of *conferre*, *communicare*, *exponere*, ἀνατίθεσθαι not unfrequently occurs. So Artemid. Onir. 2, 64. καὶ ἀνατιθέμενός τινι τῶν ἐπιστημόνων τὸ ὄναρ, ἔμαθεν αἰς ἄπρακτος ὑποστρέφει αὐτοῦ υἱός. Herodi. 3, 9, 21. τὰς μάχας τε καὶ νικὰς δημοσίας ἀνέθηκε γραφαῖς. Diog. Laert. 2, 18, 16. ἀκούω πρὸς σε ἀνατεθῆναι περὶ ἡμῶν.

Compare Gal. 2, 2. 2 Macc. 3, 19. So also Cic. Orat. 1, 17. Hæc, cum Rhodum venissem, et cum Apollonio ea, quæ a Panaetio acceperam, contulissem. (Kypke.) Now since Agrippa, as being a Jew, was well acquainted with Jewish laws and questions, and also had the care and inspection of the Temple; and since, too, he had authority, derived to him by right of inheritance, from his uncle Herod, king of Chalcis, (who had obtained this prerogative from the Emperor Claudius) to both nominate and remove High Priests, (see Deyling, l. l. p. 265.) and Paul was accused of having dared to profane the Temple, (vid. 21, 28. 24, 26.) Festus *therefore* referred Paul's cause to *Agrippa*, that he might avail himself of his advice in a matter of which he would be better able to judge than himself. See 20, 26 & 27. (Kuin.)

14. τὰ κατὰ τὸν Παῦλον, *Paul's cause*. Of this idiom Kypke, Munthe, and Fischer give the following examples. Demosth. Ep. 3, init. περὶ μὲν τῶν κατ' ἐμαυτὸν. Polyb. 5, 56. init. ὑπὲρ τῶν καθ' ἑαυτὸν. Thucyd. 3, 68. τὰ κατὰ Πλάταιαν. See also Diod. Sic. p. 169 D. & p. 690 D.

15. ἀρχιερεῖς, sacerdotum principes, high priests. See Acts 22, 30. 23, 14. Thus, in the case of our Lord, the Sanhedrim requested Pilate, without previously taking cognizance of his cause, to condemn him. See the note on Matt. 27, 11. and Joh. 18, 29.

15. δίκην. This word (whose significations Schmidt has detailed at large) has, among other senses, that of *punishment*; as in Thess. 1, 9. So Suidas: δίκη, ὅτε μὲν τὸ ἐγκλημα, ὅτε δὲ ἡ κόλασις. Ammonius: δίκη, ἢ τε κρίσις, καὶ ἡ τιμωρία. Xenoph. Anab. 1, 3, 10. δίκην ἐπιτιθέναι. Hist. Gr. 3, 3, 11. δίκης τυχεῖν. See also Plut. de Educ. Puer. 14, 26 & 30. Herodo. 1, 3. It also signifies *sentence of condemnation*, like καταδίκη (which, indeed, is read in some MSS., though from a gloss), and this is its sense in the present passage. (Kuin.) It evidently appears from hence, (as Beza well argues,) that the judgment they demanded against Paul (ver. 15.) was not a trial, but a sentence

upon a previous conviction, which they falsely and wickedly pretended. (Dodd.)

16. πρὸς οὓς ἀπεκρίθη κ. τ. λ., "to whom I answered, that it is not customary among the Romans to condemn any one out of favour to another." This requires the limitation of *indicta caussa*, *without his cause being tried*; as is apparent from what follows. (See the note on 16, 37.) So Seneca de Benef. 6, 8. *Judices quem damnaturi erant caussa, damnare gratia noluerunt.* Philo in Flacc. p. 759. ἴσον καὶ τῶν κατηγορῶν καὶ τῶν ἀπολογουμένων, μηδένας ἀκρίτους προκαταγιγνώσκειν ἀξιούντες.

16. κατὰ πρόσωπον ἔχοι. So κατ' ὀφθαλμοὺς in Xenoph. Hier. 1, 14. and Aristoph. Ran. 639. The formula τόπον λαμβάνειν signifies *locum*, i. e. *potestatem*, *occasionem nancisci*, to have power or opportunity; as in Sir. 4, 5. μὴ δῶς τόπον ἀνθρώπῳ καταράσασθαι σε 2 Macc. 9, 45., and Cic. de Orat. c. 421. *Quem habebant instituendi aut docendi locum.* (Kuin.) To which may be subjoined the following examples produced by Markland. Joseph. Ant. 16, 8. & p. 732. & p. 726.* ἀπολογουμένου τόπον λαμβάνειν.

17. συνελθόντων οὖν αὐτῶν ἐνθάδε, "when they were come to his city." See ver. 5 & 7. Ἀναβολὴν μηδεμίαν ποιησάμενος, *without delay*. The phrase ἀναβολὴν ποιῆσαι is equivalent to ἀναβάλλεσθαι, *differe*, supra 24, 22. It occurs in Demosth. p. 317 A. and Thucyd. 2, 42. cited by Wetstein and Dresig. Ἀχθῆναι is equivalent to προαχθῆναι, 12, 6. (Kuin.)

18. οὐδεμίαν αἰτίαν ἐπέφερον, "brought no accusation, made no charge against him." Ἐπιφέρειν αἰτίαν corresponds to the Latin *crimen inferre*, which occurs in Cic. Verr. 5, 41. *aliis prodicionis crimen inferret.* Ad Herenn. 4, 35. *accusatoris officium est inferre crimen; defensoris diluere et propulsare.* So Herodo. 4, 167. αἰτίην οἱ ἄλλην ἐπενείκας. Herodian 3, 8, 13. ἄλλοις ἄλλας ἐπιφέρων αἰτίας. Diodor. Sic. p. 270 B. ἀπολογήσασθαι περὶ τῆς ἐπιφερομένης αἰτίας.

* Wetstein is right, I think, in regarding it as a Latinism.

Joseph. Ant. 2, 6, 7. (of the brothers of Josephus), οἱ δὲ τῆς κουφολογίας τὸν οἰκέτην ἐθαύμαζον, τολμῶντα αἰτίαν ἐπιφέρειν ἀνδράσιν. (Kypke, Wets. Loesner, and Munthe.)

18. ὧν ὑπενόουν ἐγὼ, "such as I suspected." Now Festus had suspected that Paul meant to raise a sedition in Judea against Cæsar, or infest the province with robberies; but on hearing the accusation of the Jews, and Paul's defence, he perceived that the Jews had had a controversy with Paul concerning questions appertaining to their religion, and Jesus, whom Paul affirmed had risen from the dead.

Ὡν is for ἐκείνων α; as often. Περὶ τῆς ἰδίας δεισιδαιμονίας, "concerning their religion." Now δεισιδαιμονία denotes both *superstition* and *religion*, (see the note on 17, 22.); but almost all Commentators agree that it is here to be taken in the *good* sense; since we cannot suppose that Festus, a man by no means deficient in good breeding, would thus attack the Jewish religion, in the presence of Agrippa, the king, who professed this religion. (Kuin.) It is very remarkable, not only that the Jewish religion is spoken of by this word in several edicts (reported by Josephus) that were made in its favour (Antiq. 14, 10. [al. 17.] § 13, 14, 16, 18, 19.), but that Josephus himself uses it in the same sense too (Bell. Jud. 2, 9. [al. 8.] § 3.) where he has the phrase τῆς Δεισιδαιμονίας ἄκρατον, to signify their invincible attachment to their religion. (Doddr.) Of this word, in a good sense, Elsner also cites an example from Joseph. Decret. pro Judæis, πολίτας Ῥωμαίων Ἰουδαίους ἱερὰ Ἰουδαικὰ ἔχοντας καὶ ποιούντας ἐν Ἐφέσῳ πρὸ τοῦ βήματος δεισιδαιμονίας ἕνεκα στρατείας ἀπελύσα.

20. Here Festus dissembles his offence, yet convicts himself. For why did he not *acquit* an accused person, against whom nothing had been proved? If he had avowed the plain truth, he would have confessed that the reason why he wished Paul to be removed to Cæsarea was, in order to gratify the Jews. (Beza.) Ἀπορούμενος—εἰς τὴν περὶ τοῦτου ζήτησιν. Some

Commentators, as Wolf and Pearce, refer the *τούτου* to the question respecting Jesus and his resurrection: and propriety of language would seem to require this. But the sentence is expressed *populariter*: and by *τούτου* (at which *πράγματος* is to be supplied) we are to understand the whole affair which respected that religion; including the doctrine of the resurrection: and *τούτου* may be rendered, "that sort of thing." Therefore we may translate thus: "being at a loss how to come to any determination upon a question of such a nature." Grotius would cancel the *eis*, observing that *ἀπορέω* has often the accusative without a preposition. This is not, however, a frequent construction; though it occurs in Thucyd. 5, 40. *ἀποροῦντες—ταῦτα*. But it never has place in Scripture: and the other is more agreeable to the popular style.

21. *ἐπικαλεσαμένου τηρηθῆναι*. Here we must subaud *eis τὸ*. *Eis τὴν τοῦ Σεβαστοῦ διάγνωσιν*. Doddrige translates, "our august emperor," since Augustus was not one of the names of Nero. I am surprised that he should not have remembered that this surname was borne by all the Emperors from Cæsar Octavianus, who first assumed it. Kuinoel here refers to Philo 1012 D., Spanh. Numism. p. 37., and Puttnam Diatrib. de Titulo, *semper Augustus*.

For *πέμψω* Griesbach and Kuinoel prefer *ἀναπέμψω*, from several MSS. This reading, however, savours of a gloss; and the common one is more agreeable to the popular style.

22. *ἐβουλόμην καὶ αὐτὸς τοῦ ἀνθρώπου ἀκοῦσαι*. There is here an ellipsis of *ἄν*. It is, however, of more importance to attend to the idiom, which is one of singular *modesty*. It signifies literally, "I could have wished to have heard the man myself;" which is a modest way of saying, "I could wish to hear him, if it pleases thee; I wish to hear him." The Commentators remark how natural such a curiosity would be in *Agrippa*, considering the circumstances

of his birth and life, and considering, too, how widely spread was the fame of Paul.

23. μετὰ πολλῆς φαντασίας, "with great pomp, splendour, ostentation." The word φαντασία is illustrated by Pricæus, Casaubon, Grot., Camer., and Wets. from the following passages. Polyb. 16, 12. μεγάλην εἶναι συνέβαινε καὶ τὴν φαντασίαν & p. 1416. καὶ κατὰ τὸ συνεχές ἐν στρατιωτικῷ βίῳ διεγεγονέει μετὰ φαντασίας 1459. τὴν τοῦ βίου χορηγίαν ἐλλειπεστέραν ἔχειν συνέβαινε τῆς κατὰ τὴν εὐγένειαν φαντασίας. Sopater. πομπικῶς καὶ μετὰ πολλῆς φαντασίας. Barde-sanes ap. Euseb. de Bactrorum Mulieribus. ὑπηρετοῦμεναι ὑπὸ παιδισκῶν καὶ νεανίσκων μᾶλλον ἢ οἱ ἄνδρες μετὰ πολλῆς φαντασίας ἔφιπποι, κοσμήσαι πολλῶ χρυσῷ καὶ λίθοις βαρυτίμοις τοὺς ἵππους. Hippocrates: ποιεῖν δὲ κάρτα μηδὲν αὐτῶν περιέργως, μηδὲ μετὰ φαντασίας. Markland, too, cites Heliodor. p. 324. φαντασίας τε δορυφόρων, καὶ κόμπου τῆς ἄλλης θεραπείας. So also 1 Macc. 9, 37. μετὰ παραπομπῆς μεγάλης and Artemid. 1, 79. Thus the Latin writers use *ambitio*; as Corn. Nep. Dion. 2, 2. Magnâque eum (Platonem) *ambitione* Syracusas perduxit. And so we sometimes use the word *appearance*. On φαντ. see also the learned note of Dr. Hammond. The nature of this pomp and splendour may easily be conceived. From what has been said it is plain that the word is susceptible both of a good, and a bad sense. Some Commentators take it in the *latter*. And so Wetstein, who remarks: "In eâdem urbe, in quâ pater ipsorum a vermibus corrosus ob superbiam perierat." The reflection, however, seems not well founded.

23. εἰσελθόντων εἰς τὸ ἀκροατήριον. By ἀκροατήριον most recent Commentators understand a *judgment hall*. But it should rather seem to have been a private *examination room*, where accused persons had a hearing before they were committed to prison. Though Kuinoel remarks that *auditorium* has, in the Roman law, often the sense of a judgment-hall. And if so, it is a Latinism. But here was no trial; * and, upon

* So that Markland's observation, that Festus had no right, after sentence was passed, to make a shew of Paul, has little force.

all accounts, I prefer the interpretation above proposed. Doddridge renders it "place of audience;" and so we say, "audience chamber." But the latter word would suggest a wrong idea.

23. ἀνδράσι τοῖς κατ' ἐξοχὴν οὖσι τῆς πόλεως. An elegant periphrasis (similar to ὁ λόγος ὁ κατ' ἀλήθειαν for ἀληθής, and ἡ ζωὴ ἡ κατ' εὐσέβειαν for εὐσεβής,) τοῖς ἐν ἐξαρχῇ οὖσι or ἐξόχοις. So 1 Tim. 2, 2. τοῖς ἐν ὑπεροχῇ οὖσι.

24. οἱ συμπαρόντες ἡμῖν ἄνδρες. D'Arnaud De Diis ΠΑΡΕΔΡΟΙΣ, c. 8, p. 42. explains συμπαρόντες, *consiliarii*, meaning the captains and principal men of the city, mentioned in the preceding verse.

Wetstein remarks that the Presidents used to not unfrequently show to their friends this honour, of being placed on the bench. (See the note on v. 21.) And, in illustration of this, he cites Jos. Ant. 16, 11, 4. τὸν βασιλεύοντα νῦν ἡμῶν καὶ σοὶ παρακαθεζόμενον. Herodes to Q. Varo, 17, 5, 3. τῇ δ' ἐξῆς συνήδρευε μὲν Οὐάρος τε καὶ ὁ βασιλεὺς, εἰσεκλήθησεν δὲ καὶ οἱ ἀμφοῖν φίλοι καὶ οἱ συγγενεῖς βασιλέως, Σαλώμη τε ἡ ἀδελφή.

24. περὶ οὗ πᾶν τὸ πλῆθος — ἐνέτυχόν, μοι, "have made application to me." The word ἐντυχάνω properly signifies to *meet with*, be with, resort to; but it often includes a notion of *earnest request*, which is, in the Classical writers, generally expressed by some added word. Several examples are adduced by Elsner, Munthe, and Loesner; ex. gr. Philo, 629 B. Moses ἐνετύγχανεν ἀφανῶς τῷ θεῷ ἵνα ἐξ ἀμηχανῶν ῥύσῃται συμφορῶν. Sapient. 8, 21. ἐνέτυχον τῷ κυρίῳ καὶ ἐδεήθη αὐτῷ compared with 3 Macc. 6, 37. Loesner well renders, "*mecum egerunt*." And this is what our English Translators meant by *dealt with me*: though that signification of the word is now obsolete.

24. ἐπιβοῶντες, "shouting aloud." The ἐπὶ signifies *at*. Examples of this verb are adduced by Wetstein from Thucydides, Dionys. Hal., and other writers. I would compare a similar passage of Liv. 1. 24, 25. Sub hanc vocem ex omnibus partibus concionis clamor oritur, nullam earum videre debere.

25. καταλαβόμενος, "having found out." See Acts 4, 13. 10, 34.

25. αὐτοῦ δὲ τούτου. This seems spoken δεικτικῶς. Wets. compares Thucyd. 6, 33. Ἀθηναῖοι αὐτοὶ οὗτοι.

25. ἐκρίνα signifies *determined*; as Acts 20, 16.

26. ἀσφαλές τι γράψαι τῷ Κυρίῳ οὐκ ἔχω. So 21, 34. γνῶναι τὸ ἀσφαλές. These letters, Wetstein tells us, were called *libelli Dimissorii*. And he cites Digest. Leg. l. 49, 6. Post appellationem interpositam literæ dandæ sunt ab eo, a quo appellatum est, ad eum, qui de appellatione cogniturus est, sive principem, sive quem alium, quas *literas dimissorias*, sive Apostolos appellant.

26. τῷ Κυρίῳ. Our English Translators render this, "to my Lord;" which version does not express the full sense. I cannot, however, approve of Doddridge's, "to his imperial majesty," which I wonder his good taste did not instantly reject. The truth is, that the chief force of the appellation resides in the *article*; by which is signified *the Lord κατ' ἐξοχὴν, the supreme Lord.** Our language does not well admit of this idiom; and therefore it may most correctly be rendered, "our Sovereign Lord," the title usually bestowed on Kings in law proceedings.

26. ἐπὶ σοῦ, "before thee, as being especially conversant in the religion and customs of the Jews, (see 26, 3.) in order to hear of thee what is the nature of the crime laid to his charge as concerning Jesus of Nazareth." (Grot.)

26. ἀνακρίσεως γενομένης. By ἀνακρίσις is here meant, not a regular trial, but a previous examina-

* Grotius and Wetstein here observe, that the early Emperors, Augustus and Tiberius, had rejected this title, as too magnificent and invidious. (See Sueton. Aug. 53. and Tiber. 27. and Tacit. Ann. 2, 8.) Yet it was readily admitted by the *succeeding* Emperors; and, by the time of Pliny the younger, it seems to have become the regular title of the *Sovereign*. It occurs perpetually in his Epistles and Panegyric. Examples are adduced by Wolf and Wetstein; as Inscript. Smyrn, καὶ ὅσα ἐπετίχομεν παρὰ τοῦ Κυρίου Καίσαρος Ἀδριανοῦ. Phædr. 2, 5. (speaking of Tiberius), Perambulante læta domino viridia. And, a little further on, *Heus Dominus*.

tion, in order to trial. In this sense Grotius says the word is often used by the Civilians, to whom he has several references. For γράψαι some MSS. have γράψω, which is edited by Schmidt, and commended by Kuinoel. But though this be the more elegant reading, the other seems the truer, as more assimilated to the Hellenistical style. Wetstein adverts to the Vulg. Syr. and Copt. ; but Versions are, in cases of idiom, not satisfactory evidence.

27. τὰς κατ' αὐτοῦ αἰτίας. Here again we have the popular style. Some participle is required, as ἐπιφερόμενος. By αἰτίας are meant *accusations* ; of which sense examples are given by Raphel and Munthe.

27. σημαῖναι. A term frequently used of *sending word by letter*. Wets. quotes Xen. Cyrop. 6. εἰ δὲ τις τι καὶ ἄλλο δὲν ἐνορᾷ, πρὸς ἐμὲ σημαινέτω.

CHAP. XXVI.

VERSE 1. ἐπιτρέπεται σοι, "it is permitted." Ὑπὲρ σεαυτοῦ, for thyself. Markland insists that ὑπὲρ ought to be rendered *concerning*. "For (says he) Paul was not speaking as a criminal : the cause had been determined, and the sentence passed." But surely this could not be the case, since, in fact, there was not even a *trial*. Paul's appeal to Cæsar was made *in arrest* of judgment, or *trirel*. Yet that did not hinder the President from resorting to private examination, previous to sending Paul to Cæsar, in order to collect further information. Paul was thus considered *as* a prisoner standing before a magistrate. And that ὑπὲρ σεαυτοῦ must be taken in the sense usually ascribed to it, is plain from the surrounding word ἀπολογεῖτο (by which is meant, "pronounced the following defence"), and ἐπιτρέπεται σοι λέγειν, which, as I have observed, is an idiotical form.

1. ἐκτείνας τὴν χεῖρα. The article has here, as often, the sense of the pronoun possessive. The action of *stretching forth the hand* was then one appropriated to a person about to make a speech, being

(as Doddridge says) a decent expression of earnestness: Examples in abundance are adduced by Pricæus, Elsner, and Wetstein; as Polyæn. 4, p. 317. ἀνέτεινε τὴν δεξιὰν αἰς δημηγορήσων. Apulej. Met. 2. Porrigit dextram, et ad instar oratorum conformat articulum: duobusque infimis conclusis digitis cæteros eminentes porrigit.* A most graphical description!

2. ἤγημαι, for ἤγουναι, "I have thought," i. e. I think. Ἐπὶ σοῦ, "te présente et judice." For, as the affair was by Festus referred to Agrippa, he might then be considered as Paul's judge. Pricæus aptly compares a similar commencement of an *Apolo-gia* pronounced by Apulejus before the Emperor Maximus: "Gratulor quòd mihi copia et facultas te Judice obtigit, purganda apud imperitos Philosophiæ, et probandi mei. Wetstein, too, compares Themist. Orat. 233 B. ἐγὼ δὲ ἐμαυτὸν εὐδαίμονα ὑπολαμβάνω, ὅτι σε κηρύττειν ἔλαχον οἱ ἐμοὶ λόγοι. There is much truth and beauty in the following proœme of Lysias, pro Stephani bonis. (cited by Wets.) αἰτήσομαι οὖν ὑμᾶς δίκαια, καὶ ῥάδια χάρισασθαι, ἄνευ ὀργῆς ἡμῶν ἀκοῦσαι, ὥσπερ τῶν κατηγορῶν. Ἀνάγκη γὰρ τὸν ἀπολογούμενον, κἂν ἐξ ἴσου ἀκροᾷσθε, ἔλαττον ἔχειν· οἱ μὲν γὰρ ἐκ πολλοῦ χρόνου ἐπιβουλεύοντες, αὐτοὶ ἄνευ κινδύνων ὄντες, τὴν κατηγορίαν ἐποίησαντο, ἡμεῖς δὲ ἀγωνιζόμεθα μετὰ θεοῦ, καὶ διαβολῆς, καὶ κινδύνου μεγίστου· εἰκὸς οὖν ὑμᾶς εὖνοιαν πλείω ἔχειν τοῖς ἀπολογουμένοις.

3. μάλιστα γνώστην ὄντα σε, &c. Here we have *accusatives absolute* for *genitives of consequence*. So Ælian V. H. 2, 13. εἶτα δὲ καὶ φύσει φθονεροὺς ὄντας, καὶ τοῖς ἀριστοῖς βασκαίνειν προαιρουμένους. Soph. Aj.

* Doddridge remarks (from Elsner) that some of the most illustrious Greek orators in earlier ages, such as Pericles, Themistocles, and Aristides, thought it a point of modesty to avoid it. And hence (I must add) we nowhere find any vestige of it in the speeches recorded by Herodotus, Thucydides, Xenoph. &c. Dr. Doddridge observes that their *avoiding* it was a mark of *false taste*. Somewhat too bold an assertion this of persons who have been thought to possess taste beyond all others. We do indeed find vestiges of this gesture in *Demosthenes*; but whether it was introduced by him, or not, is uncertain.

136. σὲ μὲν εὖ πράσσοντ' ἐπιχαίρω. Xen. Cyr. 6, 2, 8. Demosth. Orat. adv. Phorm. init. Δίκαια ὑμῶν δεησόμεθα ἀκούσαι ἡμῶν μετ' εὐνοίας, γνόντας ὅτι ἰδιῶται παντελῶς ἐσμεν. Other examples may be seen in Raphel, Alberti, Kypke, and Matth. Gr. Gr. See also Elmsley on Eurip. Med. 880. In the present passage, however, we may recognize an *anantipodosis*.

By the *ἔθη* are meant the institutes, laws, and rites of the Jews; and by the *ζητήματα* questions which arose upon the interpretation of those laws, &c.

That this language was made use of to conciliate Agrippa there is no reason to doubt; yet, be it remembered, that it contained nothing but what was very true. For (as Dr. Lardner observes) it is apparent that Agrippa had had great advantages for obtaining an accurate acquaintance with the Jewish customs, from his education under his father Herod Agrippa, and his long abode at Jerusalem; and agreeably to this, by the permission of the Emperor, he had the management of the sacred treasure, the government of the temple, and the right of nominating the high priest.

3. μακροθύμως, "patiently." See 24, 4. and Andocides above cited. Chrysostom judiciously observes that he says *δέομαί σου μακροθύμως ἀκούσαι μου*, since he was going to speak of *himself*, which is always invidious, and was about to pronounce a somewhat lengthened speech.

4. τὴν βίωσίν μου, &c. See the introduction to c. 23. *Βίωσις*, *mode of life*. This is quite an Hellenistical word, occurring, I believe, no where in the Classical writers, and only once in Scripture, namely, in Sirach, prolog. διὰ τῆς ἐννόμου βιώσεως. Pricæus compares Herodian. τοῦ βίου μου τὴν ἐξ ἀρχῆς προαίεσιν and Cic. Rationes vitæ meæ ab ineunte ætate susceptæ.

4. τὴν ἀπ' ἀρχῆς, &c. Pricæus quotes Cotta: A primâ adolescentiâ in ore vestro &c. egi.

4, ἴσασι πάντες οἱ Ἰουδαῖοι. A strikingly similar

passage is cited by Wets. from Ach. Tat. p. 505. τὸν δὲ θερσάνδρου βίον ἴσασι πάντες, καὶ τὸ ἐκ πρώτης ἡλικίας μετὰ σωφροσύνης κόσμιον. — Καὶ αἰς εἰς ἄνδρας ἔλθων ἔγρημε.

5. προγινώσκοντές με ἄνωθεν, “from the very first;” or (as Beza translates), “jam inde a majoribus;” which signification is indeed frequent in the Classical writers, but *here* ἄνωθεν seems to be used figuratively. See Dr. Wells, cited by Doddridge.

5. ἐὰν θέλωσι μαρτυρεῖν. Wets. compares Æschin. c. Timarch. ἐὰν μὲν οὖν ἐβελήσῃ ὁ Μισγόλας δεῦρο παρελθὼν τάληθῇ μαρτυρεῖν, τὰ δίκαια ποιήσει. Pricæus observes, that these words were inserted not without reason, since, to use the words of Lycurg. c. Leocrates, χρημάτων ἕνεκα ἡ χάριτος πολλοὶ πείθονται ἢ ἀμνημονεῖν, &c. ἡ ἑτέραν προφασιν εὐρεῖν.

5. κατὰ τὴν ἀκριβεστάτην αἵρεσιν τ. ἡ. θ. Wetstein cites Joseph. Ant. 18, 2, 3. ἦν γὰρ μῶριόν τι Ἰουδαϊκῶν ἀνθρώπων ἐπ’ ἀκριβῶσαι μέγα φρονούτων τοῦ πατρίου νόμου, οἷς χαίρειν τὸ θεῖον προσποιουμένων ὑπῆκτο ἡ γυναικωνίτις, Φαρισαῖοι καλοῦνται. I add Joseph. 968, 8. edit. Hudson. Φαρισαῖοι, συνταγμά τι Ἰουδαίων, δοκοῦν εὐσεβέστερον εἶναι τῶν ἄλλων, καὶ τοὺς νόμους ἀκριβέστερον ἀφηγεῖσθαι.

5. θρησκείας, religion; as in James 1, 27. θρησκεία καθαρὰ καὶ ἀμίαντος παρὰ τῷ Θεῷ, &c. See the note on Col. 2, 18. The word was often used to denote superstition, or religion carried to excess.

6. καὶ νῦν ἐπ’ ἐλπίδι τῆς—ἐπαγγελίας. Commentators are not agreed on what is meant by the ἐλπίδι. Two opinions are maintained, with almost equal probability; and so abrupt are the transitions in the style of St. Paul, that here, as not unfrequently, we have no advantage from the connection and context which are usually our best guides. By ἐλπ. Chrysostom, and most of the earlier modern Commentators, understand “the hope of the resurrection of the dead.” And so Grot., Hammond, Pearce, and others, who appeal to Acts 23, 6. 24, 15. But Munthe, à Lapide, and most recent Commentators, including Michaelis, Kuinoel, &c. explain it of the *Messiah*

“It cannot (say they) signify the *resurrection*, since it was not true that the twelve tribes held the doctrine, for the *Sadducees* did not; yet they expected the *Messiah*. “Paul therefore (says Kuinoel) means to say: ‘I stand here, brought into judgment, on account of the hope of the coming *Messiah* promised to our forefathers, whose promise the Jewish people eagerly expects, and who, I teach, *has* come, while I profess Jesus to be the *Messiah*. See 28, 20.” But this seems a very frigid and far-fetched sense.

In most of the objections to this interpretation which have occurred to me, I have been anticipated by the following masterly animadversions thereon from the pen of two eminent Theologians of our country.

By this seems not meant the hopes of the promised *Messiah*, as some have imagined; but the hope of the resurrection of the dead: which Paul spoke of in ch. 23, 6. where he says to the Jewish Council, (from whence the Roman governor took him,) *of the hope and resurrection of the dead I am called in question* (or, am judged); agreeably to what he says here, I stand and am judged for the hope of the promise, &c. Besides, of the resurrection of the dead only, could Paul, with propriety, say (as he does in ver. 7.) that *the twelve tribes hope to come to it, or attain it*. The *Messiah* had come, and was gone again, as Paul well knew, and therefore he was not likely to speak of the Jews as then hoping for his coming. Again, what here was meant was something which the Jews were *to come to*, not what was *to come to them*: and this single observation excludes the *Messiah* from being meant. It was the resurrection of all men from the dead which Paul's words signified, and this the Jews had been taught to hope for by many passages of the Old Testament, in which such a promise had been made to them. I shall only add, that when in the next verse this *hope of the promise* is spoken of as what the Jews then hoped (*καταρτῆσαι*) *to come to*, it is the very same word which Paul in Philip. 3, 11. uses to express the same thing: *If by any means* (says he), *καταρτήσω, I might attain to the resurrection of the dead*. (Bp. Pearce.) Why St. Paul here speaks as if he were questioned touching the article of the resurrection of the dead in general, see the note on chap. 23, 6. and why he speaks of the Twelve Tribes, see note on James 1, 1. but whereas he styles the resurrection, *The promise made to their fathers*, and says, the *Twelve Tribes* served God in expectation of it, this needs a little explication, because many deny that any such promise was made to the fathers, or can be found in the Old Testament. I therefore assert, 1st, That it is evident from the History of the Maccabees, and other writings, both sacred and profane, that the Jews then, and the Pharisees afterwards, believed the resurrection of the body. Thus the second son says, 2 Maccab. 7, 9. *The King*

of the world shall raise us up who have died for His Laws unto everlasting life, *eis aiōnion ἀναβίωσιν ζωῆς ἡμᾶς ἀναστήσει*, the third and fourth express their hope to be raised up by God to life again (ver. 11, 14.) And the mother of them bids them not doubt but the Creator of the World would give them breath and life again. That the Pharisees believed this doctrine we learn, not only from Josephus, but from their satisfaction that Christ had put the Sadducees to silence in that matter (Matt. 22, 34.) and for their stickling for St. Paul himself upon this declaration, that he was called in question for the hope of the resurrection (Acts 23, 9). 2dly, That they conceived this hope was built upon the covenant of God made with them, is also evident from their words; for the last of these seven martyrs is introduced saying, *Our brethren are dead under God's covenant of everlasting life* (ver. 86). Josephus introduces the mother of these seven children comforting her dying sons with these words of Moses, *I kill, and I make alive*, (Deut. 32, 39.) and it is *your life and length of days*, (ver. 47.) and that of Solomon, Prov. 3, 18. *Wisdom is a tree of life to them that lay hold on her*. And that of Ezekiel, chap. 37, 3. *Shall these dry bones live?* And, 3dly, They had just reason, both from the Law and Prophets, for this hope; from the Law, for thence our Saviour proves the resurrection of the body. (Matt. 22, 31, 32. See the note there.) And that our Saviour did not there argue for the felicity of the souls of Abraham, Isaac, and Jacob only, is evident from this, that he argues for something future which should happen to them, *ὅταν ἀναστῶσιν, when they shall arise*: whereas in truth, and in the opinion of the Jews themselves, the souls of Abraham, Isaac, and Jacob were with God already. So Josephus says, that *they who die for God* (ἐξῆναι τῷ Θεῷ, ὥσπερ Ἀβραάμ, Ἰσαὰκ, καὶ Ἰακώβ, καὶ πάντες οἱ Πατριάρχαι, *shall live with God, as do Abraham, Isaac, and Jacob, and all the Patriarchs*. 2. From the Prophets; the words of Daniel being these, *Many of them that sleep in the dust shall awake, some to everlasting life, and some to everlasting confusion* (chap. 12, 2). Where note, that though men in misery and affliction are sometimes said to sit or dwell in the dust, (Isa. 26, 19. 27, 1. Neh. 3, 18.) yet seeing they must shortly die, they can in no propriety of speech be said to arise to life eternal. From the Law and the Prophets, St. Paul says, chap. 24, 14, 15. *I worship the God of our Fathers, believing all things that are written in the Law and the Prophets, having hope that there shall be a resurrection both of the just and the unjust, and here* (ver. 23.) *I say nothing but what is contained in the Law and the Prophets, that Christ shall be the first* (ἐξ ἀναστρέψους νεκρῶν) *of those that arise from the dead*: plainly insinuating that the resurrection of others after Christ was contained in the Law and the Prophets. Hence the Apostle tells us, that the Champions of the Jewish Church all died in faith and in expectation of a better resurrection. (Heb. 11, 35, 39.) And, lastly, that this hope was rightly built upon the covenant of God that he would be *their God* (Gen. 17, 7.) is evident, for that to be the God of Abraham, Isaac, and Jacob, is to be that God who will raise them from the dead, we learn from our Saviour's argument, Matt. 22, 32. and that he was therefore

called their God, because he had prepared for them an Heavenly City, from Heb. 11, 15. and from his promise made to the spiritual seed of Abraham, according to those words of the Apostle, Gal. 8, 29. *If ye are Christ's, then are ye Abraham's seed, and heirs according to the promise* (see the note there), and from the promise of a Messiah, it being one of their fundamental articles, that their Messiah shall raise the dead, and bring them into Paradise. See Maimonides, Expl. 10. Tract. Sanhedrim, p. 136. and Dr. Pocock's note, p. 109, 110. And, lastly, this seems evident from the nature of the thing, for God being the Father of our Spirits, which are immortal, and must live for ever, it is absurd to think his promise to the obedient should relate only to this present life, and yet he should engage them to be faithful to the death, and suffer here the worst of evils for his sake; since if they had *hope only in this life, they of all men would be most miserable.* (Whitby.)

7. τὸ δωδεκάφυλον, scil. ἔθνος (like the τὸ Ἑλληνικὸν in Thucydides). A periphrasis for the Jewish nation, which occurs no where else.

7. ἐν ἐκτενείᾳ. An adverbial phrase for the adverb ἐκτενῶς, *intently, attentively.* See Judith 4, 5. Wets. here cites Phalar. Ep. 68. τοσούτον γὰρ ἀπέχω τοῦ μέμφεσθαι σε τῆς πρὸς τοὺς ἐταίρους ἐκτενείας.

7. νύκτα καὶ ἡμέραν. An Hebrew hyperbole, signifying *perpetually.* See Luke 2, 37.

8. τί ἄπιστον κρίνεται, &c., "what, is it thought a thing incredible?" Many modern Commentators, as Grotius, Schmid, and our English translators, following the Vulg., Syr., Œcum., and the earlier Greek Testaments, read *τι ἄπιστον*, &c., *τι* being thus for *διὰ τι*. But the other punctuation, which was adopted by Beza from the Greek Scholiasts, and since introduced into the received text, is far more spirited, and agreeable to the style of St. Paul; and is also confirmed by similar passages in Rom. 3, 9. 6, 15. Examples of the Latin *quid?* in this sense (as of *what?* in our own language) are not unfrequent. Several are adduced by Pricæus. Wets. (who, by the way, seems to prefer the punctuation *τι ἄπιστον*) compares Eurip. Iph. T. 388. τὰ Ταντάλου θεοῖσιν ἐστιάματα ἄπιστα κρίνω. Aphthon. τί τοῦτο ἄπιστον. Joseph. Ant. 2, 7, 1. ἄπιστον μὲν οὐδὲν ἐδόκει τῶν ἡγγελημένων, λογιζόμενος τοῦ θεοῦ τὴν μεγαλουργίαν, καὶ τὴν πρὸς αὐτὸν εὐνοίαν. Pind. Pyth. 10,

77. θεῶν τελεσάντων οὐδὲν πότε φαίνεται ἔμμεν ἄπιστον. See Eurip. H. F. 295, 719., and Zach. 8, 6.

8. εἰ ὁ Θεὸς νεκροὺς ἐγείρει. Εἰ is for ὅτι; of which an example is produced by Beza from Æschin., to which I add Procop. 104, 18. ἀπώκνει τοῦ κινδύνου τὸ μέγεθος, εἰ οἱ ἀναγκαιὸν εἴη κ. τ. λ. Soph. Phil. 376. ἤρασσον κακοῖς τοῖς πᾶσιν, οὐδὲν ἐνδεὲς ποιούμενος· Εἰ τὰμὰ κείνος ὅπλ' ἀφαιρήσοιτο με· & 410. θαυμ' ἔμοιγ' εἰ παρὼν κ. τ. λ. By νέκρους (I assent to Kuin.) is meant *dead persons*, indifferently, not *the dead*; which would require τοὺς νεκροὺς, and signify *all the dead*. The force of the reasoning is this: "You will not deny that God can raise the dead; why then deny that Jesus can have been raised, and be the Messiah."

9. ἐγὼ μὲν οὖν ἔδοξα ἑμαυτῷ. Here we have one of those abrupt transitions so usual with St. Paul, in which it is difficult to trace the connection. (See Hammond, Whitby, and especially Doddridge.) Perhaps the following may be the simplest mode: "And remember, however positive you may be in your opinion, and however you may act according to the dictates of your conscience, you *may* be mistaken, and your conscience deceived. I, for instance, thought with myself, was self-persuaded, that I ought," &c. The student will note the elegant use of the ἑμαυτῷ ἔδοξα, which is an idiom found in the best Greek writers, from whom Wets. has adduced copious examples. It was, however, confined to the *first person*, and almost always used in the *present tense*; as μοι δοκῶ. There is also an ellipsis of ἑμαυτὸν before the verb δεῖν, which must be supplied from the preceding ἑμαυτῷ.

9. δεῖν πολλὰ ἐναντία πράξαι. A Greek idiom, which may be rendered, "that I ought, in many ways, to oppose the doctrine of Jesus."* Now to

* Of this idiom examples are adduced by Kypke from Demosth. p. 222. καὶ παρὰ ταύτην ἀποδημίαν πάντα τὰναντία ἐπραττον τούτοις. And by Wets. from Demosth. pro Cor. ἅπανθ' ὅσα πώποτε ἐναντία ἐπράξατε θηβαίοις. Plato de Legg. 3. πολλὰ ἐναντία ποιεῖ τῇ ἀληθείᾳ. So also Acts 28, 17.

oppose the *name* of Jesus is equivalent to, "*oppose Jesus,*" *oppose his religion.* See Matt. 10, 22. 19, 29., Mark 10, 29., Acts 5, 41.

10. φυλακαῖς κατέκλεισα, i. e. "caused them to be shut up, delivered them to the jailors." By the τῶν ἀγίων are meant *Christians*, that being the name which they *then* bore among *themselves*; the appellation *Christian* being as yet only used by those who were not of the religion.

10. τὴν—ἐξουσίαν λαβὼν, "having received the power (viz. to do this) from the chief priests. Kuinoel would take τὴν for ταύτην, which comes to the same thing.

10. ἀναιρουμένων τε αὐτῶν κατήνεγκα ψῆφον. As no more than the death of *Stephen* is recorded in Scripture, most recent Commentators think that Paul uses the plural for the singular, *rhetoricè et oratoriè*; though he has in view the death of *Stephen* only: examples of which *enallage* may be seen in Glass Phil. 319 & 1250. But *enallage* is a tool not fit for all hands, and the principle is often of dangerous application. Here I see no necessity to resort to it. For though no instances of any other death but *Stephen's* be recorded in Scripture, yet it will not follow that no other took place. Indeed, I have an impression that there are *allusions* to other deaths; and, if I mistake not, Dr. Doddridge has somewhere expressed the same opinion. I find, too, that in this I am supported by the learned Hasselaar, and by Heinrichs, the latter of whom observes that it is not only probable in itself, but confirmed by 8, 1. 22, 4. 9, 31.

With respect to the phrase κατήνεγκα ψῆφον, it literally signifies, "I gave a vote (against them)." For αὐτῶν is to be repeated from the context, and is governed of the κατὰ in κατήνεγκα. The early Commentators, taking the expression literally, are not a little perplexed in the explanation of it. Erasmus thinks it may allude to Paul's carrying the sentence into effect as executioner. But Paul did not

perform that office. Others, a *sà Lapide*, Cajetan, and Menochius, refer it to his carrying the sentence to the Roman president for his confirmation. But in the case of Stephen, at least, all was done *tumultuariè*, and no *consent* of the president asked, or even thought of. The only rational interpretation is that of Beza, De Dieu, Grotius, Schmid, Witsius, Elsn., Dodd., Pearce, Rosenm., Heinr., and Kuin., who take it in a *figurative* sense, "I consented with them," i. e. (says Bp. Pearce) not as one of the judges, but as one of the crowd; thereby consenting to their death." Of *φέρειν* and *ἐπιφέρειν ψῆφον* several examples are produced by Wetstein. As to *καταφέρειν ψ.* it seems not to have been used by the Classical writers, at least from them the Philologists produce no examples of it.

11. *καὶ — τιμωρῶν αὐτοὺς, ἡνάγκαζον βλασφημεῖν.* The *τιμωρῶν*, *chastising*, refers to *scourging*. See Matt. 10, 17. This verb is synonymous with *κολάζω*. See Lex. Xen. *κατὰ πάσας τὰς συναγωγὰς* refers to the place where the punishment was inflicted, namely the synagogue. The turn of the expression suggests that so cruelly did he chastise them, as to compel them not only to *abandon* the Christian religion, but to *curse the name of Christ*. So in Job, "curse God and die." That Christians were then, and still more afterwards, urged by torture to pronounce certain forms expressive of abuse towards Jesus, and consequent denial of his Messiahship, we may collect not only from this passage, but from Plin. Ep. 18, 97. (cited by Grot. and Wets.) *cum, præunte me, Deos appellarent, et imagini tuæ thure ac vino supplicarent, præterea maledicerent Christo; quorum nihil cogi posse dicuntur, qui sunt re verâ Christiani;* and also from the following passages cited by Pricæus. Euseb. H. E, 6, 34. (speaking of the Alexandrine populace,) *Πρεσβύτην, Μητράν ὀνόματι, συναρπάσαντες, καὶ κελεύσαντες ἄθεα λέγειν ῥήματα, μὴ πειθόμενον, &c. ἀγαγόντες εἰς τὸ προάστειον ἐλιθοβόλησαν.* Ib. *Θαυμασιωτάτην τότε παρθένον πρεσβύτιν Ἀπωλλωνίαν διαλαβόντες,*

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κόπτοντες τὰς σιαγόνας, ἐξήλασαν πυρὰν δὲ νήσαντες πρὸ τῆς πόλεως, ζῶσαν ἠπείλουν κατακαῦσαι, εἰ μὴ συνεκφανθῇσειε τὰ τῆς ἀσεβείας ῥήματα. and Hippolyt. Homil. τοῖς μάρτυσι τοῦ Χριστοῦ προέτρεπον οἱ ἄνομοι, ἀγνῆσαι τὸν Θεὸν σου τὸν ἐσταυρωμένον. It appears, too, from Joseph. B. 2, 8, 10., that this was merely a repetition of the same cruelty that had been practised by the Heathens towards the Jews: ἵνα βλασφημήσωσι τὸν νομοθέτην, ἢ φαγασί τι τῶν ἀσυνήθων.

11. περισσῶς τε ἐμμαινόμενος αὐτοῖς, “being exceedingly infuriate against them.” Some MSS. have ἐκμαινόμενος: but the present reading is more suitable to the αὐτοῖς following; and though the verb ἐμμαινεσθαι is very rare, (and, indeed, I am not aware that any example of it has yet been produced,) yet it is formed regularly, and examples of the cognate ἐμμανῆς, and its derivatives, are not unfrequent in the best writers. Wets., however, cites Pausan. Attic. 2. Ἀλκέταν — ἀκρατῇ δὲ ἄλλως θυμοῦ — καὶ τότε ἦκων ἐξεμαίνετο εὐθύς εἰς τοὺς Ἑπειρώτας. Themist. 2. p. 56 c. τῶν δεσποτῶν, εἰς οὓς ἐξεμάνη, καὶ ἐπαρώνησεν, which passages serve to confirm the reading ἐκμ.; which, after all, may be the true one. See the note on Luke 6, 11. I would here compare two similar passages from Pausan. 3, 6, 2. κλεωνύμφ δὲ ἀπελάθεντι τῆς βασιλείας περισσῶς δῆτα ὁ θυμὸς εἶλε (where for κλεωνύμφω ἀπελαθεντι I conjecture κλεώνυμον ἀπελαθέντα) anger seized him violently. And Paus. 18, 2. ὑπερξέων ἐς αὐτοὺς τῇ ὀργῇ.

11. εἰς τὰς ἕξω πόλεις, “foreign cities;” such as was Damascus, which Commentators, indeed, tell us is all that is meant, and that the plural is for the singular. See supra ver. 9. But that is more than any one can know; and, indeed, the following expression ἐν οἷς is adverse to this, since it seems to allude to more than one. See the note supra v. 10. Besides (as Bp. Pearce observes), if so, the persecution was only in intention.

12. ἐν οἷς, scil. πράγμασι. Ἡμέρας μέσης, sub. διὰ. Instead of this, Attic writers say μέσον ἡμέρας, or μεσοῦσης ἡμέρας. See T. Mag. and Herodian. Yet

that *ἡμέρα μέση* was occasionally used by the Attics, has been established on positive proofs by Abresch, Animdv. in N. T. p. 622. (Kuīn.)

14. See the note on 9, 5. seqq. I cannot but censure the temerity of some recent Commentators (even Kuinoel), who maintain that in the introduction of these circumstances, which were not mentioned at 9, 5., Paul *acts the orator*, and did not really hear any articulate voice : and as to the words *ἐν Ἑβραϊδὶ διαλέκτῳ*, they are pleased, without any evidence, to call them not genuine. But the whole criticism is so arbitrary and hypothetical, that it would merit no attention, did not its irreverence towards the words of inspiration demand the most pointed reprobation. Having touched on this topic before at C. 9., it is unnecessary for me to enter into particulars. Yet there is one argument, and that (I think) a powerful one, against their hypothesis, which here I cannot forbear to notice, namely, the strong *internal evidence* arising from the *Hebrew-Greek idiom*, which characterizes the words of this address. See ver. 16.

On the adagial sentence *σκληρόν*, &c. see the note on 9, 5.

16. *προχειρίσασθαί σε*, “in order to appoint thee.” Here there is an ellipsis of *εἰς τὸ*. On the force of the word *προχ.* see the note on 3, 20.

16. *ὑπηρέτην καὶ μάρτυρα ὧν τε εἶδες, ὧν τε ὁφθήσομαί σοι*. As it is difficult to conceive how any one can be a *minister* of what he has *seen* (though he may be a *witness*), Markland would put a comma after *ὑπηρέτην*. And so Doddr., who renders it “a minister of the Gospel :” which, however, seems a very frigid sense. But, after all, in the words *ὑπηρέτην καὶ μάρτυρα* there may perhaps be an hendiadis, and thus *ὑπηρέτην* stand for *ὑπηρετοῦντα*.

Again, at the words *ὧν τε ὁφθήσομαί σοι* the same learned Critic stumbles, but (as often) on plain ground. He resorts (as did Castellio) to *conjecture* ; though of this there is no need. The present words, besides being supported by all the MSS., bear the

stamp of genuineness in their strong Hebrew Greek idiom. As to the *ᾧν*, it ought not to have *ἐνεκα* or *διὰ* supplied (as many Critics imagine); but it is *drawn* to the genitive by grammatical attraction; otherwise it would have an accusative with a *κατὰ*, expressed, or understood. So that Beza, and our English translators, represent the sense correctly enough.

With respect to the *ὀφθήσομαι*, some recent Commentators, as Morus, Rosenm., Schleusner, Kuinoel (and perhaps Castellio), interpret thus: "I will reveal, make known," &c.; taking *ὑπτομαι* for *δείκνυμι*; like the Heb. *וַיִּגַּל* in Is. 40, 5. But this is harsh, and unwarranted by any authority. It seems better to retain the common interpretation, "I shall be seen," or rather, "I shall be *revealed* to thee:" as in Is. 30, 2. *καὶ ὀφθήσεται ἡ δόξα κυρίου*. It may, too, be understood both, *primarily*, of the personal appearances of Christ to Paul (see 18, 9. 22, 18. 23, 11. 2 Cor. 12, 1 & 2.), and, *secondarily*, of the revelations which were vouchsafed to him; and, generally, the efficacy of the Holy Spirit enlightening his mind.

17. *ἐξαιρούμενός σε ἐκ*, &c. The early Commentators explain, "delivering from." And so Acts 7, 11. *ἐξείλετο αὐτὸν ἐκ πασῶν τῶν θλίψεων*. See the note on 12, 11. 23, 27. So also ver. 22. *ἐπικουρίας τυχαῶν τῆς περὶ τοῦ Θεοῦ*. But most recent Commentators, (from Pricæus,) explain it *choose, separate*, which sense they think more agreeable to the context. "For (says Kuin.) Paul relates what Ananias had said to him by the command of God; whence, at 9, 15., occurs the expression *σκεῦος ἐκλογῆς μοι ἐστὶν οὗτος τοῦ βασιλέως*," &c. And for examples of this use of *ἐξαίρω* they refer to Deut. 33, 11., Job 36, 21., Is. 48, 10. Indeed, in the Classical writers it is frequent. And, upon the whole, this seems to be the truer interpretation, as being, by far, the most suitable to the context. The words are a further unfolding of the idea in ver. 16. *προχέισασθαι σε ὑπὸ ῥῆτιν*, &c. The sense, therefore, may be thus ex-

pressed; "choosing or selecting thee especially, of all the inhabitants both of the Jews and Gentiles. For by εἰς οὓς I would understand not merely the *latter*, viz. the Gentiles (for his commission was not as yet especially to them), but *both Jews and Gentiles*; as appears from ver. 20. and 9, 15. And that the Apostle so understood the words is plain; since wherever he went he paid his *first* attention to the Jews.*

18. ἀνοίξαι ὀφθαλμοὺς αὐτῶν. By ὀφθαλ. is meant figuratively *mind*; as in Ephes. 1, 18. ὀφθαλμοὶ τῆς διανοίας. They just after follow up the image. On σκότος and φῶς in this sense see Schl. Lex.

18. καὶ τῆς ἐξουσίας τοῦ Σατανᾶ ἐπὶ τὸν Θεόν, "and from the power of Satan and sin (including idolatry and vice of every kind), brought unto obedience to the true God and unto virtue." Τοῦ λαβεῖν, sub. ἕνεκα, i. e. "in order that they may receive remission of sin, and an inheritance among the saints, by embracing my religion." See the note on Acts 20, 32. And on τῇ πίστει εἰς ἐμὲ compare Coloss. 1, 12.

19. οὐκ ἐγενόμην ἀπειθής τ. ο. ὁ., "I was not disobedient to." An elegant *litotes*.† It is remarked by Grotius, "Tam potens illa vocatio tamen non adimebat ei obsistendi potentiam. Deus libera vult, obsequia, non coacta." Ὅθεν is ill rendered by Doddridge, "from that time," and by our English translators *whereupon*. It has here, and often elsewhere (as Matt. 14, 7., Heb. 2, 17. 3, 1, 7, 23.), an *illative*, or *conclusive* force, and may be rendered *wherefore*.

* It is judiciously remarked by Doddridge, that "though the commissions to the Apostles, (Mark 16, 15. Matt. 28, 19.) and this to Paul, were very extensive, yet they were not at first fully understood by those that received them; and Paul, as well as the Twelve, might perhaps imagine that if any Gentiles were converted, (which, to be sure, the Apostles all expected multitudes would be,) they must first be received into the Jewish Church by circumcision, and then into the Christian by baptism."

† So Herodot. 6, 108, 11. οἱ δὲ οὐκ ἠπίσθησαν, ἀλλὰ, &c. where, as Valeknaer shows, ἀπιστῆσαι is used for ἀπειθῆσαι.

20. τοῖς — εἰς πᾶσαν χώραν τῆς Ἰουδαίας, “to those unto, i. e. *throughout* all the land.” Ἀπαγγέλλαν μετανοεῖν, “I delivered this message, that they should repent.” Ἔνεκα τούτων, “on these accounts; viz. on account of my fulfilling, in these respects, the injunction of the Lord.”

22. ἐπικουρίας οὖν τυχῶν τῆς παρὰ τοῦ Θεοῦ, “being, however, supported by the Divine aid.” Such I conceive to be the sense of οὖν, and so it is understood by Doddridge. Though it *may* have what Schleusner calls the *subsumptive force*, i. e. *jam vero*. Τυχάνειν ἐπικουρίας is a not unfrequent phrase, of which numerous examples are adduced by Raphel, Wets., and Kypke.

22. ἄχρι τῆς ἡμέρας ταύτης ἔστηκα. Several recent Commentators, as Kypke and others, explain ἔστηκα “I am safe;” and they think it refers to the ἐπειρῶντο διαχειρίσασθαι at ver. 21. Ἰσταθαι, Kypke observes, is opposed to πίπτειν. And he refers to Apoc. 14, 8. 18, 2., and cites Plut. 2, 201. οὐ γὰρ οἶον τε τὴν Ῥώμην πεσεῖν, Σπικίανος ἐστῶτος, οὐδὲ ζῆν Σκιπίωνα, τῆς Ῥώμης πεσοῦσης. He might have added Ps. 102, 26., where *perish* is opposed to *stand*; Prov. 12, 7., Is. 32, 8. And so in many Classical passages to which I could appeal. But, on account of the following word μαρτυρόμενος, I prefer the common interpretation *continue*, *persist*, which is adopted by Markland, who compares ἔστηκα κρινόμενος in ver. 6., and Heb. 12. Acts 1, 11.

22. μικρῷ τε καὶ μεγάλῳ. A popular phrase, denoting persons of every sort, young and old, rich and poor, high and low.

22. οὐδὲν ἐκτός, &c. The construction may be thus laid down: λέγων οὐδὲν ἐκτὸς ἐκείνων ἃ οἱ προφῆται ἐλάλησαν μελλόντων (for μέλλοντα) γίνεσθαι. Now μελλόντων is for μέλλοντα in conformity to ὦν. Br. Pearce would cancel καὶ Μωσῆς, which he suspects to be an interpolation, since Moses is here mentioned after the *prophets*, in the number of which he could not but be included; and in ver. 27., where the

prophets are again mentioned by Paul, Moses' name is omitted. But it does not follow because Moses is mentioned *after* the prophets that he is included among them : nay he is rather considered distinct from them ; and thus the *καὶ* should be rendered *nay even* ; as appears from the position of the words *καὶ Μωσῆς*. As to Moses not being mentioned at ver. 27., that was not necessary *there*. Indeed, I am sorry to observe that most of the *conjectures* of that learned and excellent prelate are scarcely less frivolous than this, and disgrace a work which, in other respects, contains proofs of no ordinary erudition and acuteness.

23. *εἰ παθητὸς ὁ Χριστὸς*. Here again (as at v. 8.) we have *εἰ* for *ὅτι*. *Παθητὸς*, according to the usual force of verbals in *τος*, would signify "who is *capable* of suffering." And so the Vulg. *passibilis*. But here we must unite with the idea of "*can* suffer" that of "*will, must* suffer." This is required by the context, and confirmed by Luke 24, 25 seq. *οὐ τὰύτα ἔδει παθεῖν τὸν Χριστὸν*. Now this was quite contrary to the notions of the Jews, who expected, not a *suffering*, but a *triumphing* Messiah.

23. *εἰ πρῶτος ἐξ ἀναστάσεως νεκρῶν*, "and be the first who, after resurrection from the dead, should announce and promulgate light and knowledge to the Gentiles. So 1, 18. *ἀρχὴ πρωτότοκος ἐκ τῶν κεκρῶν*. 1 Cor. 15, 25. *ἀπαρχή*. By *φῶς* may be understood not only *knowledge*, true and salutary doctrine, but figuratively the *happiness* thence resulting. See Schl. Lex.

24. *μαίνη* — *τὰ πολλὰ σε γράμματα εἰς μανίαν περιτρέπει*, "much study is turning or driving thee mad." On the interpretation of the word *μαίνη* Commentators are not agreed. It has been long a favourite notion that the verb here denotes no more than "to be hurried away by enthusiasm : " in proof of which Schleusner cites Lucian 1, 44. See also Lex. Xenoph. And this interpretation might be admitted if it were not for the following words, *τὰ πολλὰ γράμματα εἰς μανίαν περιτρέπει*, which esta-

blish the common interpretation, retained by Heimr. and Kuin. Now it has been the opinion of the vulgar in all ages, that devoted attention to mental or spiritual pursuits, tends to madness. And, in illustration of this, Kypke and Wets. adduce numerous passages from the Classical writers, of which the following are the most important. Lucian, Solæc. 3. *σὺ δὲ ὑπὸ τῆς ἄγαν παιδείας διέφθορας*. Petron. 48. Scimus te præ litteras fatuum esse. Eurip. Hippol. 954. *βάκχευε πολλῶν γραμματῶν τιμῶν καπνοῦς*. Targum Jonathan. on Num. 22, 5. Bileam — quod insanus esset ob multitudinem sapientiæ suæ. Theogn. Athen. 3. p. 104 c. *ἐπαρίστερ' ἔμαθες, ὦ ποιηρὲ, γράμματα· ἀντέστροφεν σοῦ τὸν βίον τὰ βιβλία*. So the Abderites thought of their celebrated countryman Democritus; and thus wrote to Hippocrates: *οὗτος, ὑπὸ πολλῆς τῆς κατεχούσης αὐτὸν σοφίης· νερόσηκεν, ὥστε φόβος οὐχ ὁ τυχῶν ἂν φθαρῇ τὸν λογισμὸν Δημόκριτος, ὄντως δὴ τὴν πόλιν ἡμῶν Ἀβδηριτῶν καταλειφθήσεσθαι*.

“It would appear (says Doddridge) quite absurd to Festus, to hear Paul (as he did in the last sentence of his speech) talk of a resurrection from the dead accomplished in *Jesus* as the first-fruits, or pretend that a person should come from the *Jews*, whom he looked upon as a barbarous nation, who should enlighten not only his own people, but even the Gentiles too, and, among the rest, the polite and learned Romans and Greeks. This, in conjunction with what Paul had said of resurrection, would lead a half-thinker, such as Festus appears, to conclude roundly that he was a visionary enthusiast.”

Πολλὰ γράμματα, multæ literæ, literature, learning, much attention to study. Doddridge, Stolz, Heinrichs, and Kuin., however, think that by *γράμματα* are to be understood *books*; as in many passages of the Old Testament; ex. gr. 1 Macc. 5, 10. Esth. 5, 1. 8, 5, 10. Is. 24, 11. Dan. 1, 4. Joh. 7, 14. where by *γράμματα* are meant the sacred books of the Jews. And they suppose that Paul devoted much of his solitary confinement to reading, and

especially *commentaries on the Old Testament*. This, however, seems too hypothetical. The *fact* may be true, but I cannot think that Festus here adverts to it. It would be more likely that he should use *γράμματα* in the sense in which it so frequently occurs in the Greek Classical writers; especially as it exactly corresponds to the Latin idiom *literæ*.

25. οὐ μαίνομαι. In this answer there is a surprising mixture of dignity and energy, calculated, indeed, to completely refute Festus's charge. Σωφροσύνη must (Kuin. observes), as being opposed to *μανία*, here signify the *mens sana*: and so elsewhere; as in Phavorin. *μανία ἀντίκειται σωφροσύνη*. Isidor. L. 2. Controv. 12. *Dementia res est sanitati contraria*. Thus ὁ σωφρονῶν is in Mark 15. opposed to ὁ δαιμονιζόμενος. Several other examples may be found in Elsner's *Obs.* S. 1, 144. On ἀποφθέγγομαι see the note on 2, 4.

26. ἐπίσταται περὶ τούτων, "knoweth of these things;" viz. of the crucifixion and resurrection of Jesus; as also of his doctrine having been promulgated both among Jews and Gentiles, and of the Prophets having predicted of a Saviour, who should confer great felicity. Παρρησιαζόμενος, i. e. confidently, fearlessly, without fear of being charged with absurdity or madness. (Kuin.) Ἐν γωνίᾳ, *in a corner*. A popular or proverbial expression equivalent to ἐν κρυπτῷ. Of this Wets. cites many examples; as Galen, φιλοσόφοις μὲν οὖν ἐν γωνίᾳ καθημένοισι ἀμαρτάνειν ἐν τῷδε ταχ' ἂν τις συγγνοίῃ. Arrian, *Epict.* 2, 12. Seneca 26. *Multa tibi non licent, quæ humillimis et in angulo jacentibus licent*. Plut. 2, 516 B. To which I add Dionys. Hal. 1, 450, 24. οὐδὲ εἰς ἀφανὲς που καταδύς χώριον, ἀλλ' ἀναφανδόν.

27. πιστεύεις, βασιλεῦ Ἀγρίππα, τοῖς προφήταις; οἶδα ὅτι πιστεύεις, "King Agrippa, believest thou the Prophets? I know that thou believest." This passage may be thought, in every quality of fine writing, equal to any thing to be found in Demosthenes, or any of the ancient orators.

Grotius and Pricæus observe that the interrogation, and immediate *answer* to it, is frequent both in *orations*, and energetical private addresses; * ex. gr. Lucian, Dial. Meretr. Τί φῆς; ποιήσεις ταῦτα; ποιήσεις ὁδᾶ. Plin. L. 9. Epist. 12. Nunquam fecisti quod a patri corripī posset? fecisti dico. Cic. 1. de Nat. Deor. An tui me similem putas esse, aut tui Deum? profecto non putas.

This fine apostrophe must have made a deep impression on the king, who, as he was thought to possess considerable knowledge of the Jewish religion, so he was probably not without *some* serious impressions; and, at all events, we know that he was not infected with the notions of the *Sadducees*; nor does there seem any reason to reckon *him* among those who "have their hearts harder than a rock."

28. ὁ δὲ Ἀ. πρὸς τὸν Παῦλον ἔφη. I entirely assent to Bp. Pearce, (who seems to have been the first to whom it occurred,) that Paul was proceeding to prove that the Prophets had pointed out Jesus as the promised Messiah, when Agrippa *interrupted* him by the words ἐν ὀλίγῳ με πείθεις, &c. accompanied (as I suspect) with a motion to take his departure.

28. ἐν ὀλίγῳ με πείθεις Χριστιανὸν γένεσθαι. On the interpretation of these words the Commentators are not agreed. One thing is certain, that there is an ellipsis, which some supply by ἀγώνι, and render: "thou would make short work in converting me to Christianity." Others, as Milletorius, Heinsius, H. Steph., Wets., and Kuinoel, subaud χρόνῳ, and interpret thus: "thou persuadest me to be, as it were, all at once a Christian." Others, as Heinsius and Erasmus, "in so short a time thou art endeavouring to persuade me to become a Christian." The antient Interpreters, and the early modern ones, take

* So that we may see the futility of Markland's criticism, who would remove the interrogation, objecting, that it seems unusual to ask a man whether he believes a thing, and then immediately say *you are sure* he does believe it.

ἐν ὀλίγῳ for παρὰ μικρὸν, by an elegant Græcism, in which there is an ellipsis of διασπέρματι: and they render the words thus: "Almost thou persuadest me to be a Christian." Now that ἐν ὀλίγῳ must signify *almost*, is plain from the antithesis. And yet to suppose Agrippa *serious* in this avowal involves no little improbability. It is not likely that so strong an impression should have been *so soon* worked on a character little capable of such: still less as he manifestly *interrupted* Paul, and then *left him abruptly*. Therefore, though I am not prepared to maintain that the words were uttered *sarcastically*, or ironically (as most Commentators now consider them), yet I am inclined to think that they were pronounced in that sort of complimentary nonchalance insincerity into which good-natured easy characters (such as was Agrippa,*) are very apt to run: and I assent to Markland, that it seems to have been merely a *civil speech*. "Had it gone (he observes) any further than *words*, it is likely we should have heard of it. But it looks as if Paul began to be more particular in his application to Agrippa, concerning religion, than Agrippa cared for, and that this might be the reason of the king's rising from his seat so soon after; being unwilling, or afraid, to hear any more upon that head."

Examples of this sense of ἐν ὀλίγῳ are frequent. It may suffice to notice one from Plato (cited by Grot.) ἐγνων οὖν καὶ περὶ τῶν ποιητῶν ἐν ὀλίγῳ.

29. εὐξαίμην αὖν. The interpretation of this verse entirely depends upon that of the preceding: and those who suppose there is an ellipsis of χρόνῳ are compelled to render these words, "I would pray to

* And such he is described by Josephus; namely, as luxurious, licentious, and somewhat free-thinking, little attentive to religion, yet good-humoured, and by no means tyrannical. I know not why Dr. Doddridge and others should so strenuously defend the seriousness of the address, (as if irony, or even a contemptuous speech, were unnatural in *such a character*,) unless it be, that they thereby lose an excellent text for a sermon against deferring repentance, such as we have from the pen of Dr. Samuel Clarke.

God that whether there be little or much time necessary for your conversion, that may be," &c. But this is very frigid and insipid. The common interpretation is the only one that will bear a moment's examination; viz. "not only almost, but altogether." Now this seizing the words of another, and giving them a dexterous turn in favour of one's own cause, is thought a masterly stroke in any orator; though sometimes it will require a slight detortion of a word or phrase; as is the case here: for I know no other example of ἐν πολλῷ in the sense of *altogether*, in the SS. or Classics. Markland has, with great probability, conjectured that it was an idiotical or proverbial phrase. He thinks that Paul only added ἐν πολλῷ because Agrippa had said ἐν ὀλιγῷ; just as, in English, if any one should say, *In short I cannot do it*, another should reply, *But in short and in long you shall and must do it*.

The grave energy and dignified pathos of the whole sentence is inexpressible; and it seems to have been imitated by Themist. p. 80 D. (cited by Wets.) ἐγὼ δὲ εὐχαίμην ἂν οὐχ ὑμᾶς ἀλλ' ὑπὲρ ὑμῶν δεδιέναι.

29. παρεκτὸς τῶν δεσμῶν τούτων. Some Critics (nay even Grot.) here again propound interpretations which destroy all the beauty of the sentence. They would take these words *figuratively*, to denote "this captivity or imprisonment." But unquestionably they are spoken δεικτικῶς, *holding up his chains*. It has been proved by two passages of Suetonius and Tacitus ap. Wets. (what we might have believed without those vouchers,) that prisoners were brought forward for trial *in chains*; and Paul being *in militari custodia*, was yet chained to the soldier that guarded him.

The plural δεσμῶν is used for the singular; as in a hundred other cases. Here Wets. appositely cites Justin. 14, 4, 1. Jussus ab universis dicere, factoque silentio, laxatisque vinculis, prolatam, sicut erat catenatus, manum ostendit: Cernitis, milites, inquit, &c.

30. καὶ ταῦτα εἰπόντος. These words are cancelled by Griesbach, on the authority of several MSS.; and Mill, Kuinoel, and others, unite with him in considering them as spurious. But the authority of *three* MSS. and some Versions will scarcely suffice to warrant this change, however specious. The sentence, too, would seem very abrupt without the words.

30. ἀνέστη. ἀ. is a forensic term; as appears from the following passage of Philo 2, 597, 12. (cited by Wets.), where the various offices of a judge are thus ably sketched: δικαστοῦ μὲν ἔργα ταῦτα ἦν, καθίσαι μετὰ συνέδρων ἀριστήνδην ἐπιλελεγμένων — ἐκατέρωθεν στῆναι τοὺς ἀντιδίκους μετὰ τῶν συναγορευσάντων, ἐν μέρει μὲν ἀκούσαι τῆς κατηγορίας, ἐν μέρει δὲ τῆς ἀπολογίας, πρὸς μεμετρημένον ὕδωρ, ἀνάσταντα βουλευσασθαι μετὰ τῶν συνέδρων, τί χρὴ φανερώς ἀποφῆναι γνῶμῃ τῇ δικαιοτάτῃ. See 2 Tim. 2, 9.

By the συγκαθήμενοι αὐτοῖς are meant the *assessores* before mentioned. It was usual, it seems, to withdraw for deliberation (as here); yet not (as Grot. and others suppose) to their own houses, but (as Pricæus suggests) to a private apartment adjoining to the tribunal.

31. οὐδὲν θανάτου ἄξιον ἢ δεσμῶν πράσσει ὁ ἄνθρωπος οὗτος. Kuinoel takes πράσσει for πέπραχε. But it may be explained, “he is doing,” i. e. by preaching Christianity, as we have heard.

32. ἀπολελίσθαι ἐδύνατο ὁ ἄνθρωπος οὗτος, εἰ μὴ ἐπέκκλητο Καίσαρα, “this man might have been set at liberty if he had not appealed unto Cæsar.” For (as our great civilian and Commentator, Grot. tells us) by such an appeal the power of the judge, from whom it was made, had ceased, whether for acquittal or condemnation; the cognizance of the whole business thenceforward resting solely with the superior.

I assent to Doddridge and Pearce, that though this determination of Agrippa could not accomplish Paul’s deliverance, yet it might do him service with Festus, who would, on that account, give directions

to the centurion, Julius, to treat him well ; as, in fact, we find he did (27, 3 & 43. 28, 14 & 16). To Agrippa's representations on his return, Bp. Pearce attributes Paul's being soon set at liberty. But it is not quite clear that he *was* soon liberated ; and whether, at last, from that cause, is doubtful.

CHAP. XXVII.

1. *ὡς δὲ ἐκρίθη τοῦ * ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν* “ as soon as it was decided that we should sail unto Italy,” i. e. as soon as the appeal determined our fate to sail for Italy. *Ἡμᾶς* is used by Luke in reference to himself and Aristarchus, who accompanied Paul, though, in strictness, the appeal only determined *Paul's* course. This is, however, said *populariter*, since Luke and Agrippa seem to have been, at that time, inseparable companions of Paul. “ Thus (says Bp. Pearce) it happened that Luke was enabled to give so particular an account of the voyage and shipwreck.”

Doddridge here remarks on the affectionate conduct of Luke and Aristarchus in accompanying Paul on so unpromising a business, and so dangerous a voyage.

1. *παρεδίδουν*, “ they delivered.” This is not to be understood *impersonally* (as is done by some), but to be referred to the jailors, or others, who had the care of the prisoners appointed to go to Italy. This mode of expression is found chiefly in the idiosyncratic style ; though it sometimes occurs in the Classical writers. *Παρεδίδου*, or some MSS., and the Syr. and Æthiop. translators read, is a mere correction.

1. *τινας ἐτέρους δεσμώτας*. It is not said whether these had *also* appealed unto Cæsar, and were going

* On the force of *τοῦ* before an infinitive see the note on 3, 12. Markland thinks that the reason for this genitive may be, because *ἐκρίθη* is to be resolved into *ἐγενήθη κρίσις*, or *κρίμα* (i. e. *γνώμη*) *τοῦ ἀποπλεῖν*.

for trial to Rome ; though Dr. Lardner seems to be of opinion that it was so. Such appeals, he has proved, were frequent in all the provinces ; and there are many considerations which may induce us to suppose they were especially so in Judæa. On the custody of captives committed to soldiers see Ramirez de Prado in Pentecont. p. 34., and Pincinelli's Lum. Refl. p. 683.

1. σπειρης Σεβαστῆς. Many render this, *cohortis Augustæ*. For from the time of Augustus Octavianus legions took the name Augustan. Thus in Claudian Bell. 9, 422. mention is made of a Legio Augusta.* Hence many Commentators are of opinion that, as in all the other legions, so in the five cohorts stationed at Cesarea, there was *one* cohort called the Augustan ; or that the cohort here mentioned was a legionary cohort of an *Augustan legion* stationed in Syria and Judæa. Schwartz, however, thinks that the cohort obtained its name from Sebaste, the capital of Samaria. See his Diss. de Cohorte Italicâ et Augustâ. (Kuin.)

2. ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῶ, "having embarked on board a ship of Adramyttium." Now names used to be given to ships from the country where they were built, or from whence they came.† See Cæs. Bell. Civ. 3, 5, 3. Liv. 35, 11. And this seems to apply in the present case. The common reading, indeed, is Ἀδραμυττηνῶ ; but, as nothing is more frequent than errors in names, the MSS. vary ; nay, the ancients themselves wrote the name differently.‡ One thing seems clear, that it was ordinarily spelt Ἀτραμ. And this seems established from Herodot. 7, 42. Thucyd. 5, 1. 8, 108. Xen.

* Wets. too cites an inscription : in Mauritania II. Aug. VIII. Ptolemæus 2, 3. λεγιὼν δευτέρα Σεβαστῇ. Tacit. Ann. 14, 15. Sueton. Ner. 20.

† Thus we say, a London, Liverpool, Hull ship, &c. from the residence of the owner, where the ship is, as it were, at home.

‡ And this was also the case with many *other* names. Nay even of those of some modern critics, the orthography is not exactly determined.

Cyr. 7, 8, 8. Diodor. Sic. 12, 72. It is not easy, however, to determine whether the single τ should be used, or $\tau\tau$.; and whether the ι or the ϵ . To me there seems no reason to doubt but that ϵ was the original orthography, and *perhaps* the single τ . And this is supported by the evidence of the most ancient MSS., in this and similar cases; not to mention that of coins and inscriptions. Indeed, I have observed many cases, even in Thucydides, Herodotus, and other early writers, in which the *single* letters of ancient names are frequently, in MSS., changed to *double* ones. The termination seems to denote that the place derived its name from a fane, or temple of some hero, or god. 'Ατραμυτ. seems to be a noun plural of Oriental origin, from the Heb. אוֹת רִמְמוֹת "an ensign of elevation, an elevated ensign." So Is. 30, 17., "till ye be left as an *ensign* on a hill."

Adramyttium was, in Mysia, opposite to the island of Lesbos: and that *this* is the place here meant, and not *Adrumetum* in *Africa* (as Hammond, Grotius, Drusius, Witsius, and Vertot suppose) seems clear, since it is probable that this ship had taken in her lading, and was going homeward; whereas it would have been rather strange that a ship of *Adrumetum* in *Africa* should have taken so remote a course. Besides, the MSS. by no means favour this supposition; all having, not 'Αδρυμυττηνῶ, but 'Ατραμ. or 'Αδραμ. And, moreover, the *nomen gentile* still less corresponds; that being, not 'Αδρυμυττηνός, but (as we learn from St. Byz.) 'Αδρυμῆτιος.

The centurion, it seems, agreeably to custom (see the notes on C. 24.), intended not to remain with this Adramyttian vessel to its place of final destination, but to some point of Asia minor, from which he might meet with a convenient passage to Italy, expecting to find some ship in the ports of Lycia or Caria, on board of which he might embark his soldiers and prisoners for Rome. The event answered his expectation: for at Mysia in Lycia he

found an Alexandrine vessel bound for Italy. (See ver. 6.) Consult, on this subject, Le Clerc, Raph., Wolf, and especially Walch' *Antiq. Naut. ex itinere Pauli Rom. coll.* Jena 1767. p. 4., to which I have here been much indebted.

2. μέλλοντες πλεῖν τοὺς κατὰ τὴν Ἀσίαν τόπους. The word μέλλοντες cannot (I think) be defended: for, from the preceding explanation, it is manifest that the centurion and his company were *not* going to navigate in the direction of Asia or Ionia: though the Adrainyttian mariners were. Not without reason, therefore, have Mill, Bengel, Griesbach, and Kuinoel preferred μέλλοντι, which, Kuinoel truly observes, was changed to the present reading by the ἐπίβαντες preceding, and the ἀνέχθημεν following. And though πλεῖν is rather used of the sailors than the vessel, yet the latter is by no means rare, and occurs both in Herodot., Thucyd., and Xenoph. Kuinoel cites Xen. Hist. 6, 2, 8. εἴ που τις ναῦς περὶ τὴν Ἀττικὴν ἔπλει. And he refers to Markland on Max. Tyr. Diss. 22. p. 692. and Masvic on Polyæn. p. 327. Here Wetstein appositely compares Polyb. p. 4. εἰς τοὺς κατὰ τὴν Ἀσίαν τόπους. 3. τοῖς κατὰ τὴν Ἰταλίαν, καὶ Διβύην τόποις. p. 31. τοῖς κατὰ τὴν Σικελίαν τόποις. Hannon. πλεῖν τοὺς παραθαλασσίους τόπους. Munthe cites Diod. Sic. 202 D. ἐβασίλευσε μέχρι τῶν κατὰ Ῥήγιον τόπων. It may safely be reckoned among the many idiotical and nautical terms so frequent in this difficult chapter.

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define ὑποπλεῖν to *coast*; and some suppose that they coasted along Cilicia and Pamphylia. But if so, why was *Cyprus* mentioned? Others think that they coasted along the South shore of Cyprus. But that would bring them directly in the face of the wind. (See Mr. Horne's Map.) Others, with more probability, fix on the *North* coast of the island. Yet that this is not expressed by ὑποπλ. is plain from the words at ver. 7. ὑπεπλευσάμεν τὴν Κρήτην κατὰ Σαλμώνην, *we ran under, bore up for Crete, at or about Salmone*. It seems probable that they did not properly coast Cyprus at all, but took their course from the East promontory of the island across to Cilicia; as may be inferred from the term διαπλεῖν, which may signify either to *sail through* or *across*, both which significations are frequent in Thucydides and the best writers.

4. διὰ τὸ τοὺς ἀνέμους, εἶναι ἐναντίους. Kuinoel thinks that Luke uses the plural, since frequently many winds blow at once, and endanger a ship. Thus he cites Veget. 4, 38. Sæpe singuli, interdum duo, magnis autem tempestatibus etiam tres flare consueverunt; and refers to Hor. 1, 3, 12. Virg. Æn. 1, 86. seu. But I apprehend that this is only true of a *whirlwind* or *perfect storm* (which was not the case in the present instance), and that we need only suppose the *winds kept shifting*, and yet all of them proved *contrary*.

Here Chrysostom has the following beautiful reflection, verified, alas! in his own case, and therefore coming from the heart: Ὅρα πάλιν πειρασμοί, πάλιν ἀνεμοὶ ἐναντίοι· ὅρα διὰ πάντων οὕτω τὸν βίον τῶν ἁγίων ὑφαινόμενον· ἐξέφυγον τὸ δικαστήριον, καὶ περιπίπτουσιν ναυαγίῳ καὶ χεῖμασι, ὃ καὶ δηλῶν ἐπάγει. The word ὑφαινόμενον brings to one's mind the famous passage of our great Dramatic Bard: "The *web** of our lives is of a mingled *yarn*." Are we to suppose an imitation? I think not. Though a Latin version of some of Chrysostom's Homilies may have been read by the Poet.

* A metaphor derived from spinning and knitting.

5. κατήλθομεν εἰς Μύρα τ. Α. That variations should occur in the names of obscure places like Myra is not surprising. Thus, among others of its variations, we have Σμύρναν and Λύστρα, which seem so different as to indicate wilful alteration. Wetstein thinks that the affinity between *Myrrha* and Σμύρνα might cause the mistake. This, however, seems improbable. I suspect that all the variations arose from accident. The stages of corruption seem to have been these. Μύρα, σμύρα (by a repetition of the σ preceding), σμύρνα (the ν and ρ being often interchanged), σμύρναν. It is more difficult to account for the very antient corruption, Λύστρα (for antient it is, since it is found in the Cod. Alex. and Vulgate). It seems to have arisen from a misunderstanding of an abbreviation, the words Λύστρα and Μύρα, or Μύρρα, being, when written in the contract form, abbreviated in a manner extremely similar: as, for instance, Μύρα and λύστρα; the Μ and λυ being frequently confounded: as also the υ and ς.

Grotius indeed conjectured Λίμυρα, which, as we find from Pliny, was the name of a river and town adjacent in Lycia. But this is unnecessary, since Μύρα, as we learn from Strabo, was also in Lycia, and, though distant twenty stadia from the shore, had a port. And this port of Myra, Appian mentions, p. 1018. (cited by Wets.) by the name *Andriace*, and says it was defended by a chain. Malela and Hierocles mention Myra as the *metropolis* of Lycia: and from a passage of Porphyry, cited by Wets., it seems probable that Myra was the port generally used for crossing over to Cyprus. Basil Seleuc. V. Theclæ (cited by Wets.) evidently read Μύρα; and he calls it τῆς Λυκίας βελτίστη καὶ φαιδρότατη πόλις.

6. εὐρῶν πλοῖον Ἀλεξανδρίνον, "meeting with a vessel belonging to *Alexandrina*." See the note on ver. 2. The student will observe, that πλοῖον, though it usually signifies a *boat*, is a general name for a *vessel*, of whatever size, whether small or great: and, in the

present case, we know it must have been of considerable burthen; as indeed were most of the Alexandrian vessels. Kuinoel refers to a Dissert. of Hasæus de Navibus Alexandrinis, and Wetstein cites several passages to this purpose; ex. gr. Aristid. Plat. 1. p. 98. ὅτι κυβερνήτης μὲν, ὅστις πλείστους ἀθρόους ἔσωσεν ὑπὲρ χιλίους where the Scholiast remarks: αἱ νῆες τῶν Αἰγυπτίων μείζους εἰσι τῶν ἄλλων, ὡς ἄπειρον πλῆθος χωρεῖν. Frequent mention is made in the Classical writers of the Alexandrian merchant vessels, which, from Strabo, p. 1140. and an Inscription cited by Wetstein, (ὕπερ σωτηρίας καὶ διαμονῆς τοῦ κυρίου αὐτοκράτορος Κομμόδου Σεβαστοῦ, οἱ ναυκληροὶ τοῦ πορευτικοῦ Ἀλεξανδρινοῦ στόλου,) appear to have crossed in *whole fleets* to Dicæarchia, especially the corn vessels, which were of very large size, and sometimes passed singly. Thus Lucian. Navig. 5. mentions an Egyptian corn vessel 120 cubits long, 30 broad, and 29 deep; and Plutarch, (l. 932. c.) one 180 long, and 50 broad. Wetstein also cites Sueton. Aug. 98., M. Cel. 21., and Tacit. Hist. 4, 52. Hence many Commentators think the ship here mentioned was a corn vessel; especially as we are told at ver. 38. that in order to lighten the vessel, they threw out the τὸν σῖτον into the sea. And though Myra is evidently out of the track from Alexandria to Dicæarchia, yet (as Wetstein suggests) the Alexandrian vessels sometimes coasted along Syria, then passed by Cyprus, Cilicia, and Pamphylia, and so by the Grecian sea to Italy. Some recent Commentators, however, as Walch, are of opinion that the vessel was laden with Indian and other goods, and probably had coasted along Palestine, Syria, and Asia Minor, carrying on a traffic, sometimes by exchange, the whole way. They think, too, that by τὸν σῖτον may be understood *bread*; as in Job 3, 24. 15, 23. Prov. 4, 17. And I must confess this seems the more probable interpretation. Corn is a very heavy commodity, and it is not likely that a vessel loaded therewith could have accom-

to the centurion, Julius, to treat him well; as, in fact, we find he did (27, 3 & 43. 28, 14 & 16). To Agrippa's representations on his return, Bp. Pearce attributes Paul's being soon set at liberty. But it is not quite clear that he *was* soon liberated; and whether, at last, from that cause, is doubtful.

CHAP. XXVII.

1. *ὡς δὲ ἐκρίθη τοῦ * ἀποπλεῖν ἡμᾶς εἰς τὴν Ἰταλίαν* "as soon as it was decided that we should sail unto Italy," i. e. as soon as the appeal determined our fate to sail for Italy. *Ἡμᾶς* is used by Luke in reference to himself and Aristarchus, who accompanied Paul, though, in strictness, the appeal only determined *Paul's* course. This is, however, said *populariter*, since Luke and Agrippa seem to have been, at that time, inseparable companions of Paul. "Thus (says Bp. Pearce) it happened that Luke was enabled to give so particular an account of the voyage and shipwreck."

Doddridge here remarks on the affectionate conduct of Luke and Aristarchus in accompanying Paul on so unpromising a business, and so dangerous a voyage.

1. *παρεδίδουν*, "they delivered." This is not to be understood *impersonally* (as is done by some), but to be referred to the jailors, or others, who had the care of the prisoners appointed to go to Italy. This mode of expression is found chiefly in the idiomatic style; though it sometimes occurs in the Classical writers. *Παρεδίδου*, or some MSS., and the Syr. and Æthiop. translators read, is a mere correction.

1. *τινας ἐτέρους δεσμώτας*. It is not said whether these had *also* appealed unto Cæsar, and were going

* On the force of *τοῦ* before an infinitive see the note on 3, 12. Markland thinks that the reason for this genitive may be, because *ἐκρίθη* is to be resolved into *ἐγενήθη κρίσις*, or *κρίμα* (i. e. γνώμη) *τοῦ ἀποπλεῖν*.

for trial to Rome ; though Dr. Lardner seems to be of opinion that it was so. Such appeals, he has proved, were frequent in all the provinces ; and there are many considerations which may induce us to suppose they were especially so in Judæa. On the custody of captives committed to soldiers see Ramirez de Prado in Pentecont. p. 34., and Pincinelli's Lum. Refl. p. 683.

1. *σπείρης Σεβαστῆς*. Many render this, *cohortis Augustæ*. For from the time of Augustus Octavianus legions took the name Augustan. Thus in Claudian Bell. 9, 422. mention is made of a Legio Augusta.* Hence many Commentators are of opinion that, as in all the other legions, so in the five cohorts stationed at Cesarea, there was *one* cohort called the Augustan ; or that the cohort here mentioned was a legionary cohort of an *Augustan legion* stationed in Syria and Judæa. Schwartz, however, thinks that the cohort obtained its name from Sebaste, the capital of Samaria. See his Diss. de Cohorte Italicâ et Augustâ. (Kuin.)

2. *ἐπιβάντες δὲ πλοίῳ Ἀδραμυττηνῷ*, "having embarked on board a ship of Adramyttium." Now names used to be given to ships from the country where they were built, or from whence they came.† See Cæs. Bell. Civ. 3, 5, 3. Liv. 35, 11. And this seems to apply in the present case. The common reading, indeed, is *Ἀδραμυττηνῷ* ; but, as nothing is more frequent than errors in names, the MSS. vary ; nay, the ancients themselves wrote the name differently.‡ One thing seems clear, that it was ordinarily spelt *Ἀτραμ*. And this seems established from Herodot. 7, 42. Thucyd. 5, 1. 8, 108. Xen.

* Wets. too cites an inscription : in Mauritania II. Aug. VIII. Ptolemæus 2, 3. *λεγιὼν δευτέρα Σεβαστῆς*. Tacit. Ann. 14, 15. Sueton. Ner. 20.

† Thus we say, a London, Liverpool, Hull ship, &c. from the residence of the owner, where the ship is, as it were, at home.

‡ And this was also the case with many *other* names. Nay even of those of some modern critics, the orthography is not exactly determined.

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4. ὑπεπλεύσαμεν τὴν Κύπρον, δ. τ. τ. ἀ. ε. ἐ. In ὑπεπλ. we have another nautical term, involving no little difficulty; especially as St. Luke expresses himself somewhat too briefly. De Dieu and Wetstein are, of all the Commentators, those who have thrown most light on the expression. If the wind (as they observe) had permitted, they would have taken their course straight across from Sidon to the coast of Lycia, leaving Cyprus on the *right*; as, in the former voyage, they had done on the *left*. But now, the wind being contrary, and too violent to be faced, they were obliged to *tack*; and, coasting along Palestine, make for Cyprus, and then *run under it* (ὑποπλεῖν). Now ὑποπλεῖν is so used, since by thus *making for* and *sailing under* an island, the sailors place it between themselves and the wind, and thereby receive shelter from it. The contrary term to this is ὑπερπλεῖν, to sail *off*, at a *distance from*, any coast. This is the only way in which I can understand the term, and it is nearly that in which De Dieu explains it. Wetstein, however, and almost all Commentators,

define ὑποπλεῖν to *coast*; and some suppose that they coasted along Cilicia and Pamphylia. But if so, why was *Cyprus* mentioned? Others think that they coasted along the South shore of Cyprus. But that would bring them directly in the face of the wind. (See Mr. Horne's Map.) Others, with more probability, fix on the *North* coast of the island. Yet that this is not expressed by ὑποπλ. is plain from the words at ver. 7. ὑπεπλευσάμεν τὴν Κρήτην κατὰ Σαλμαῖν, *we ran under, bore up for Crete, at or about Salmone*. It seems probable that they did not properly coast Cyprus at all, but took their course from the East promontory of the island across to Cilicia; as may be inferred from the term διαπλεῖν, which may signify either to *sail through* or *across*, both which significations are frequent in Thucydides and the best writers.

4. διὰ τὸ τοὺς ἀνέμους, εἶναι ἐναντίους. Kuinoel thinks that Luke uses the plural, since frequently many winds blow at once, and endanger a ship. Thus he cites Veget. 4, 38. Sæpe singuli, interdum duo, magnis autem tempestatibus etiam tres flare consueverunt; and refers to Hor. 1, 3, 12. Virg. Æn. 1, 86. seu. But I apprehend that this is only true of a *whirlwind* or *perfect storm* (which was not the case in the present instance), and that we need only suppose the *winds kept shifting*, and yet all of them proved *contrary*.

Here Chrysostom has the following beautiful reflection, verified, alas! in his own case, and therefore coming from the heart: Ὅρα πάλιν πειρασμοί, πάλιν ἄνεμοι ἐναντίοι· ὅρα διὰ πάντων οὕτω τὸν βίον τῶν ἀγίων ὑφαινόμενον· ἐξέφυγον τὸ δικαστήριον, καὶ περιπίπτουσιν ναυαγίῳ καὶ χεῖμασιν, ὃ καὶ δηλῶν ἐπάγει. The word ὑφαινόμενον brings to one's mind the famous passage of our great Dramatic Bard: "The *web** of our lives is of a mingled *yarn*." Are we to suppose an imitation? I think not. Though a Latin version of some of Chrysostom's Homilies may have been read by the Poet.

* A metaphor derived from spinning and knitting.

5. κατήλθομεν εἰς Μύρα τ. Α. That variations should occur in the names of obscure places like Myra is not surprising. Thus, among others of its variations, we have *Σμύρναν* and *Λύστρα*, which seem so different as to indicate wilful alteration. Wetstein thinks that the affinity between *Myrrha* and *Σμύρνα* might cause the mistake. This, however, seems improbable. I suspect that all the variations arose from accident. The stages of corruption seem to have been these. *Μύρα*, *σμύρα* (by a repetition of the *σ* preceding), *σμύρνα* (the *ν* and *ρ* being often interchanged), *σμύρναν*. It is more difficult to account for the very antient corruption, *Λύστρα* (for antient it is, since it is found in the Cod. Alex. and Vulgate). It seems to have arisen from a misunderstanding of an abbreviation, the words *Λύστρα* and *Μύρα*, or *Μύρρα*, being, when written in the contract form, abbreviated in a manner extremely similar: as, for instance, *Μύρα* and *λύστρα*; the *Μ* and *λυ* being frequently confounded: as also the *ν* and *ς*.

Grotius indeed conjectured *Λίμυρα*, which, as we find from Pliny, was the name of a river and town adjacent in Lycia. But this is unnecessary, since *Μύρα*, as we learn from Strabo, was also in Lycia, and, though distant twenty stadia from the shore, had a port. And this port of Myra, Appian mentions, p. 1018. (cited by Wets.) by the name *Andriace*, and says it was defended by a chain. Malela and Hierocles mention Myra as the *metropolis* of Lycia: and from a passage of Porphyry, cited by Wets., it seems probable that Myra was the port generally used for crossing over to Cyprus. Basil Seleuc. V. Theclæ (cited by Wets.) evidently read *Μύρα*; and he calls it *τῆς Λυκίας βελτίστη καὶ παιδρωτάτη πόλις*.

6. εὐρὼν πλοῖον Ἀλεξανδρίνον, "meeting with a vessel belonging to *Alexandrina*." See the note on ver. 2. The student will observe, that *πλοῖον*, though it usually signifies a *boat*, is a general name for a *vessel*, of whatever size, whether small or great: and, in the

present case, we know it must have been of considerable burthen; as indeed were most of the Alexandrian vessels. Kuinoel refers to a Dissert. of Hasæus de Navibus Alexandrinis, and Wetstein cites several passages to this purpose; ex. gr. Aristid. Plat. 1. p. 98. ὅτι κυβερνήτης μὲν, ὅστις πλείστους ἀθρώους ἔσωσεν ὑπὲρ χιλίους where the Scholiast remarks: αἱ νῆες τῶν Αἰγυπτίων μείζους εἰσι τῶν ἄλλων, ὡς ἄπειρον πλῆθος χωρεῖν. Frequent mention is made in the Classical writers of the Alexandrian merchant vessels, which, from Strabo, p. 1140. and an Inscription cited by Wetstein, (ὑπὲρ σωτηρίας καὶ διαμονῆς τοῦ κυρίου αὐτοκράτορος Κομμόδου Σεβαστοῦ, οἱ ναυκληροὶ τοῦ πορευτικοῦ Ἀλεξανδρινοῦ στόλου,) appear to have crossed in *whole fleets* to Dicæarchia, especially the corn vessels, which were of very large size, and sometimes passed singly. Thus Lucian. Navig. 5. mentions an Egyptian corn vessel 120 cubits long, 30 broad, and 29 deep; and Plutarch, (1. 932. c.) one 180 long, and 50 broad. Wetstein also cites Sueton. Aug. 98., M. Cel. 21., and Tacit. Hist. 4, 52. Hence many Commentators think the ship here mentioned was a corn vessel; especially as we are told at ver. 38. that in order to lighten the vessel, they threw out the τὸν σῖτον into the sea. And though Myra is evidently out of the track from Alexandria to Dicæarchia, yet (as Wetstein suggests) the Alexandrian vessels sometimes coasted along Syria, then passed by Cyprus, Cilicia, and Pamphylia, and so by the Grecian sea to Italy. Some recent Commentators, however, as Walch, are of opinion that the vessel was laden with Indian and other goods, and probably had coasted along Palestine, Syria, and Asia Minor, carrying on a traffic, sometimes by exchange, the whole way. They think, too, that by τὸν σῖτον may be understood *bread*; as in Job 3, 24. 15, 23. Prov. 4, 17. And I must confess this seems the more probable interpretation. Corn is a very heavy commodity, and it is not likely that a vessel loaded therewith could have accom-

modated 276 persons. Besides, since their danger had been great, they would have thrown out such a heavy lading as wheat much sooner; especially as it is said at ver. 18. ἐκβολὴν ἐποιούντο, which is a popular way of saying that they threw the *lading* overboard. Of the 276 persons, many, I conjecture, were *passengers*, in taking whom the lighter laden vessels, we may suppose, would be principally occupied.

6. ἐνεβίβασεν ἡμᾶς εἰς αὐτό, "embarked us on board of it." For ἐμβιβάζειν signifies to *embark*, and is often followed by εἰς, *on board of*. See Wetstein's examples. The contrary term to this is ἐκβιβάζειν. Both are frequent in the Greek Historians.

7. ἱκαναῖς ἡμέραις βραδυπλοοῦντες, "and when we had, for a good many days, sailed slowly." The verb βραδυπλοέω, *to sail slow*, is somewhat rare; but an example is adduced by Wets. from Artemid. 4, 32. ἔτυχε πλέαν καὶ ἐβραδυπλόησεν; to which may be added Cosmas Indicopl. 133. in Bekker's Anecd. 1, 225.

7. κατὰ τὴν Κνίδον, "opposite to, *off* Cnidus.

7. μὴ προσεῶντος ἡμᾶς τοῦ ἀνέμου. The word προσεῶντος has a somewhat anomalous appearance; in-somuch that Markland exclaims, "who can explain it?" And he would read πρόσω ἐῶντος, which is certainly preferable to the conjecture of Heinsius, προσελῶντος. But both are unnecessary. Προσεάω is not more irregular than εἰσεάω, *to suffer to go in*, cited in Steph. Thesaur. nov. edit. from Geopon, 15, 2., and παρεάω, *to suffer to go past*, cited by Schaefer (ibidem) from Tzetzes. Thus here, προσεάω signifies *to suffer to go forward*: for πρὸς, especially in composition, has sometimes the sense of πρῶς, *forward*. So that προσεῶντος is equivalent to πρόσω ἐῶντος, which Markland conjectured. And this sense of πρὸς is proved and illustrated by the following passages: Soph. Phil. 41. πῶς γὰρ ἂν νοσῶν ἀνὴρ Κῶλον παλαιᾷ κηρὶ, προσβαίη μακρὰν; Eurip. Cycl. 703. δι' ἀμφιτρῆτος τῇσδε προσβαίναν ποδὶ. & El. 4. 90. γερόντι προσβῆναι ποδὶ. Diodor. Sic. Bibl. Hist. 1. 3. p. 192.

édit. Wesseling, οἷς τοξεύουσι μὲν τῷ ποδὶ προσβαίνοντες, *stepping forward*.

Schleusner and Kuinoel would take προεώντος for the simple εἰς, and so indeed εἰς is used in the passage of Lucian H. V. p. 657. which they cite: but προσεάω is a stronger term, and indeed seems to have been a nautical one.

Had the mariners gone πρόσω, *forward* in their course, they would doubtless have steered across to the promontories of Malea, and thence to Italy. But as the wind would not suffer them to go *on their course*, they were obliged to *tack*, and *run under* Crete. And this is the sense of ὑπεπλεύσαμεν τὴν Κρήτην. But it may seem strange that κατὰ Σαλμωνίην should be added, since in the above sense ὑποπλεῖν scarcely admits of any sentence denoting *place*. The truth, however, is, that in ὑπεπλ. there is a *dilogia*. It signifies both *running under*, and *making any thing a shelter*. Now, in the former sense, it admits of a clause to be added denoting *place*. Though it would have been more correct to have added another verb. They reached, or, as the sailors say, *made* the island at the promontory of Salmone, now called Capo Salomon, on which see the Geographical writers, and Wetstein.

8. μόλις παραλεγόμενοι αὐτήν, “and having, with great difficulty, coasted, weathered, or doubled it,” viz. the promontory. As the wind then was, this was probably difficult: and I have before observed, that to the ancients the doubling a cape or promontory was always a serious affair. Μόλις is used as in 7, 16. 14, 18. Bengel is mistaken in construing it with ἤλθομεν.

παραλέγεσθαι, like the Latin *lego*, is a nautical term signifying to *coast*, of which Munthe cites an example from Diodor. Sic. 426 A. παρελέγοντο τὴν γῆν· to which may be added Diodor. Sic. 5, 192. καὶ κείθεν ἤδη παρελέγοντο τὴν Ἰταλίαν· & 6, 141. παρελέγοντο τὴν γῆν. It is never, I think, found in the earlier writers.

8. ἤλθομεν εἰς τόπον—Καλοῦς λιμένας. This is said to be the same as that mentioned by St. Byz. Καλὴ ἀκτὴ. πόλις Κρητῶν. But it is not likely that it should have two names; and the one *here* mentioned is confirmed by the name it yet bears, *Calos limenas*. There is reason to suspect a corruption in Steph. Now the MSS. offer Κελτῶν, which, however, is no better. Yet it points to the true reading, which is *not* Σικέλων, as Berkley, Holstein, and Kuinoel suppose, but Σικελιώτων. The mistake arose from the σι being absorbed by the preceding σ, and the κελιώτων being expressed by abbreviation, thus, κελτων. The words Σικέλοι and Σικελιώται are often confounded in the MSS. of Thucydides. But the former signifies the *Siculi*, a barbarous nation of Sicily; the latter, the Greek Colonists of Sicily. And we know from Herodot. l. 6. and Diodor. Sic. l. 12. that *Calacte* was a Greek colony. Such like compound names were not unfrequent among the antients. So Σκάπη ὕλη, the town where Thucydides wrote his History. What is here mentioned under the name τόπος, was perhaps hardly a *town*, nay, little more than a port to the adjacent city immediately after mentioned, whatever may be its real name: for there has been no little controversy raised concerning the reading. No mention of any such city, or even village, as Λασαία has any where been found. As to the MSS., the Alex. and another read ἄλασσα, and the Vulg. Translator read Θάλασσα. Some have Θεσσαία. Grotius would read ἄλασσα, but gives no reason. Under these circumstances most Commentators are inclined to retain the common reading, and suppose this one among the many places of the *hundred-cities* Isle, not mentioned by Pliny and the other Geographical and Historical writers. This, however, is but *cutting* the knot. Beza proposes Ἐλαία, since Pliny S. 4, 12. (or 20. edit. Hard. & Franz,) among the other cities, mentioned *Elea*. But, that is not very similar, and Harduin has there, from a MS. Steph. Byz. and Diog. Laert. truly emended *Etea*. I wonder that Beza should not rather have

chosen to suppose that *Lasos* is meant, which also appears in Pliny's list. Nor need it be objected, that Pliny inserts it among the *inland* towns, since by that term he means merely such as were *not ports*. Now we are not here told that *Lasæa* was one. Fairhavens was plainly its *port*. And at this East end of Crete *no* city could be far from the coast; perhaps not more than five miles. As to difference in termination, it is trifling; since that is frequent in antient names. Hence πόλις Λασαία means the *Lasæan city*, which is equivalent to Λάσος. And to the authority of Pliny may be added that of Hesychius, who evidently recognizes this city, Λασίων πόλις ἡ χωρίον where it is evident the punctuation ought to be, Λασίων πόλις, ἡ χωρίον.*

9. ικανοῦ δὲ χρόνου διαγενομένου, &c. These words ought to be rendered, "but a considerable time having elapsed, and sailing having now become dangerous; for *the feast* was already past." Καὶ here signifies *even*. It is strange that the words διὰ τὸ καὶ τὴν νηστείαν ἤδη παρεληλυθέναι should have so perplexed the earlier modern Commentators, as Erasmus, Casaubon, and Castellio, who conjecture νημερίαν: and Le Moyne νητίαν. Even our erudite Markland regards the words as corrupt.† But, in fact, the common interpretation, which was originally pro-

* The town derived its name from its situation; for λάσιος signifies *rough, rocky*, &c.; of which other examples might be cited of antient, and even modern towns. Thus, in our own country, *Scarborough*, i. e. Scard (*rough*), and borough (*town*), and *Rough-ton* (in Lincolnshire), written in Domesday Book *Rocks-town*.

† The particle καὶ, also, (says he) seems to shew that τὴν νηστείαν must be something which *increased* the danger of sailing; to which the *fast* of the Jews has no more relation than *circumcision* has; nor would a heathen take any more notice of it. That παρεληλυθέναι here may signify *was come* (not *was past*) may be proved from innumerable instances in the best writers, as well as the Evangelists; and it is much more probable that sailing was grown dangerous from something that *was come*, rather than from something that *was past*. The authority of great men, antient or modern, who explain τὴν νηστείαν of a *Jewish Fast*, can never persuade others, though it may induce them to be silent." And he conjectures τὸν ἐτήσιον, scil. ἀνεμὸν.

pounded by Chrysostom and Œcumenius, is, after all, the true one. It was rightly defended by Piscator and Beza, the former of whom judiciously remarks: "Luke designates the time after the manner of the Jewish people, meaning a certain *season* of the year so called." It is surprising that Casaubon should argue so weakly as he does, (thus, inter alia, he asks, what had any Jewish feast to do with the centurion and sailors?) and yet more surprising that this should have been retailed by *Markland*. The truth is, that the words only designate the *season of the fast*; and they were not addressed to *Pagans*, but to *Christians*. Nor, in order to produce this sense, is there any occasion (with Owen) to put the words into a parenthesis. Christians, nay, even Heathens, might speak of the ἡ νηστεία, just as in this country we use (nay, even unbelievers use) the terms *Christmas*, *Lady Day*, *Michaelmas*, &c. (which last, by the way, is very nearly the time here meant.) Nay, this mode of speaking was not unknown to the Heathens. So Theophr. Char. Eth. 3. (cited by Wetstein,) τὴν θάλατταν ἐκ Διονυσίων* πλωῖμον εἶναι. Now that at autumn navigation was considered dangerous by the antients is well known.† And of this the Commentators cite many examples from the Classical writers, one of which will suffice. Veget. de Re Militari, 4, 39. Ex die III. iduum Novembris usque in diem VI. iduum Martii, maria clauduntur. Nam lux minima, noxque prolixa, nubium densitas, æris obscuritas, ventorum imbrum vel nivium geminata sævitia non solum classes a pelago, sed etiam commeantes a terrestri itinere deturbat. See also Plin. H. N. 2, 37. Cæs. B. G. 9, 36. 5, 23. And that the Greeks reckoned that the sea was not navigable till the Dionysia majora, is plain from the above cited passage of Theophrastus. Here Wetstein adduces passages from the Rabbinical writers, to which I add

* This nearly answers to our *Lady Day*.

† And the Levantine sailors of our own times, as Doddridge observes, particularly dread the *Michaelmas flows*.

Phocyl. frag. 18, 22. ναυήγους οἰκτειρον, ἔπει πλόος ἐστὶν ἄδηλος. Arat. Phænom. 153. ὁ δὲ πλόος οὐκεὶ κώπαις ὤριος.

In the above interpretation all the recent Commentators coincide; and Kuinoel refers to Reland Antiq. Hebr. p. 4. c. 6. § 1. and Hasæus, De computatione mensium Paulini itineris. The article, they observe, was used to designate *the* fast κατ' ἐξοχὴν; an example of which Loesner cites from Philo 657 c. Now this was the most solemn fast of the year: and to this effect Kypke cites Philo 1035, 1174. & 1194. And he further remarks that Plutarch Symp. l. 4. p. 671. calls it *μεγίστην καὶ τελειοτάτην ἑορτήν*.

Since therefore the month of October was fast waning, and November was at hand, Paul, agreeably to the opinions of the time, (which were founded on apprehensions arising out of the imperfect nautical skill then possessed,) judiciously advised, that they should winter where they were.

10. ἄνδρες. Our English Translators, (following old Tyndale,) render, *Sirs*; as also in ver. 21. Such, it must be observed, was the common phraseology of the fifteenth century. Thus, in Hackluyt's "Loss of the Toby," "One of the men coming up, says to the sailors, *Sirs*, the ship is full of water."

10. θεωρῶ ὅτι—μέλλειν ἔσεσθαι τὸν πλοῦν. Camera-rius rightly remarks, that we have here an oratio ἀκατάλληλος (or where the parts do not correspond). And on this Markland has treated at large. The ὅτι is by De Dieu, Schmid, and Wolf, regarded as pleonastic; as indeed is frequently the case in long sentences, especially in the idiotical style.

10. μετὰ ὕβρεως. Knatchbull, Schmidt, Wolf, Schleusner, and others, remark that ὕβρις has here the somewhat unusual signification of *defeat, disgrace*; and they cite Pind. Pyth. 1, 140. (speaking of the defeat sustained by the Carthaginians at Cuma): *Ναυσίστονον ὕβριν ἰδὼν τὸν πρὸς Κύμας*. But this meta-

phor is too lyrically bold to suit a plain prose passage: and I therefore rather agree with Grotius, Wets., Kypke, Rosenm., and Kuinoel, that it here signifies *injury, damage*. And they compare Joseph. Ant. 3, 5. τῶν ὀμβρῶν ὕβρις. And Hor. Carm. 1, 14, 14. Tu, nisi ventis Debes ludibrium, cave. Anthol. 3, 22, 58. ἡ γὰρ ὀρυνομένου πόντου δείσασα θαλάττης ὕβριν. In the same sense *injuria* is used by the Latin writers. (See Facciolati's Lexicon.) Grotius observes that the ὕβρις respects the *persons*, and the ζημία the *things* or *effects*; since ζημία signifies *loss*. Thus Loesner cites from Philo 624 B. ζημία χρημάτων. By the φορτίου is meant the *lading*.

10. τῶν ψυχῶν ἡμῶν. This is Hellenistical Greek, for τῶν ψυχῶν ἡμετέρων. In applying ζημία to ψυχῶν we may, by *dilogia*, take it to mean *danger*. We are not, however, to suppose that Paul here sustains the character of a *prophet*: for though he knew that his own life would be preserved, yet he had not been *then* informed that the lives of the rest were "given unto him." He merely speaks as a *person* of *experience* in navigation, and with a reference to *human probabilities* only. And that he *had had* much experience is certain; "as appears (to use the words of Bp. Pearce) from the accounts given us in this history of his going from one country to another, where he could not have arrived without making a voyage. He had been oftener at sea, and had been oftener in danger there, than Luke has recorded; for in 2 Cor. 11, 25. he says, that *he had been thrice shipwrecked*, and had even *been a night and a day in the deep*."

11. τῷ κυβερνήτῃ καὶ τῷ ναυκλήρῳ. By the κυβερνήτης is meant the *steersman*, or *pilot*; and by the ναύκληρος the *owner*, or *supercargo*. The former seems to have had the chief command of the sailors; as appears from the following passages cited by Wets. and Kuinoel. Xenoph. Œcon. 8, 12. φορτίων, ὅσα ναυκλήροις κέρδους ἕνεκα ἄγεται. Plut. Polit. 2.

κυβερνήτην ναυτῶν ἄρχειν.* Yet Plut. 807 B. says : ναύτας μὲν ἐκλέγεται κυβερνήτης, καὶ κυβερνήτην ναύκληρος. And Artemid. 1, 37. ἄρχει δὲ πρῶτός οὗ κυβερνήτης, κυβερνήτου δὲ οὗ ναύκληρος. But that superiority seems to have been merely on *shore*. The other passages cited by Wets. are of little consequence.

In addition to what has been said by the above Commentators, I would remark that it was only large ships, such as was this Alexandrian one, that had both a κυβερνήτης and a ναύκληρος. Smaller ones carried but *one*, who acted in both capacities : and he was *then* called, not κυβερνήτης, but ναύκληρος. This is plain from Thucyd. 1, 137. φράζει τῷ ναυκλήρῳ : and Aristoph. Av. 7, 11. καὶ πηδάλιον τότε ναυκλήρον φράζει κρεμάσαντι. Nor am I aware that there is any exception to the rule just laid down. I know, indeed, that Plutarch, Demetr. 33. writes, ναῦν τινα λαβὼν ἔχουσα σίτον, καὶ εἰσάγουσαν τοῖς Ἀθηναίοις, ἐκρέμασε τὸν ἔμπορον καὶ τὸν κυβερνήτην, but *there* the ἔμπορον evidently stands for the ναύκληρον. So Xen. in Πo. 5, 3. ἀπὸ ναυκλήρων καὶ ἐμπόρων. And though Æschyl. S. C. Theb. 649. has, σὺ δ' αὐτὸς γινώθι ναυκληρεῖν πόλιν : And Soph. Antiq. 944. τοιγὰρ δι' ὀρθῆς τήνδ' ἐναυκλήρεις πόλιν. And, what is most to the purpose, Eurip. Hippol. 1219. edit. Monk. ἔλκει δὲ κώπην, ὥστε ναυβάτης ἀνὴρ — αἱ δ' — οὔτε ναυκλήρου χερὸς μεταστρέφουσαι, &c. whence we may understand Philo 2, 367, 1. (cited by Wets. ναύαρχος δ' ἐπιβατικοῦ καὶ πληρωμάτων, καὶ πάλιν φορτίδων μὲν καὶ ὀλκάδων ναύκληρος· κυβερνήτης δὲ πλωτήρων : yet those passages only allude to a ναύκληρος, who sustained *also* the office of κυβερνήτης. No wonder, therefore, that the κυβερνήτης should here be mentioned first : and from what has been said we may easily account

* In the following passage, too, of Xen. 3, 9, 11. is strongly shown the inferiority of the ναύκληρος, or merchant. 'Ὅποτε γὰρ τις ὁμολογήσειε τοῦ μὲν ἄρχοντος εἶναι τὸ προστάττειν ὃ, τι χρὴ ποιεῖν, τοῦ δὲ ἀρχομένου τὸ πείθεσθαι, ἐπεδείκνυνεν, ἔν τε νηὶ τὸν μὲν ἐπιστάμενον, ἄρχοντα, τὸν δὲ ναύκληρον, καὶ τοὺς ἄλλους τοὺς ἐν τῇ νηὶ πάντας πειθόμενους τῷ ἐπιστυμένῳ.

for the centurion's yielding to the opinion of the κυβερνήτης; since it was *customary* so to do, as we find by the passage of Xen. Mem. 3, 9, 11. above cited.

12. ἀνευθέτου δὲ τοῦ λιμένος ὁ π. π., "the port not being well adapted to wintering." So Serv. on Virg. (cited by Pricæus,) *aptam hiemare cupientibus*. *Why* it was so, we are not told: but from what is said of the port Phœnice, which *was* thought suitable, namely, as having an aspect S. W. and N. W., it appears that *this* had an unfavourable one, and was exposed to the wind most dreaded in the winter, namely, the *South*. On this sense of βλέπειν see Alberti and Kypke, or Steph. Thesaurus.

Παραχειμασία is from παραχειμάζω, which signifies to pass the winter *at* (παρὰ). Both words often occur in Polybius. And so Diodor. 8, 272.

12. ἔθεντο βουλὴν. This is not well rendered "took counsel," or *decreed*. It rather signifies *gave counsel, counselled*. Pricæus regards it as a Latinism. Thus the Vulg. has "statuerunt consilium." And so Petronius uses *consilium ponere*. A classical writer would probably have said προέθετο, or προετίθετο.

12. εἶπας δὲναίντο, (*to try*) *whether they could*. This ellipsis with εἶπας is not unfrequent. So Herod. 9, 14, 3. ἐβουλεύετο, εἶπας τούτους πρῶτον ἔλοι. Thucyd. 1, 58. init. Ποτιδαιάται δὲ πέμψαντες παρ' Ἀθηναίους πρέσβεις, εἶπας πείσειαν κ. τ. λ. Herodot. 6, 52, 16. βουλομένην εἶπας ἀμφοτέρω γενοίατο βασιλῆες.

12. καταντήσαντες εἰς Φοῖνικα, "to get as far as Phenice:" or, more correctly, *Phœnix, or Phenicus*, which last, as we find from Ptolemy Geog. 3, 17. was the port of Phenix. Yet since (as appears from the same writer) the towns *joined*, both might be called indifferently Φοινικῶς, or Φοῖνιξ. The words which here describe its aspect have been rightly thought by Schmidt to indicate that the port was crooked with two jutting horns, and looked into the sea, not only to the S. W. but to the N. W. So also Gro-

tius : Portus iste in angulo situs duo mari ventisque diversis objiciebat cornua.*

According to the reading of all the MSS. and Strabo, p. 728 A. (cited by Wets.) we should render, not Phœnice, but Phoenix. Our common Translators fell into a mistake by following the Vulgate; though it must be acknowledged that there is *some authority* for that form; since it is found in Hierocl. Synecd. cited by Wetstein. The town was afterwards the seat of a Bishop.

13. ὑποπνέσαντος δὲ Νότου, i. e. "gently blowing:" for the ὑπὸ has here, as often, a diminutive force. Pricæus compares Virg. Lenis crepitans vocat Auster in altum. This passage brings to mind the beautiful verses of Eurip. Phœn. 218. Ζεφύρου πνοαῖς Ἰππεύσαντος, ἐν οὐρανῷ κάλλιστον κελάδημα, imitated by Hor. Carm. 4, 4, 43. Euris per Siculas equitavit Undas. So a great poet of our own country, "Rides in the whirlwind, and directs the storm." For this fine imagery they were (it should seem) indebted to Oriental imagination. Thus in that inimitably sublime passage of Ps. 18, 7—15., where it is said, "The Lord *rode* upon the cherubim, and came *flying upon the wings of the wind*," and 104, 3., "who maketh the clouds his chariot, and walketh upon the *wings of the wind*." But, to return to our subject, this South wind was by no means adverse (as Bp. Pearce supposes), since it was a side wind; and being but a gentle breeze, it was far more favourable than a calm.

13. δόξαντες τῆς προθέσεως κεκρατηκέναι, "thinking that they had (already, as it were,) attained their purpose." Κρατεῖν signifies properly "to have power over, gain power over, attain possession of," both in a physical sense (as in Thucyd. 3, 47. κρατεῖν τῶν ὅπλων) and a figurative one; as in Thucyd. 2, 13.

* Hence may be defended and illustrated the common reading in Pausan. 5, 25, 2. ἄκραν τετραμμένην ἐπὶ Λιβύης καὶ Νότου: where there is no occasion to read, with Fæcius, ἐπὶ λιβὸς, or λίβνος, i. e. Λιβονόρου, SSW.

τὰ δὲ πολλὰ τοῦ πολέμου, γνώμη — κρατεῖσθαι. Yet there is a still more apposite passage in Galen, cited by Wets., ἐπὶ δύο παιδίων ἐκρατήσαμεν τῆς προθέσεως. Wets. adds two examples of κατακρατεῖν προθέσεως from Polybius.

13. ἄραντες. Here we have a nautical term, and that elliptical. Now it has been questioned whether we are to supply ἀγκύρας, or τὴν ναῦν. I prefer the *former*. For though the Scholiast on Thucyd. 2, 23., at ἄραντες supplies τὰς ναῦς, yet he was thinking of Thucyd. 1, 52. τὰς ναῦς ἄραντες ἀπὸ τῆς γῆς, and the expression is very rarely, if any where else, to be found. And as to the Latin *navem solvere*, it is not of the same nature. Whereas αἰρεῖν ἀγκύρας is not unfrequently found *complete*; as in Plut. 2, 204 c. καὶ τὴν ἀγκύραν ἄραι κελεύσας. Polyb. 1313. ἄρας τὰς ἄγκυρας, and Plut. 1, 646 A. κελεύσας τὴν ἄγκυραν αἰρεῖν (all cited by Wets.). But this *raising*, it must be observed, did not merely refer to *weighing the anchor*, but also to *raising the masts* and yards, and *hoisting the sails*. So Thucyd. 7, 26. ἄρας ἐκ τῆς Αἰγίνης, where the Schol. subauds τὰ ἱστία. The truth is that we are to understand both anchors, masts, yards, and sails. Now in all these operations there is really a *raising*: but if we understand ναῦν, there is no raising at all. Besides, the word is often used *improprie*, of departure from a place by land; in which case we are to suppose the *striking* of tents. But if ναῦν had been the real word omitted, the expression could never have been applied to any operation which regarded land affairs.

13. ἄραντες ἄσσον. At this word the Critics have stumbled, partly since it is somewhat rare in prose, and partly because there was a town called Assos, situated between Fairhavens and Phenix. The Vulg. translator renders, "cum sustulissent de Asson." (I conjecture *Asso*.) But why *from* Assus, when they were yet at Fairhavens? Erasmus renders, "cum sustulissent Assum." i. e. *to* Assus. But that would require ἐπὶ τὴν Ἀσσον; and why *to*

Assus, when they were going to *Phenice*? To avoid the difficulty, many modern Critics propose conjectures. Hammond and Junius would read *θάσσον*; which, however, produces a very frigid sense: and Sanson, *Λασαίαν*. But propriety would require *Λασίας*: and *that* would be liable to the same objection as the Vulg. version, namely, that they departed, not from *Lasæa*, but from *Fairhavens*. Wall conjectures *ἀγκύραν*: which is most futile. Both Syriac versions omit the word, probably from not understanding it; as they have done some of the names of the *winds*. There is, however, no occasion to resort to conjectures. The common reading is to be retained. The word is used by the best writers, not only poets, but prose writers; as Herodot. 4. 3. 7, 233., Jos. Ant. 1, 20, 1. 19, 2, 4., Hippocrates, Plutarch, and others to be seen in Wetstein. It signifies, not *nearer*, but *very near*; and here answers to our nautical term *in shore*, and, as sailors say, *to near* the shore. Thus the phrase *ἄσσον παράλεγεσθαι* signifies *to coast along close in shore*. Now the mariners probably trusted to their oars, as there was so little wind. Or they may have been towed along by ropes. For we find by Polybius, Diodorus Siculus, and other writers, that this was frequently done, and was called *ῥυμουλκεῖν* and *ῥυμουλκεῖσθαι*. The earliest notice of it is found in a passage of Thucydides, very similar to this of Luke, L. 4, 25. *παραπλέοντων ἀπὸ κάλῳ*, where the Scholiast observes that those who coast along close *in shore* must be *towed*, since they *cannot row*. And this phrase is noticed by Pollux 1, 113., together with another, *ἐν χρῶ τῆς γῆς παραπλέοντες*. From ignorance of this phrase, many errors have been committed by scribes and Editors; as, for instance, in Polyæn. 7, 21. *ἐπισύραντας ἀπὸ κάλου*, where I would read *κάλῳ*; and Appian T. 1, 757, 58. *ὅθεν ἐς Ἀμισὸν ἀπὸ κάλῳ διαπλέων*, where I would read *παραπλέων*; and T. 2, 680, 22. *τὰ πλοῖα συναγόντων ἀπὸ κάλων*, where I would read, from the two best MSS., *ἀπὸ κάλῳ*. Though I am aware that *ἀπὸ*

κάλου may be defended from J. Pollux 1, 118. ἐν χρόνῳ τῆς γῆς παραπεύοντες· ἐκ κάλων ἔλκοντες τὴν ναῦν. But that passage is itself ἔλκεσι βρύων. Now there is no MSS. authority for ἀπὸ κάλων: and some MSS. have ἀπὸ πλοίου κάλων, which is, I suspect, two readings coalesced into one. The true reading is undoubtedly ἀπὸ κάλων.

14. ἔβαλε κατ' αὐτῆς ἄνεμος τυφωνικός, ὁ καλούμενος Εὐροκλύδων. It is not easy to determine what is here meant by αὐτῆς. The nearest noun to which it can be referred is Κρήτην. And to that it is referred by Beza, Markland, and Kuinoel. Yet this seems very harsh. And not less so is the mode adopted by others, as Toup, who subaud προθέσεως.* Bois subauds πρῶτας. But that is too arbitrary. I should prefer to supply νῆος from the context (viz. ἄραντες just before), where it may be understood. Now this is the only interpretation that gives any tolerable sense: and it has also been adopted by Lennap and Doddridge in his paraphrase. Wets., too, seems to have been of this opinion, by citing Themist. 195 c. κεῖνται δὲ οἱ κάλοι, καὶ οἱ πρότονοι, καὶ οἱ πόδες, εὖ καὶ ἐπισταμένως διακεκριμένοι, ὥστε πρόχειρον εἶναι πρὸς τὴν ἐπιούσαν χρεῖαν, καὶ τὰς ἐμβολὰς τῶν πνευμάτων. The Syriac version has ἡμῶν, and a MS. of Chrysostom αὐτῇν (though αὐτῶν, I suspect, is the true reading).

But we must now turn our attention to the ἄνεμος τυφωνικός.

It signifies a wind like a τυφὼν: and is explained by Hesychius ὁ μέγας ἄνεμος, and by the Et. Mag. ἡ τοῦ ἀνέμου σφόδρα πνοή, a great puff of wind. It is derived by etymologists from τύφω; but very improbably. It rather, I conceive, comes from τύφω and τύπω,

* Toup renders thus: "Not long after there arose a tempestuous wind, called Euryclydon, which totally disconcerted them." But this interpretation is extremely contort, and indeed so much the less admissible, considering the plain style of the sacred writer; though in such an author as Eunapius, whom Toup here cites, it might perhaps be tolerated. The common interpretation of ἔβαλε is both illustrated and confirmed by the following passage of Pindar, Pyth. 11, 62. ἡ με τις ἄνεμος ἔξω πλοῦν ἔβαλεν, ὥς ὅτ' ἄκατον εἰναλίαν.

cognate with *τύπτω*, and signifies properly the *striker*; which may be well illustrated from the following beautiful passage of Æschyl. Agam. 637, edit. Blomf. Ναῦς γὰρ πρὸς ἀλλήλαισι θρήκαι πνοαὶ "Πρεικόν" αἱ δὲ, κεροτυπούμεναι βίᾳ Χειμῶνι τυφῶ, σὺν ἑάλῃ τ' ὀμβροκτύπῳ, "Ὀχόντ' ἀφαντοί, ποιμένος κακοῦ στρόβυλῳ.*

This point, however, is far easier of determination than that of the following word *Ἑυροκλύδων*, which has exercised the learning and acumen of many generations of Critics. As to the common reading, Dr. Bentley has urged numerous objections to it: and proposes another (before devised by Erasmus, Casaubon, and others), namely, *Ἑυρνακίλων*. But before conjecture be resorted to, let us first see what account can be given of the common one. The meaning of it may be this, *the East wind which stirs up tempests*, or *the tempest-stirring East wind*. And it seems confirmed by the following passages cited by Wetstein. Hor. 1, 98, 45. Minabitur Euris fluctibus. Epod. 10, 5. Niger rudentes Euris inverso mari Fractosque remos differat. Seneca, Q. N. V. 16. Ab Oriente hiberno Euris exit, quem nostri vocavere vulturnum. Anthol. 3, 92, 30. Εὐρου χειμέριαί σε καταγίδες ἐξεκύλισσαν. And 11. Εὐρου μέτρηχεῖα καὶ αἰθέσσηα καταγίς, καὶ νύξ, καὶ δνοφερῆς κύματα πανδυσίης ἐβλαψ' ὀρίωνος. Theophr. de Ventis. ἐπιπνεῖ δ' αὐτῷ νότος καὶ εὐρος· ὅταν δ' ἀντιόψωσιν ἀλλήλοις, κύματός τε μέγεθος αἶρεται, συνωθουμένης τῆς θαλάσσης, καὶ πρηστῆρες πολλοὶ πίπτονται, ὑφ' ὧν καὶ τὰ πλοῖα ἀπόλλυνται, τὸ γὰρ ὅλον, ὅτου ποιαῖτή συγκρούσις γίνεται τῶν ἀνέμων, καὶ κυμάτων μέγεθος αἶρεται, καὶ χειμῶν γίνεται πολὺς· ὥσπερ ὅταν ἀντιπνεόντων ἀλλήλοις μάχεσθαι φασὶν τοὺς ἀνέμους. Dr. Bentley objects to the *incongruity* of this compound; but without reason. For *κλύδων* may signify not only a *wave*, but a *tempest*. (See the examples produced in St. Thes. and Schl. Lex.) But I suspect that it was sometimes used *adjectively*. Thus Boissón. ap. St. Thes. Nov. Edit. cites from Const. Manass. Chron. 104. *Ἐρικλυδων*, which seems to mean *violently tempestuous*, if the reading be genuine. As I have not the book, I cannot offer any positive opinion: but I suspect that the true reading is *Εὐρυκλύδων*, or, perhaps, *Εὐροκλύδων*. As to the reading advocated by Bentley, which is found in the Vulg. and Alex., and supported by Luther, Grotius, Mill, Le Clerc, Bengel, and others, *εὐρακίλων*, North-east or N. N. E. wind, that would require *εὐρνακίλων*, and no *authority* for the word has been adduced, which is compounded of Greek and Latin; though the forms *Euroauster* and *Euronotus* are cited in confirmation. Besides, Mr. Breckell, in his *Euroclydon*, Dr. Shaw, and Dr. Doddridge, have proved that it could not be a *point wind*, but rather a kind of *hurricane*, or *whirlwind*, often shifting its quarter, and tossing them backward and forward. This is agreeable to the above description of a Typhon, even at the present day called

* After having written the above I was gratified to find my opinion confirmed by that of Lennep and Scheid, who, in proof of the derivation, adduce the word *τύφος*, a *wedge*. So Hesych. *τύφοι* σφῆγες.

by the Italian sailors a *tuffone*. And so Lucian, p. 645 (cited by Alberti): "Ἀφ' ὧν τυφὼν ἐπιγενόμενος, καὶ περιδιήσας τὸν ναῦν. Moreover, as Bp. Pearce observes, if the word had meant any one point of the compass, Luke would not have accompanied it with ὁ καλοῦμενος.

Under these circumstances, I think it safer to retain the common reading. As to that adopted by many recent Critics, as Toup, Ernesti, Bryant, and Kuinoel, εὐρυκλύδων, it cannot, I think, be admitted; 1st, from the want of *external* testimony, since only one MS. has it; 2dly, from a deficiency of *internal*; since the sense it imparts is but feeble; 3dly, the compound, too, would not be analogical; since there is no other instance of εὐρυ compounded with a noun *substantive*; and 4thly, (what is more decisive,) these compounds in εὐρυ are wholly confined to the *poets*; and, with the exception of εὐρύχωρος, seldom (I had almost said never) found in the *prose* writers, and still less likely to have found a place in the common dialect. The present reading must therefore be retained; and it may be familiarly interpreted an *East-souther*, what is yet called a *Tuffone*, or *Levanter* (as Dr. Shaw observes), which blows about in all directions, from N. E. to S. E.: and therefore they might well fear lest it should drive them on the Syrtes, which lay in the very direction in which they were driving.

Perhaps no other than a *Tuffone* is the storm so finely described by Virgil (L. 1. 103—112.) in the following words: "Talia jactanti stridens Aquilone procella Velum adversa ferit, fluctusque ad sidera tollit. Franguntur remi: tum prora avertit, et undis Dat latus: insequitur cumulo præruptus aque mons. Hi summo in fluctu pendent: his unda dehiscens Terram inter fluctus aperit; furit æstus arenis. Tres Notus abreptas in saxa latentia torquet: Saxa vocant Itali, mediis quæ in fluctibus Aras, Dorsum immane mari summo. Tres Eurus ab alto In brevia et syrtis urgeet, miserabile visu, Illiditque vadis, atque aggere cingit arenæ." So Hom. Od. e. 313. ἔλασεν μέγα κύμα κατ' ἄκρης, Δεινὸν ἐπεσσύμενον, περὶ δὲ σχεδὴν ἐλέλιξεν. Τῇλε δ' ἀπὸ σχεδὴς αὐτὸς πέσε' πηδάλιον δὲ Ἐκ χειρῶν προέηκε' μέσον δὲ οἱ ἰστὸν ἔαζε, Δεινὴ μισγομένων ἀνέμων ἐλθοῦσα θύελλα. And in Hom. Od. e. 295. we have mention made of all the winds. Σὺν δ' Εὐρὸς τε Νότος Ἷ' ἔπεσε, Ζέφυρος τε δυσαις, Καὶ Βορρῆς αἰθρηγενέτης, μέγα κύμα κυλινδών. Wets., too, compares Aristid. T. 2, 293. αὐτὰ τις εὐρῷ ὑπῆρχετο, καὶ περαιτέρω προϊόντων εὐρος ἤδη λαμπρὸς, καὶ τέλος ἐξεργάγη πνεῦμα ἐξαΐσων, καὶ τὸ πλοῖον ἐκ πύρας ἀρθὲν ἐπὶ πρύμνας ὤκλασε, καὶ μικρὸν κατέδυν.

15. συναρπασθέντος δὲ τοῦ πλοίου. The verbs ἀρπάζω and συναρπάζω are often used of what is seized or caught up by the winds; of which numerous examples are given by Elsner, Kypke, and especially Wetstein, to which I add Æschyl. Agam. 610. χεῖμα — ἤρπασε (scil. αὐτόν).

15. καὶ μὴ δυναμένου ἀντοφθαλμεῖν τῷ ἀνέμῳ, i. e. literally, “not being able to *face* the wind or storm.” Ἀντοφθαλμεῖν properly has the same sense as ἀντιβλέπειν, and signifies to look steadfastly at any one, to *eye* him, *face* him; and is often used in the sense of *resist*, &c. in Polyb. Sap. 12, 4., and Sir. 19, 5. And so ἀντιβλέπειν in Joseph. Ant. 6, 6, 2. (cited by Krebs) οἷς παθήμασιν οὐκέτι ἦν ἀντιβλέψαι. Thus we say, “to *face* evils.” But in the present passage it *may* have the sense assigned in our common translation, “bear up into the wind,” i. e. “turn the ship’s head to,” which seems preferable.

15. ἐπιδόντες ἐφερόμεθα. At ἐπιδόντες there is an ellipsis, which De Dieu, Wolf, Elsner, Bos, Kuin., and others supply by πλοῖον. But as this cannot be sufficiently established, I should prefer, with the Syr., Raphel, Kypke, and Wets., to subaud. ἑαυτοὺς. Elsner compares Plutarch p. 31. τόλμα καὶ δέδιθι μὴδὲν, ἀλλὰ ἐπιδίδου τῇ τύχῃ τὰ ἰστία, καὶ δέχου τὸ πνεῦμα, τῷ πνέοντι πιστεύων, ὅτι καίσαρα φέρεις καὶ τὴν καίσαρις τύχην. And so Eurip. Troad. 687. (cited by Wets.) Ναύταις γὰρ ἦν μὲν μέτριος ἢ χειμῶν φέρειν, προθυμίαν ἔχουσι σωθῆναι πόνων, ὁ μὲν παρ’ οἴαχ’, ὁ δ’ ἐπὶ λαίφεσιν βεβῶς, ὁ δ’ ἄντλον εἶργαν ναὺς. Ἦν δ’ ὑπερβάλλη πολὺς ταραχθεὶς πόντος, ἐνδόντες τύχῃ παρέϊσαν αὐτοὺς κυμάτων δρομήμασιν, and Lucian V. H. 1, 6. ἐπὶτρέφαντες οὖν τῷ πνεύματι καὶ παραδόντες αὐτοὺς ἐχειμαζόμεθα. It is plain that ἀνέμῳ must be *understood*, which is expressed in the passage of Herodot. just cited. Ἐπιδόντες, it must be observed, is more significant than ἐνδόντες, the former signifying *giving oneself up to*; the latter only, *giving way to*. The difference is especially perceptible in the following passage of Arrian Ep. 4, 9. (cited by Wets.) where there is a strong antithesis: οἱ ἅπαξ ἐνδόντες εἰσάπαν ἐπεδῶκαν ἑαυτοὺς, καὶ ὡς ὑπὸ βρέματος παρεσύρησαν.

15. ἐφερόμεθα. This is rendered in our common translation, “we let her drive.” But the version of Tindal, “we drave,” is preferable. It properly signifies, “we were driven, or *drifted*, at the plea-

sure of the wind." "For (as Loesner observes) Græci dicunt φέρεσθαι κατὰ κύμα καὶ ἄνεμον. And he cites Philo. νεὼς, τρόπον ἀντιστατοῦντων βιαίως πνευμάτων, ὅδε κακέισε φέρεσθαι. Kuinoel, too, cites Hom. Od. η. 343. σχεδὴν ἀνέμοισι φέρεσθαι κάλλιπε, and Herodot. 3, 10. ἐφέροντο κατὰ κύμα καὶ ἄνεμον.

16. νησίον δὲ τι ὑποδραμόντες καλούμενον Κλαύδην. This should not be rendered "running *up to*," (for then the ship would have touched, and a landing been effected,) but *close past*. The force of this word Wets. has illustrated by numerous examples, the most apposite of which are Themist. 152 A. τὰ μὲν ὑποδραμούσαι, τὰ δὲ περιδραμούσαι, τὰ δὲ μετέωροι διαπτάσαι. Plut. 2, 185 E. ταῖς πλατάνοις ἀπείκαζεν ἑαυτὸν, αἷς ὑποτρέχουσι χειμαζόμεναι, & 2, 243 E. δι' ἀπειρίαν τοῦ πλοῦ, καὶ ἄγνοιαν τῆς θαλάσσης ἀπενεχθέντες εἰς τὴν Ἰταλίαν, καὶ περὶ τὸν θύμβριν ποταμὸν ὕρμοις καὶ ναυλόχοις ἀναγκαίοις μόλις ὑποδραμόντες.

16. Κλαύδην. Here there is no little diversity in the MSS., which, however, mostly tend to Κλαύδην. Yet, by Mela and Pliny, the islet is called *Gaudos*, perhaps from *Caudos*. For my own part, I should be inclined to think that we ought to read *Καύδην*, which is decidedly supported by the Vulg. and Syr., and countenanced by Suidas, (who calls it *Καυδῶ*,) were not the common reading confirmed by Hierocles Synecd. ap Ptolemy 3, 7., and Athenæus, the former of whom calls it *κλαῦδος*, and the latter *κλαῦδιον*. Under these circumstances nothing can be *determined*. It now bears the name of *Gozzo*, which seems an Italian translation of the *GAULOS* of Pliny, Steph., and Procopius. And *Gaulos* is quite another name, and is also applied to a small island near Malta, which also bears the name of *Gozzo*.

16. μόλις ἰσχύσαμεν περικρατεῖς γενέσθαι τῆς σκάφης. The Vulg. translator, Piscator, and some others, render, "we could hardly *obtain* a boat (or, as Tindal expresses it, '*come by* a boat,') namely, at *Clauda*." But every ship was provided with a boat (and we are not told that they had lost theirs), fastened to the

ship : in proof of which Kuinoel cites Cic. de Invent. 2, 51. Scaphe navi alligata erat. Besides, the article shews that it was *their* boat.

16. ~~περικρατῆς~~ γενέσθαι signifies to be master of, obtain possession of, *secure* ; and is used for περικρατέω, which is cited by the Commentators from Epictetus and Demosthenes.

17. ἣν ἄρατες, “ which having *heaved up* (with ropes).” This, observes Glass, was done, lest the boat being beaten against the sides of the ship, should damage it. But it rather seems, lest the boat should be dashed in pieces by the ship’s sides, or be lost. They therefore *secured* it on the deck for future emergency. And, as is observed by Sir J. Chardin, the Oriental seamen are wont to leave their skiffs in the sea fastened to the stern of their vessels. The recent Commentators, however, adverting to the following words βοηθείαις ἐχρῶντο, think this was done to strengthen the sides of the vessel. But I see not how this could be effected without destroying it ; which, from ver. 30., we know was not the case.

17. βοηθείαις ἐχρῶντο. Many Commentators, as Cajetan, Grotius, Heinsius, Heumann, and Markl., interpret : “ calling in the aid of the soldiers and passengers to help them to undergird.” But I see not how this sense can be elicited from the Greek words. Others, as à Lapide, Menochius, Ferus, Kypke, Wets., Rosenm., and Kuin. (with more probability) understand this of chains, hooks, ropes, and other implements by which assistance is rendered when a ship is pressed by stress of weather. Thus Stobæus (cited by Kypke) : καὶ τὰ πρὸς τὸν χειμῶνα ἔχουσιν ἑτοιμα, καὶ τὰ πρὸς τὴν ἀτυχίαν ἡτοιμάκασι βοηθήματα. And Wets. cites Aristot. Rhos. 2, 5. διχῶς γὰρ ἀπαθείς γίνονται οἱ ἄνθρωποι, ἢ τῷ μὴ πεπειράσθαι, ἢ τῷ βοηθείας ἔχειν ὥσπερ ἐν τοῖς κατὰ θάλατταν κινδύνοις οἱ τε ἀπειροὶ χειμῶνος θαρρόυσι τα μέλλοντα, καὶ οἱ βοηθείας ἔχοντες διὰ τὴν ἀπειρίαν. He observes, too, that in the Greek *mechanical* writers βοηθεία is the

name given to *stays*, or *props*, or *buttresses* : and I am inclined to think that *these* are here *chiefly* meant; namely, long beams, or planks, extending horizontally, and forming a belting.* Now the ancients, from their want of skill in navigation, were very timid, and therefore very careful: and I have no doubt but that, in the larger vessels, shipwrights were taken on board (as carpenters on board our men of war), to attend to the repairs of the vessel. And this is clear from the following passage of Xenophon de Republ. Athen. 12. (on which this throws great light) where, reckoning up the various officers on board a trireme, he says: οἱ κυβερνήται — καὶ οἱ ναυπηγοὶ (i. e. the shipwrights or carpenters), where

* Hence may be understood a very difficult passage of Apollon. Rhod. 367—370. (speaking of the building of the famous ship the Argos): Νῆα δ' ἐπικρατέως, "Ἀργον ὑποθημοσύνησιν, "Εζώσαν πάμπρωτον εὐστρεφεῖ ἐνδοθεν ὅπλῳ Τεινάμενοι ἐκάτερθεν, ἵν' εἴ ἀραροῖατο γόμοις Δούρατα· καὶ ῥοθίοιο βίαν ἔχοι ἀντιώσαν. And so I would understand Aristoph. Eq. 279. where an informer is introduced as speaking thus: ἐγὼ δέικνυμι, καὶ φήμ' ἐξάγειν Ταῖσι Πελοποννησίων τριήρεσι ζωμεύματα. Here one Scholiast explains, ξύλα or ὑποζώματα; and rightly; since there is here an allusion, I think, not to the *under-girding*, to be mentioned soon, but to the *inner-belting* of ships, sometimes used at the first building (as in the immense ship of Ptolemy Philopater), and *always* on their being refitted, after having become rickety by time, stress of weather, or the accidents of war. And this will, I think, apply in the following passages, which are cited by Wets., and commonly supposed to refer to the *under-girding*, mentioned in the next note. Polyb. L. 27, 3, 4. μ. ναῦς συμβουλευσας τοῖς Ῥόδιοις ὑποζωννύειν: which from the words following is plainly to be referred to the ὑποζώματα. Appian, p. 1148. ἐκ τῶν δυνατῶν διαζωννυμένους τὰ σκάφη. Plat. de Rep. 10. p. 762 E. εἶναι τὸ φῶς ξύνδεσμον οὐρανοῦ, οἷον τὰ ὑποζώματα τῶν τριήρων, οὕτω πᾶσαν· συνέχον τὴν περιφορὰν. And p. 985 B. καθάπερ νεὼς ἡ ζώων τινος, οὓς τονοῦς τε καὶ ὑποζώματα καὶ νεύρων ἐπιτόνους—προσαγορεύομεν. Athen. 5. p. 204 A. (speaking of the famous ship of Philopater): ὑποζώματα δ' ἐλάμβανε ἱβ, χι, δ' ἦν ἕκαστον πηχῶν. Hesych. ζωμεύματα, ὑποζώματα, σχοινία κατὰ μέσον τὴν ναῦν δεσμευόμενα. Theognis 513. Νῆος τοι πλεύρησιν ὑπὸ ζωνὰ θήσομεν ἡμεῖς κλεάρισθ' οἳ ἔχομεν. To which I add Plut. Rom. C. 7. imitated from Thucyd. 6, 54. ἔστι δ' ἡ σκάφη, καὶ σώζεται, χαλκοῖς ὑποζώσμασι, γραμμάτων ἀμυθρῶν ἐγκεχαράμενων : where for ὑποζώσμασι read ὑποζώματα, and for ἀμυθρῶν ἀμυδρῶν. And to these ὑποζώματα there is reference in Thucyd. 1, 29. ζεύξαντες τε τὰς παλαιὰς (scil. ναῦς), ὥστε πλωτῖμους εἶναι.

I formerly conjectured ναυκλήροι. But this cannot be admitted, since (as I have before observed) there were none such on board triremes. So also Theog. 513. Νηὸς τοὶ πλευρῆσιν ὑπὸ ζυγὰ θήσομεν ἡμεῖς κλέαρισθ' οἱ ἔχομεν, and the Schol. on Aristoph. Eq. 279. τὰ τῶν νεῶν χρειῶδη, λέγεται δὲ καὶ τὰ ξύλα.

17. ὑποζωννύντες τὸ πλοῖον, “undergirding the ship;” i. e. drawing round it thick cables to keep the timbers together: which operation is fully described by Raphel in Not. ex. Polyb., and illustrated (partly from him) by Wets., who cites Polyb. Leg. 64. μ. ναὺς συμβουλευσας τοῖς Ῥόδιοις ὑποζωννύειν. Appian p. 1148. ἐκ τῶν δυνατῶν διαζωννυμένους τὰ σκάφη· & 985 B. καθάπερ νεῶς ἡ ζωὸν τινος, οὓς τόνους τε καὶ ὑποζώματα καὶ νεύρων ἐπιτόνους — προσαγορεύομεν and Athen. 204., who says of the immense vessel built by Philopater: ὑποζώματα δ' ἐλάμβανε ἰβ, χ. δ' ἦν ἕκαστον πηχῶν. These ὑποζώματα were sometimes called ζωμεύματα; as in Aristoph. Eq. 279. (cited by Wets.) τριήρεσι ζωμεύματα, where one Scholiast rightly explains ὑποζώματα. To those passages (which, however, refer to the *inner belting* before mentioned,) I add Appian T. 2. 832, 10. διαζωννυμένους τὰ σκάφη, i. e. *binding together*, and Æschyl. Suppl. 457. Schutz. σκάφος Στρεβλαῖσι ναυτικαῖσιν ὡς προσηγμένον, i. e. wreaths, or twisted ropes, bound and held together.*

Our eminent Critic, Baxter, made good use of this passage of Acts in explaining the one of Hor. Carm. L. 1, 14., which all the Commentators up to his time had not understood, and which all since his time, it seems, will not understand. The words are these (speaking of the republic under the figure of a large ship of war), Nonne vides, ut Nudum remigio

* This *under-girding* is even now sometimes practised in extreme cases. Of this mention is made by Mr. Walters, in his account of Lord Anson's Voyage (p. 24. first 4to ed.), who, speaking of a Spanish ship in a storm, says, “they were obliged to throw overboard all their upper-deck guns, and to take six turns of the cable round the ship to prevent her opening.” (Bp. Pearce.)

latus, Et malus celeri saucius Africo, Antennæque gemant? ac sine funibus Vix durare carinæ Possint imperiosius Æquor?*

17. φοβούμενοι μὴ εἰς τὴν Σύρτιν ἐκπέσωσι, "fearing lest they should fall into the quicksands." Now there were two immense sand-banks, *Syrtis major* and *minor*, on the coast of Africa, which, as they varied their situation, were considered exceedingly dangerous, and were therefore objects of just apprehension. Thus Joseph. Bell. 2, 16, 4. αἱ φοβεραὶ καὶ ἀκούουσι Σύρτις and Tibull. 3, 4, 91. Horrenda Syrtis. Of these Syrtes Strabo 185 A. tells us that the lesser was about an hundred stadia in circumference; and the greater is estimated by Eratosthenes at five thousand, by others at four thousand stadia. Of the numerous Classical illustrations brought forward by Wets., the most important (besides the above) are Dio. Chrys. 88 c. ἐστὶ δὲ ἡ Σύρτις κόλπος θαλάσσης εἰσέχων ἐπὶ πολὺ τῆς χώρας, καὶ γ. ἡμερῶν φάσι πλοῦς ἀκωλύτως πλέουσι τοῖς δὲ κατενεχθεῖσιν οὐκ εἶναι τὸν ἔκπλουν δυνατὸν, βραχέα γὰρ καὶ διθάλαττα, καὶ ταινίαι μακρὰι μέχρι πολλοῦ διήκουσαι, παντάπασιν ἀπορον καὶ δύσκολον παρέχουσι τὸ πέρατος. Strabo 1192 c. ἡ χαλεπότης δὲ ταύτης τῆς Σύρτεως καὶ τῆς μικρᾶς, ὅτι πολλαχοῦ τεναγώδης ἐστὶν ὁ βυθὸς κατὰ τὰς ἀμπώτεις καὶ τὰς πλημμυρίδας, συμβαίνει τισιν ἐμ-

* I am surprised that Bentley and Gesner should have fancied that more than one ship is here denoted: "since no ship (say they) carried more than one keel or one cable-rope." Now the former position may be disputed, and the latter is manifestly false; as is evident from the words of St. Luke infra ver. 29. where it is said they cast four anchors out of the stern, and waited for the day. And so Pindar, Olymp. 6, 174. ἀγαθαὶ δὲ πέλοντ'—ἀπεσκιμφοῦναι δὲ ἄγκυραι. And Epictetus: οὔτε ναῦν ἐκ μιᾶς ἀγκυρᾶς οὔτε βίον ἐκ μιᾶς ἐλπίδος ὀρμίσσειν. Eurip. Pæth. 4, 1. But, in fact, by the *funes* are here meant, not cable ropes, but ropes for under-girding. And that the larger ships carried more than one is probable, and indeed is certain from the passages above cited. And since the ship of the Republic is to be supposed a very large one, the plural number is very apposite. Indeed it may very well be accounted for on the principal suggested by Baxter, namely, as used *amplitudinis gratiâ*. Yet, if I remember right, some ships carried *two keels*. Or it may be understood of the *timbers*, τοῖχοι, by catachresis.

πίπτειν εἰς τὰ βράχη, καὶ καθίζειν, σπάνιον δ' εἶναι τὸ σωζόμενον σκάφος. Διόπερ πόρρωθεν τὸν παράπλου ποι-
οῦνται φυλαττόμενοι, μὴ ἐμπέσοιεν εἰς τοὺς κόλπους ὑπ'
ἀνέμων ἀφύλακτοι ληφθέντες. Solinus 27. Inter duas
Syrtes, quas inaccessas vadosum ac reciprocum mare
efficit, cujus sali defectus vel incrementa haud
promptum est deprehendere, ita incertis motibus
nunc in brevia crescit dorsuosa, nunc inundatur
aëstibus inquietis. Sallust Jugurth. 78. Duo sunt
sinus—quorum proxima terræ præalta sunt, cætera,
uti fors tulit, alta, alia in tempestate vadosa. Nam
ubi mare magnum esse et sævire ventis cœpit, limum
arenamque et saxa ingentia fluctus trahunt; ita fa-
cies locorum cum ventis simul mutatur.

These testimonies, then, are abundantly sufficient
to illustrate and justify the apprehensions of the
mariners: for though they were at a considerable
distance from the Syrtes, yet, as they were driving at
a furious rate, there was reason for fear. Possibly
by the Syrtes was meant not only the Syrtes pro-
perly so called, but that sandy belt by which the
whole of the part of the African shore opposite to
them was encircled.

17. ἐκπέσωσι. The word ἐκπίπτειν is used by the best
authors, (from whom examples are given by Elsner,
Kypke, and Munthe,) and signifies properly to be
dashed on the rocks, but, sometimes, to be *stranded*,
as here, and in Thucyd. 7, 74.

17. χαλάσαντες τὸ σκεῦος. It is not easy to deter-
mine the signification of this word σκεῦος: and hence
critics are divided in opinion. Chrysostom, Beza,
Pricæus, our English translators, Schmid, Wolf,
Elsner, Heumann, Morus, and Heinrichs, take it
to mean the *sails*. But (observes Kypke) they,
doubtless, had already let down the sails. Besides,
I would remark that the sails are, on such an occa-
sion (being furled) rather raised than lowered: and
moreover this would require the *plural*: for we
cannot suppose so large a ship to have carried only
one sail. Add, too, that the sails are reckoned

among the σκεύη; nor do I see how they can be so called κατ' ἐξοχὴν.

Others, as Dionysius, Gagnier, and Kypke, take it to signify the *anchor*. And certainly the anchor formed a part of the σκεύη: but, it must be remembered, they were not in *soundings*: and had that been the case, they would have let down more than one anchor; as at ver. 29. This, therefore, *cannot* be the sense. If, then, we consider what other ὄπλον deserves to be called, κατ' ἐξοχὴν, the σκεῦος, we cannot hesitate to fix on the *mast*. And this interpretation is supported by the Syr., Herald., Grot., and Kuin., and is confirmed by Thucyd. 7, 24. Now χαλᾶν, in this sense, signifies to *lower*: because the mast was so formed as to go in a socket, and be raised or lowered at pleasure. Thus, afterwards, at v. 40., it is said to have been *raised* ἐπαράντες τὸν ἀρτέμονα. But why, it may be asked, was not the ἀρτέμων here raised? I answer, because Luke meant to say that they *lowered* all the *instrumenta* or *tackling* that carried canvass; and not only *masts* (for there were more than one), but also yards, &c. It is, indeed, the custom of our sailors to *cut away* masts; but that is because they do not admit of being lowered, like the ancient ones, except in the case of small craft navigating rivers or canals.

17. οὕτως ἐφέροντο, “and so *drifted*,” viz. by the wind: for they could not guide their course. So ἐφελόμεθα, just before, where see the note, to which I add a passage of an inimitably fine ode, descriptive of a storm, by Alcæus, (as preserved by Heraclides Pont.) and to be found in No. 2. of Bp. Blomfield's Edition of his Fragments, Mus. Crit. 1, 423. : *

* The whole of this fragment the learned Editor has admirably emended; except that I wish he had, of the *two* emendations he proposes, edited κάλως, instead of κάλων. Indeed I see not how κάλων can be defended. I would, certainly, read κάλως, which may be taken either as an accusative plural (as in Eurip. Troad. 93.) governed ὃς μοχθῶντες (as in Aristoph. Plut. 507. ταῦτα οἱ θεράποντες μοχθήσουσι) in the sense *labouring at, plying the ropes*, or rather for the nominative plural contract for κάλως; as in a simi-

Τὸ μὲν γὰρ ἐνθεν κύμα κυλίνδεται,
 Τὸ δ' ἐνθεν ἄμμες δ' ἂν τὸ μέσσον,
 Ναὶ φορήμεθα συν μελαίνα,
 Χειμῶνι μοχθεῦντες μεγάλῳ κάλῳ·
 Πὰρ μὲν γὰρ ἄντλος ἱστοπέδαν ἔχει,
 Λαῖφος δὲ πᾶν ζάδηλον ἦδη,
 Καὶ λακίδες μεγάλαι κατ' αὐτό.
 Χαλαῶσι δ' ἄγκυραι. * * *

18. σφοδρῶς δὲ χειμαζομένων ἡμῶν, “tossed by the tempest,” *jactati* (as Virg. says). In this sense the word occurs in Thucydides, Xenophon, and other writers, cited by Krebs, Wets., and Munthe. Now it is properly applied to the *ship*; though sometimes to the *sailors*; as in Thucyd. 2. 25. and here.

18. ἐκβολὴν ἐποιοῦντο, “they made a casting out,” viz. of the lading (as the Latin writers say, *facere jactationem*). So Jonas 1, 5. ἐκβολὴν ἐποίησαντο τῶν σκευῶν. D. Chrys. 31. p. 343 D. (cited by Wets.) δοκεῖ, ὥσπερ οἱ σφόδρα γέροντες (l. γέμοντες), τῶν ναυκλήρων, καὶ χειμαζόμεναι, διὰ τοῦτο ἐκβολὴν ποιεῖσθαι τῶν ἀνδριάντων. For of *that* ἐκβολή is always to be understood; since the usual order of the circumstances (as Grotius rightly observes) is, first, that the *lading* should be thrown overboard; then the *tackling*; and lastly the *provisions*; as in ver. 38. From Wetstein's Classical citations it appears, that this *jactatio* was not very unfrequent in ancient navigation; and that it was very unsparing we find by Achill. Tat. (cited by Pricæus) Ὁ κυβερνήτης ἐκέλευε ρίπτειν τὸν φόρτον, διάκρισις δὲ οὐκ ἦν ἀργύρου ἢ χρυσοῦ πρὸς ἄλλο τι τῶν εὐτελῶν, ἀλλὰ πάντα ὁμοίως ἡκοντίζομεν. So Juvenal: *Fundite (toss out)* quæ mea sunt dicebat cuncta Catullus, Præcipitare volens etiam pulcherrima, where the poet seems to have had in view Æschyl. Agam. 978. καὶ τὸ μὲν πρὸ χρημάτων κτησιῶν ὄκνος βαλῶν, Σφενδόνας ἀπ' εὐμέτρου, Οὐκ ἔδω

lar passage of Apollon. Rhod. 726. ὑπὸ πνοιῇ δὲ κάλῳς Ὅπλα τε νῆϊα πάντα τινάσσετο νισσομένοισιν. The words ἄμμες — μελαίνα I consider as parenthetical, and the words μοχθεῦντες κάλῳς as nominatives absolute. The χαλαῶσι ἄγκυραι may be rendered, “the anchors hang dangling down, as useless;” or, “the anchors are let down,” as a little further on in this chapter.

πρόπας δόμος, where for δόμος I would read γόμος. So also Æschyl. Sept. c. Theb. 767—769. Πρόπρυμνα δ' ἐκβολὰν φέρει Ἀνδρῶν ἀλφηστᾶν Ὀλβος ἄγαν παχυθεῖς.

19. αὐτόχειρες τὴν σκευὴν τοῦ πλοίου ἐρρίψαμεν. The word αὐτόχειρ has here its *primitive* sense, i. e. simply, “he who does any thing with his own hand” (though it is almost always used in a *bad* sense). Of the examples cited by Wets., the most apposite is Herodian 7, 2, 17. αὐτοῦργος τε καὶ αὐτόχειρ τῆς μάχης, where see Leisner’s annotation, and the copious *Dissertation* of Irmisch. It is, however, of more consequence to decide what is meant by the σκευήν. It is rendered by the Vulg., Beza, Grotius, and others, *armamenta navis*, namely, *sails, anchors*, ropes, and beams; otherwise called *ππλα*; as in Hom. Od. β. 390. And so D. Cass. 628, 80. ἐρρίπτον τα ἐπιπλα, *armamenta*, the *furniture* of the ship, the *tackling*. And of this word several other examples are brought forward by the Commentators, to which I add a yet more apposite one from Thucyd. 7, 24. ἐπεὶ καὶ ἰστία τεσσαράκοντα τριήρων καὶ τᾶλλα σκευὴ ἐγκατελήφθη. But Kypke, Wets., Rosenm., and Kuinoel, object that a mast and anchor cannot be here meant, since they are mentioned as being used at ver. 29.; and the more usual term is σκεῦος. They therefore take σκευὴ in the common signification of *furniture, baggage*; of which they might have cited an example from Thucyd. 1, 10. μέλλοντας πέλαγος περαιωσέσθαι μετὰ σκευῶν πολεμικῶν. Wets. explains it, “whatever they had brought with them on board for their use:” and Kypke and Kuinoel think Luke here only speaks of himself and the other passengers. But this seems too hypothetical: and as to the objection of the above Commentators, that masts and anchors are afterwards mentioned, it is unfounded with respect to the *former*. Σκευὴ or σκεῦος may have either of the above significations; and, indeed, I see no reason why *both* may not be admitted. We may understand masts and yards, tackling and furniture of

the vessel, such as could be spared, and all the baggage belonging to the crew and passengers.

20. μήτε δὲ ἡλίου, μήτε ἀστρῶν ἐπιφαίνοντων. A common expression in describing great tempests. Pri-cæus cites a passage of Virgil, and Ovid; and Wets., one more apt, from Hor. Ep. 10, 9. Nec sidus atrâ nocte amicum appareat, quâ tristis Orion cadit. Kuin., too, oites Virg. Æn. 1, 85., and 3, 195., and Wolf Achill. Tat. 3, 2. p. 234. ὁ μὲν ἡλιος τέλεον ἀρπάζεται, ἐαυτῶμεν δὲ ἑαυτοῦς ὡς ἐν σελήνῃ· πῦρ μὲν ἀπὸ νέφους ἵπταται, μυκάται δὲ βροντὴν οὐρανοῦ, καὶ τὸν ἀέρα γεμίσει βόμβος, ἀντεβαίμβει δὲ κάτωθεν τῶν κυμάτων ἡ στάσις, μεταξὺ οὐρανοῦ καὶ θαλάσσης ἀνέμων ποικίλων ἐσύριξε ψάφος· καὶ ὁ μὲν ἀὴρ εἶχεν σάλπιγγος ἤχον κ. τ. λ. I add Pollux 1. 113. οὐκ ἦν τὸν ἡλίον ἰδεῖν, τυφλώττουσιν ἐάκειμεν, ἀθέατος ἦν ὑπὸ ὃ οὐρανός.

This circumstance must have greatly dispirited them, since, having no knowledge of the mariner's compass, they could only guess at their situation, or direct their course by an observation of the heavenly bodies, which now they could not discern; * for, if they appeared at all, it was not sufficiently clear for their purpose: and in this view (I suppose) Wets. cites Ælian. V, H. 13, 1. ἀπρόοπτος ἐπέφηνε.

The verb ἐπιφαίνω, it may be observed, is especially appropriated to the appearance of the heavenly bodies.

20. χειμῶνος — ἐπικειμένου. The expression ἐπικειμ. is very significant, and denotes *lying hard upon*. So Plut. Tim. (cited by Alberti) χειμῶνος ἐπικειμένου. And Wolf cites Virg. Georg. tempestas incubuit silvis.

20. Λοιπὸν περιηρεῖτο πᾶσα ἐλπίς τ. σ. υ., “all hope that we should be saved was cut off, taken away, destroyed.” Wets. compares Galen. ἡμῶν ἀφηρη-

* On such occasions, it seems, the antients were invariably lost at the sea: of which there is a remarkable instance recorded in Thucyd. 8, 42. ἐπέπλει οὖν, ὥσπερ εἶχε, πρὸς τὴν Σύμην ὁ Ἀστυάρχος, πρὶν ἐκπυστος γενέσθαι, εἰ πως περιλάβοι πον μετεώρους τὰς ναῦς· καὶ αὐτῷ ὑπὲρ τὰ καὶ τὰ ἐκ τοῦ οὐρανοῦ ζυννέφελα ὄντα πλάνησιν τῶν νεῶν ἐν τῷ σκότει, καὶ ταραχὴν παρέσχε.

μένης τῆς ἐλπίδος, and a little after ἀνηρημένης ἐλπίδος. Polyb. 441. παρείλοντο τὴν ἐλπίδα, &c. Λοιπὸν, *at last*.

21. πολλῆς δὲ ἀσιτίας ὑπαρχούσης. Ἀσιτίας is ill rendered by the Vulg. *jejunatione*, and by our English translators *abstinence*; still worse by Doddridge, *great want of food*. Of *food* there was no want, since (as we find from what follows) they had more than enough. Beza and others have well rendered it *inedia*; viz. from a great neglect of food. For, as Grotius observes, the violent tossing would diminish appetite; and, moreover, the expectation of immediate death would put food out of their thoughts,* not to say that their continual and laborious occupation would prevent any regular meals. It is truly observed by Markland, that the natural consequence of this must be *lowness of spirits*, and *dejection of mind*, against which Paul exhorts them in the following speech, knowing that their *appetite to food* would soon return after they were assured of their *lives*. And this will explain what is meant at ver. 33., where Paul says, “for fourteen days,” ἄσιτοι διατελεῖτε.

21. ἔδει—μὴ ἀνάγεσθαι ἀπὸ τῆς Κρήτης, κερδῆσαι τε τὴν ὕβριν ταύτην καὶ τὴν ζημίαν. This has been thought a very odd expression; and in the explanation of it the Commentators have pursued two different courses. The earlier ones, as Beza, Camerarius, Erasm., De Dieu, Casaub., à Lapide, Knatchb., and Schmidt, think that the μὴ is to be extended to κερδῆσαι, which they take, by catachresis, to signify *comparare, suffer, sustain*: and of this sense Bp. Pearce cites several examples; to which I add two, far more apposite, from Euripid. Orest. 535. ζηλωτὸς, ὅστις ἡτύχησεν εἰς τέκνα, καὶ μὴ ἐπισήμους συμφορὰς ἐκτίσασατο. And Hec. 522. διπλᾶ με χρήξεις δάκρυα κερδάναι, γύναι. Yet this principle, though it may be admitted on other occasions, does not seem

* An effect, indeed, consequent upon violent affections of the mind. So Ps. 102, 4. My heart is smitten, and withered like grass: so that I forget to eat my bread.

applicable *here*; since it produces a very frigid sense: nor, perhaps, is there any occasion to resort to it. We need only call into use a very frequent idiom of *κερδαίνω*, found in the best writers, and which has been employed in the explanation of this passage by Piscator, Grotius, and Pricæus, and since adopted by Hammond, Wolf, Le Clerc, and almost all critics for the last century; namely *avoid*; examples of which sense are adduced especially by Pricæus, Elsner, Bp. Pearce, Wets., and Kypke.* In translating this idiom into *English* some little latitude must be allowed. The following is as literal as circumstances will admit. "Ye should not have departed from Crete, and (then ye might have) *saved yourselves* this injury and loss." The true *ratio* of the phrase seems to be this. It signifies *to be a gainer (quoad) by something*: a method which will apply to *all* the passages where *κερδαίνω*, and the Latin *lucrificio* are used in the above sense: whereas to explain it by *vitare, avoid*, will not always solve the difficulty; as in those passages of Cæsar, Pliny, and Val. Max., cited by Facciolati. Thus the words of the present passage may be most *literally* translated: "But it behoved you to have hearkened to me, not to have loosed from Crete; and thus you would have been *gainers by* all their disgrace (i. e. frustration) and this loss." I could, indeed, confirm and illustrate the above from numerous passages, but I shall reserve what I have to say for an annotation on a difficult and disputed phrase in Thucyd. 2, 44.

22. ἀποβολή γὰρ ψυχῆς—ὑμῶν. The word ἀποβολή is used by the best writers both of loss of *lives* and loss of *property*; of which examples are given by Herald, Adv. 1. C. 7. p. 30, Loesner, and Kypke in loc. But they do not adduce any example of ἀποβολή referring to both in the same sentence.

* Of these the following are the most apposite. Joseph. Ant. 2, 3, 2. Liban. κερδαίνειν κίνδυνον. Aristot. Eth. 2. καὶ ὅ κατὰ λόγον ζημίαν—ἦν λαβεῖν, τὸν τὸ τοιοῦτο κερδάναντα ἐντυχῇ φάμεν. Plin. N. H. 7, 40. Quam quidem injuriam lucrificoit ille.

This assurance seems to be limited by the tacit proviso, "if ye hearken to my admonitions." See ver. 81.

23. *παρίστη γὰρ μοι τῇ νυκτὶ ταύτῃ ἄγγελος τοῦ Θεοῦ.* The words *παρίσταναι* and *ἐφιστάναι*, like the Latin *adstare*, are appropriated to express the appearance of angels, &c., especially in visions. Examples are adduced by Elsner and Loesner. See the note on Luke 2, 9.

23. *ὃ εἰμι*, scil. *δοῦλος*, "whose servant I am." This phrase has two meanings; 1. *to be the property of* any one; as in Exod. 34, 9. "forgive our iniquity," *καὶ ἐσόμεθά σοι*: 2. *to be a worshipper of*; as in Exod. 32, 26. "who is the Lord's? let him come unto me." And Levit. 20, 26. "in order that ye should be mine," i. e. my servants and worshippers. The Sept. seem to have perceived this force; for when translating the words of Is. 45, 14., where, speaking of the various nations that shall be converted to Christ, it is said, *יְיָ יְיָ, and they shall be thine*, they render *καὶ σοι ἔσονται δοῦλοι*. (Keuchen.) See also Pricæus.*

This might Paul more rightly say than could Jonas (1, 9.): for which reason Jonas's companions were preserved by *casting him out*, Paul's by *retaining him*. (Grot.)

24. *κεχάρισται σοι ὁ Θεὸς πάντας τοὺς πλείοντας μετὰ σοῦ.* This is, I think, an Oriental, and perhaps popular expression, simply signifying, "God will preserve them on account of their connection with thee." Kypke compares Dionys. Hal. p. 283, where, when Brutus has brought forth his sons for execution, the people feeling extremely affected, *χαρίζεσθαι τὰς ψυχὰς τῶν μαιρακίων ἐβούλοντο τῷ πατρὶ.* And Herodot. L. 3. p. 107. where the wife of Intaphernes says: *εἰ μὲν δὴ μοι διδοῖ βασιλεὺς ἐνὸς ψυχῆν.* Pricæus, too, compares Philostr. 4, 4. *χειμῶνος καὶ*

* Kypke, too, adduces examples of the ellipsis from Demosth., and adds, that this phrase differs from the following one, *ἐλατρεύω*, which implies strenuous and active service.

πυρὸς, καὶ τῶν χαλεπωτάτων κρείττω τὸν ἄνδρα (Apolloniam) ἡγούμενοι, ξυνεμβαίνειν, ἤθελον, καὶ ἐδέοντο προσδοῦναι σφισι τῆς κοινωνίας τοῦ πλοίου.

Here Grotius makes the reflection that, “as one sometimes destroys a ship, and one preserves it, so it is in the state.”

24. διδὲ εὐθυμεῖτε, ἄνδρες· πιστεύω γὰρ. Here again, as I have often noted above, γὰρ gives the reason of a sentence understood: *wherefore, Sirs, be of good cheer* (as I am); for I believe, &c. (Markland.) The ellipsis may be supplied in *two* ways: but I prefer the following, “and so may (or must) ye.” Pricæus compares Heliodor. 2. *τὰυτα μὲν οὕτως ἔσται, καὶ χρὴ πιστεύειν*: and Wets. Val. Flacc. 1, 241. *Superum quando consulta videtis, o socii, quandoque datur spes maxima coeptis: Vos quoque nunc vires animosque adfertē paternos*. Here Grot. makes the reflection, that the Almighty often requires faith of men even for the obtaining the benefits of this life, that it may be seen how much more necessary it is for the obtaining of life eternal. See also an excellent observation of Brewster, ap. Doyley and Mant.

26. εἰς νῆσον δὲ τινα δεῖ ἡμᾶς ἐκπεσεῖν, “howbeit we must be cast upon a certain island.” Paul, it must be observed, mentions this circumstance in order to instil courage into them. On ἐκπεσεῖν see supra 17 & 29.

27. διαφερομένων ἡμῶν, “tossed about up and down.” Of this sense several examples are adduced by Wets. and Kypke from Plut., Philo, and Lucian. It is not, I believe, found in the earlier writers. Ἐκ Ἀδρίας. By *Adria* must not be understood what is now called the *Adriatic sea*. For Beza, Bochart, Grotius, and others, have, from Ptolemy, Strabo, and others writers, shewn that at the time in question was comprehended under that name the whole of the sea between Greece, Italy, and Africa; so that it comprised the Ionian, Cretan, and Sicilian seas. So Hesych. Ἴόνιον πέλαγος, ὃ νῦν Ἀδρίας. And this

the copious citations of Wets. from the antient Geographers, Historians, &c. abundantly prove.

27. ὑπενόουν — προσάγειν τινα αὐτοῖς χώραν. The words literally signify, “fancying that some land drew near to them;” of which sense of προσάγειν examples are adduced by Wetstein. There is, then, a nautical *hypallage*, to be explained like the expression ἀναφανάντες τὴν Κύπρον at 21, 3. where see the note: and, as Rosenmuller and Kuin. observe, Luke speaks *optice*. For properly the *ship*, by moving forward, approached the *shore*. To this purpose Pricæus cites Simplic. in Epict. 38. οἱ—τὸ ἀκάτιον τῇ πέτρᾳ προσάγοντες, δι’ ἀπειρίαν οὐ δοκοῦσιν αὐτοὶ τῇ πέτρᾳ προσιέμαι, ἀλλὰ τὴν πέτραν κατ’ ὀλίγον εἰς αὐτοὺς ἵεναι. See also Achill. Tat. 2, 32. and Cic. Quæst. Acad. 4, 25. Pricæus, too, cites several passages from the Latin Poets, of which the following is the most apposite. Virg. 3, 73. Provehimur portu, terræque urbesque recedunt. So our voyagers use the expression to *near* a coast, i. e. to bring it near, though, in fact, this is bringing the *vessel* near. In this sense, too, they use the verb *to fetch*.

28. βολίσαντες, “and having *heaved the lead*.” The ἡ βολῆς we may suppose to have been similar to the leaden instrument now used for sounding; and that it was then of *lead* we find by Eustath. on Hom. θ. p. 615, 53. (cited by Wets.) ἡ ἀγκύρα, καὶ ὁ βολίζων μολύβδος. Here Wets. also cites Herodot. 2, 5. ἡμέρης δρόμου ἀπέχων ἀπὸ γῆς, κατεῖς κατὰ πειρητηπῆην, πηλὸν τε ἀνοίσεις, καὶ ἐν ἰα. ὀργύησι ἔσσαι.

28. εὖρον ὀργυιάς εἴκοσι, *fifteen fathoms*. The antient Scholiasts and Lexicographers have rightly laid down the etymology and *ratio significationis* of ὀργυιά, which comes from ὀρέγεσθαι, and literally signifies, “the distance which any man may compass by stretching out his arms to their greatest extent.*

* It is singular that almost all measures of length that admitted of it were designated from certain parts of the body; as is plainly the case in *pes*, *ulna*, *cubitus*, and *span*; and as surely so in *uncia*,

Hence the Fr. *brassée*. And this is plainly alluded to in Xenoph. Mem. L. 2. (cited by Wets.) χείρες μὲν γὰρ, εἰ δέοι αὐτὰς πλέον ὀργυῖας διέχοντα ἅμα ποιῆσαι, οὐκ ἂν δύναιτο. The ὀργυία was reckoned by the Romans at five feet, by the Greeks (whose measures of length were smaller or shorter) at *six*. The Syriac Translator has here paraphrased it *the height of a man*.

28. βραχὺ διαστήσαντες. Subaud μέρος χρόνου. Εὖρον ὀργυῖας δ. A popular expression, like one in Herodot. 2, 5. ἐν δώδεκα ὀργυίῃσι ἔσται.

29. φοβούμενοί τε μήπως εἰς τραχεῖς τόπους ἐκπέσωσιν. By τραχεῖς τόπους is meant *rocky ground*. Wetstein compares Diodor. Sic. 12, 72. τὰ σκάφη, κατὰ τινὰς τραχεῖς τόπους προσπέσοντα τῇ γῇ, διεφθάρη. And Polyb. 1, 54. ἐκκλίνας εἰς τόπους τραχεῖς, καὶ κατὰ πάντα τρόπον ἐπισφαλεῖς. And such, observes Grotius, is usually found about islands.

The conjecture of Schmidt, εἰς βραχεῖς, is not only unnecessary, but absurd; since had they been sure of finding soft ground, they would not have hesitated to run the ship on shore. This the ancients never scrupled to do in such cases.

29. ἐκ πρύμνης ῥίψαντες ἀγκύρας τέσσαρας, "four anchors out of the stern." However unusual it may be now a days (and I am told it is) for anchors to be

inch, nail, as also *passus*, a pace, which is rightly derived by Beza a *pandendo*. Kuinoel compares the German *klafter*. Indeed on this curious subject I have much more to say, which I must reserve for some more suitable occasion. Suffice it for the present to observe, that the disputed word *yard* (which has so perplexed Etymologists, some going as far as Macedonia for γάργυ, a *rod*, and others taking the readier word *virga*; nay even H. Tooke deriving it from Lyppan, to *prepare*, i. e. prepared, admits of being traced to a similar principle. It is the past participle γεπεδ, of the old verb γεπεν, to *stretch*, and signifies the length to which the human arm when stretched can attain, viz. half the *fathom*, or *three feet*. In the old writers it is spelt *yerde*. From the same verb came an obscene word introduced by Pope into his licentious imitation of Chaucer. And *fathom*, or rather *fadom*, has a similar origin; namely, from the Dutch *vadem*; and signifies the distance a man can *vadere*, *stride*, with either foot (reckoning from the other foot kept fixed), making use of his legs as a pair of compasses.

dropped out of the stern of a ship; yet in former times this custom did, on certain occasions, prevail, as may be shown by the following passages. Julius Cæsar, in Bell. Civ. 1, 25. says, has (sc. rates) *quaternis anchoris ex quatuor angulis destinabat, ne fluctibus moverentur*. And Val. Flaccus, v. 72. says, *jam prora fretum commoverat, et jam Puppe sedens placidas, dimiserat anchora terras*. And Virg. Æn. 6, 901. *Anchora de prorâ* [*foreship*, ver. 90. *bow of the ship*] *jacitur, stant litore puppes, sterns, πρύμναι*. (Bp. Pearce.) And Wetstein here cites an anonymous writer: *τῆς δὲ πρῶρας πλησίον ἐκατέροις τοῖς μέρεσι περίβολοι ἐμπεπῆγμενοι ἴστανται, οἱ δ' ὦν αἱ ἀγκύραι κρέμονται, αἱ τὴν ναῦν ἰστώσι χαλαρῶναι*.

This, perhaps, was peculiar to the Alexandrian ships: for I find, on the authority of James Epist., preserved in the Bodleian at Oxford (and cited by Wets.) that there were in his time ships yet at Alexandria, plying between that port and Constantinople, that carried anchors in the poops. And this the same learned writer confirms by a passage of Heliodorus, *ἐλκὰς ἀπὸ πρυμνήσιον* ὥρμει*. And Sir John Chardin tells us that the large modern Egyptian ships, called *saiques*, always carry their anchors at their stern, and never at the prow.

Anchors, it may be observed, were used for greater security: of which Pricæus adduces an example from Cæs. Civ. 1. Has *quaternis* anchores ex quatuor angulis distinebant, ne fluctibus moverentur. And he cites Pind. Olymp. 6. from whom it appears that *two* were thought indispensable in a tempestuous night.

29. *ἐύχοντο ἡμέραν γενέσθαι*, "they anxiously wished for the day." So Longus, Past. p. 50. (cited by Wets.) *εὐχόμεθα γενέσθαι τὴν ἡμέραν*. And p. 70. *εὐχόμενος δὲ τὴν ἡμέραν γενέσθαι*. Pricæus here cites Curt. 5, 4, 26. *Exspectata lux omnia quæ terribiliora nox feceret, minuit*. And, what is yet more

* From the ratio, indeed, of the word *πρυμνήσια*, *cable rope*, we may infer that ships were fastened by the *πρύμνη* to the shore: but it will not prove the point.

appositè, a beautiful passage of Germanicus, in his Arat. Et cum terrores auget nox atra marinos Multum clamatos frustra spectaveris ortus.

30. τῶν δὲ ναυτῶν—θάλασσαν. This was usual in such circumstances. In which view Pricæus and Wetstein compare passages of Achill. Tat., Plaut., Cic., Petronius, and other writers. The most important is that from Achill. Tat. 3, 3. ρίπτει μὲν (scil. κυβερνήτης) πὰ πηδάλια ἐκ τῶν χειρῶν ἀφίησι δὲ τὸ σκάφος τῇ θαλάσῃ, καὶ εὐτρεπίζει ἤδη τὴν ἐφορκίδα, καὶ τοῖς ναυταῖς ἐμβαίνειν κελεύσας—οἱ μὲν γὰρ, ἐπιβάντες ἤδη τὸν κάλον ἔκοπτον, ὃς συνέδει τὴν ἐφορκίδα τῷ σκάφει· τῶν δὲ πλωτῆρων ἕκαστος ἔσπευδεν μεταπηδᾶν, ἔνθα καὶ τὸν κυβερνήτην ἐωράκεσαν ἐφελκόντα τὸν κάλον· οἱ δὲ ἐκ τῆς ἐφορκίδος μεταβαίνειν οὐκ ἐπέτρεπον· εἶχον δὲ καὶ πελέκεις, καὶ πεχαίρας, καὶ πατάξειν ἠπέλουν, εἴ τις ἐπιβήσεται κ. τ. λ.

The word χαλασάτες suggests that the boat was fastened by a chain to some part of the deck. So Thucyd. 2, 76. ἀφίεσαν τὴν δοκὸν χαλαραῖς ταῖς ἀλύσεσι.

30. προφάσει ὡς ἐκ πρώτης μελλόντων α. ε. At μελλόντων we may, with Kypke, subaud αὐτῶν, which is a genitive of consequence; as in Luke 13, 36. The ellipsis is especially usual when the participle is accompanied with an ὡς. And of this Kypke cites an example from Arrian: ὡς πρέποντος λέγειν τὸν ταῦτα ποιοῦντα φιλόσοφον. This construction is very common in Thucydides.

30. προφάσει. We may render, "with a pretence, or pretext:" of which Pricæus adduces examples. The following, however, are far more apposite. Thucyd. 6, 88. προφάσοι μὲν—τὸ δὲ ἀληθές· & 6, 76. προφάσει μὲν—διανοία δὲ. "This pretence (says Markland) was specious enough, viz. to fasten some anchors at *that* end of the ship, as they had already done at the *other* (ver. 29.), in order to fix it entirely. But Paul knew their intentions, and discovered them; and greater regard was now paid to what he said than formerly. I suppose ἀγκύρας ἐκτείνειν to be, in

effect, as our version understands it, to *cast anchor* (or rather *some anchors*), because Pollux 1, 9. p. 73. calls this ἀγκύρας κατατείνειν, and joins it with ἀγκύρας βαλέσθαι. In ver. 29. Luke calls it ἀγκύρας ῥίπτειν: though ἐκτείνειν ἀγκύρας was more than ῥίπτειν, because otherwise the sailors would have had no need to go out of the ship, standing in which they could ῥίπτειν ἀγκύρας: but they could not ἐκτείνειν ἀγκύρας, *extend their anchors*, or lay them at a distance from the ship without going out of it." (Markland.)

30. εἰ μὴ οὗτοι — σωθῆναι οὐ δύνασθε, "except these abide in the ship, ye cannot be saved." * This he says, pointing to the sailors. With respect to the words, "ye cannot be saved," we are to understand ye cannot, *humanly speaking*, be saved. And this is by no means at variance with the promise made at ver. 22. (see the note there); since that *promise* was *conditional*, and involved the obligation to use the ordinary means at hand for preservation. (Grot.) Yet the efficacy of the Divine promises does not depend upon middle causes, since these are themselves ordained in the councils of Providence. *But he who neglects these ordinary causes*, tempts God, and has no faith in him. (Beza.) See also some judicious remarks of Doddridge.

32. ἀπέκοψαν τὰ σχοινία, "cut the ropes of the boats." So in the passage of Ach. Tat. just before cited. Εἴασαν αὐτὴν ἐκπεσεῖν, "and let her strand (if she would)." This last is an idiotical expression.

33. ἄχρι δὲ οὐ ἔμελλεν ἡμέρα γίνεσθαι. The ἄχρι οὐ is well rendered by Beza *interim dum*. There seems here to be a brief and popular expression equivalent to "*meanwhile*, (that they might make some use of the time till day-break,) he exhorted them to take food." For want of attending to the force of this idiom,

* Here Wets. cites Chrysost. 48. p. 532 D. ὥστε γὰρ ἐν μῇ νηὶ πλείοντες οὐ δυνατόν οἶμαι χωρὶς ἑκαστον σωτηρίας τυγχάνειν, ἀλλ' ἅμα πάντας οὕτως οὐδὲ τοὺς συμπολιτενομένους. And Liban. de Vitā suā, p. 64 c. δεδιώς τὴν ἐπὶ πλεῖον ἀπόδρασιν, ᾧ ἂν εὐθὺς ἐβαπτίζετο τὸ ἄστυ, καθὰ περ ναὺς ἐπιλιπόντων τῶν ναυτῶν.

Vatablus absurdly renders, "totâ nocte non destitit hortari." One may here remark on the admirable *prudence* of Paul, which on this, as on every other occasion, accompanied his piety.

33. τεσσαρεσκαίδεκάτην σήμερον ἡμέραν προσδοκῶντες ἄσιτοι διατελείτε, μ. π. It is plain, from ver. 21., and from the nature of the circumstances, that these words are not to be too much pressed upon, but regarded as a popular form, only signifying, "ye have taken little or no food:" their meals being short, interrupted, and irregular. Examples of this hyperbole are cited by Krebs from Joseph. Ant. 7, 7, 4. & 6, 14, 8., and he observes that this idiom is common to almost all writers. Μηδὲν may therefore be rendered, with Pricæus, "little or nothing." And Pricæus well appeals to Hesych. ὀλίγον, μικρὸν ἢ οὐδὲν. So Sirach. 40, 7. ὀλίγον, ὡς οὐδὲν. Finally, προσδοκῶντες must be taken in a more extensive sense than usual, i. e. "waiting for the end of the storm, waiting the event."

34. τοῦτο γὰρ πρὸς τῆς ὑμετέρας σωτηρίας ὑπάρχει, "for this will (present for future) be in favour of, or promotive of, your safety.* This sense of πρὸς is frequent in Thucydides: ex. gr. 3, 58. οὐ πρὸς τῆς ὑμετέρας δόξης. Wets. also cites examples from Aristot. αὐτῇ πρὸς ἀγαθοῦ γινόμενα. Arrian Exp. μὴ πρὸς ἀγαθοῦ οἱ εἶναι τὴν πάροδον τὴν ἐς Βαβυλῶνα ἐν τῷ τότε. Galen. ἥτις οὐ μόνον οὐδὲν ὀνίνησιν, ἀλλὰ καὶ πρὸς κακοῦ γίνεται τῷ κολληθησομένῳ δέρματι. In the same sense the Latin *pro* is used in Liv. 24, 2. And so we use *for*.

With respect to the thing itself, Pricæus has abundance of Classical citations which may very well be dispensed with.

34. οὐδενὸς γὰρ ὑμῶν θελῆς ἐκ τῆς κεφαλῆς πεσεῖται.

* These words should be placed in a parenthesis. The reason why they should think it worth while to *eat*, being contained in the next words; the reason given in the parenthesis is, because if they did not *eat* they could not have *strength* to work, and so to save themselves. (Markland.)

Literally, "for a hair of no one shall fall from his head." An Oriental and proverbial phrase, signifying "ye shall not suffer the least danger, much less of your life." It is found in 1 Sam. 14, 11. and 1 Kings 1, 52., where is added ἐπὶ τὴν γῆν. But πίπτειν ἐπὶ τὴν γῆν is equivalent to *perish*. See Matt. 10, 30., and Luke 12, 7., and also Vorst. de Adag. N. T. C. 6. Περεΐται is a mere gloss, and injudiciously received into the text by Griesbach. (Grot. and Kuin.)

35. λαβὼν ἄρτον, εὐχαρίστησε τῷ Θεῷ, &c. After the example of his Divine Master (Matt. 14, 19. 15, 36. Joh. 6, 11.), and, as it were, to remind them that they might expect, by the blessing of God, not only *that food*, but *deliverance* from their perilous situation, and then, to set them an example, he *began himself to eat*. For (as says Chrys. in loc.) αὐτὸς πρῶτος μεταλαμβάνει, οὐ λόγῳ, ἀλλὰ καὶ ἔργῳ κείμενος.

At προσελάβοντο τροφῆς there is the very common ellipsis of τι. Pricæus compares Philostr. V. A. 7, 12. Οὕτω τοὺς ἐν δεσμοτηρίῳ τὰ ρηθέντα (ab Apollonio nempe) μετέβαλεν αἰς σίτου τε αἱ πολλοὶ ἄψασθαι, καὶ ἀπελθεῖν τῶν δακρύων, which, I would observe, seems imitated from the present passage.

37. ἦμεν — αἱ πᾶσαι ψυχαί. Observe the force of the article, which may be thus Englished: "we were in the whole." It is used to express *a sum total*; and here, therefore, it refers to *all*, both mariners, passengers, prisoners, and soldiers. And to this I observe Wetstein's examples all tend. The number, it seems, was two hundred and eighty-six ψυχαί, i. e. *persons*; as often in Scripture. This may seem large; and, indeed, Dr. Bentley would have cancelled διακόσιοι: but it is defended by what Joseph. in Vit. C. 3. (cited by Bp. Pearce) tell us, namely, that the ship in which he sailed for Italy, and which was cast away in the Adriatic gulph, had *six hundred* men on board.

38. κορεσθέντες δὲ τροφῆς, "after being satisfied with food, after having made a good meal." Ἐκού-

φῖξον τὸ πλοῖον, "they lightened the ship." This, Grotius observes, was the *third* ἀποβολή. Alberti compares Ach. Tat. 3, 1. ὅπως τὸ μὲν βαπτιζόμενον τῆς νεὸς ἀνακουφίσαιμεν, and Wets. Polyb. p. 56. ἐκρίψαντες ἐκ τοῦ πλοίου πάντα τὰ βάρη, μόλις ἐκούφισαν τὰς ναῦς. I add Thucyd. 6, 34. εἰ — κουφίσαντες προσβάλοιεν, "after having lightened, and cleared the ship for battle." So also Dio Cass. 628, 81. 817, 31. 227, 8. 315, 98. and also Polyb. 2, 5, 11. 7, 39, 4. 1, 60. 3 & 8.

38. ἐκβαλλόμενοι τὸν σῖτον εἰς τὴν θάλασσαν. It is not clear what we are to understand by τὸν σῖτον; the *wheat*, or the *food*. Most Commentators prefer the *former* interpretation; many judicious ones, (and especially the recent,) the *latter*; with whom I am inclined to agree: for if the former be adopted, the article will seem improperly used; since no mention was before made of wheat. Besides, had their lading been *wheat*, it must by this time have been thrown overboard; as there had been two ἀποβολαί. The τὸν σῖτον may, then, be rendered *the provisions*; in which sense it occurs in Job. 3, 24. Prov. 4, 17., and thus the force of the article will be preserved. Thus the provisions were thrown overboard *last*, as, indeed, we should expect.

39. ὅτε δὲ ἡμέρα ἐγένετο, τὴν γῆν οὐκ ἐπεγίνωσκον. A brief expression for, "and when it was day, they had a view of the country, but knew not what it was," or "by what name it was called." And this appears from 28, 1.

39. κόλπον δὲ τινα κατενόουν ἔχοντα αἰγιαλὸν, "but (looking round) they espied a certain inlet, or creek, having a shore." On the meaning of this, Commentators are not agreed. The above interpretation is that generally adopted. To this, however, it is objected by Schmid, that *all creeks must have shores*. And he construes thus: κατενόουν αἰγιαλὸν ἔχοντα κόλπον τινα, "they perceived a shore having a certain creek." And this mode is adopted by Kuinoel. But I remember nothing like this in the Classical writers; and it appears somewhat harsh. I would:

therefore prefer, with Grotius, Markland, and Schleusner, the *former* construction (which is certainly the only legitimate one), and take αἰγιαλὸν in a popular, and, (as I suspect,) *nautical* sense, for a *practicable* shore. Nor is there any force in Kuinoel's objection, that Luke simply says αἰγιαλόν; since idioms must not be confined to the letter. Besides, authority is not wanting to confirm this signification. Markland aptly cites Hesych. Αἰγιαλός. ὁ παραθαλάσσιος ἐν τόπῳ ψαμμαΐδει, ἢ ψηφίδας ἔχων, which passage, however, is manifestly corrupt, and has been thus emended by Verwey and Kuster, ὁ παραθαλάσσιος τόπος, ψαμμαΐδης ἢ ψηφίδας ἔχων. This emendation, indeed, might have been confirmed from the present passage of Luke, and especially from Zonaras in his Lex. p. 66. Αἰγιαλός· ὁ ψαμμαΐδης λέγεται τόπος: yet I cannot help thinking that in *both* cases the article ὁ arose from the preceding c. Finally, the Scholiast on Soph., distinguishing ἀκτὴ from αἰγιαλός, explains the former to be κρημνιστὴν τόπον ἐν θαλάσσῃ (I conjecture ἐπὶ), the latter τὸν ἐπίπεδον καὶ ὀμαλόν. And this distinction between αἰγιαλός and ἀκτὴ is evident from the following passages. Pausanias 2, 9. καὶ ἀκτὴ μετὰ τὸν αἰγιαλόν. Arrian H. I. C. 27, 2. edit. Raphel. πλάουσι — ἐς Βάλωμον αἰγιαλόν (i. e. *touching place*) ἐνθενδὲ ἐς Βάρνα, κώμην. Thucyd. 6, 52. σχόντες ἐς τὸν αἰγιαλόν, i. e. *touching*. No further proof is necessary; since there can be no reasonable doubt of the idiom.

Κόλπος here signifies an *inlet*;* and is thus explained by Theophylact (cited by Pricæus), κόλπους εἰσθάμεν λέγειν τοὺς λιμενοειδεῖς, καὶ ἀναπαυστηρίους τόπους.

39. ἐβουλεύσαντο — ἐξῶσαι τὸ πλοῖον, “they purposed, if it were possible, to strand.” The verb ἐξωθέω is not unfrequently used in the best authors, from whom examples are adduced by Elsner, Raphel, and Wetstein. The most apposite of these are

* And this inlet may be discerned, in Cluverius's Map, on the N. W. of Malta. It is now called *La Cala di San Paolo*.

Polyb. 15, 2. ἐξέβαλον τὴν ναῦν εἰς τὴν γῆν. Arrian Ind. εἰς τὸν χέρσον ἐξωθεῖσθαι ὑπὸ χειμαίνος. The other examples are of ships stranded by the *enemy*. To the foregoing passages may be added Arrian E. A. 2, 22, 2. Now the Latins expressed this by *ejicere navem*; as in Cæs. B. C. 3, 25 & 28., and Liv. 44, 28., cited by Wets.; though with them it is *confined* to the mariners *stranding their own ship*. Ἐξωθέω is not so strong a term as ἐξοκέλλω. On which see note infra 41.

40. καὶ τὰς ἀγκύρας περιελόντες. There has been some diversity of interpretation respecting the word περιελόντες, which some take to mean *weighed*, or *taken up* the anchors. But this would require ἀνελόντες; as in the passages cited by Wetstein. Neither, (we may suppose,) would the mariners care to take the trouble to regularly weigh the anchors; especially as they had no boats to assist them. The word περιελ. merely implies (as is expressed in the Vulg.) *removed* the anchors, freed the ship of anchors, viz. by cutting them off. So that the Syriac translator well enough rendered *amputabant*; in which sense, indeed, περιεῖλον is frequently used. And on this interpretation the best critics are now agreed.

40. εἶων εἰς τὴν θαλάσσαν. It is strange that so many Commentators, as Beza, Piscator, Grotius, Schmid, Schoettgen, Rosenm., &c., should render, "let her go," viz. the ship: or "committed themselves unto the sea," as the Vulg. and E. V. Surely by every rule of right interpretation, the word to be supplied must be ἀγκύρας: and thus εἶων εἰς τὴν θαλάσσαν will be "let *them* go," or "left them in the sea." This interpretation, which is certainly recommended by its simplicity, was first propounded by De Dieu, and since espoused by Wets., Pearce, Markland, Schleusner, Heinrichs, and Kuinoel. It is rightly observed by Markland, that "their business was to lighten the ship (in order to run her into the creek), that she might draw as little water as possible." And to this purpose they cut off her anchors. For the

same reason, too, they unloosed and let go the rudders." To this last position I must take exception, *vide infra*.

40. ἀνέντες τὰς ζευκτηρίας τῶν πηδαλίων, "slackening the bands of the rudders." So Eurip. Helen. 1536. πηδάλιά τε ζεύγλαισι παρακαβίετο, and the rudders were fastened to with bands. Commentators have been rather puzzled with the two rudders mentioned: and some have resorted to the θεὸς ἀπὸ μηχανῆς, an *enallage*, plural for singular. But that principle is not applicable here. It has been satisfactorily proved by Grot., Bochart, Elsner, Pearce, Scheffer, Lipsius, and Perizonius, that among the ancients, large ships (and this was one) had two rudders. Of the passages cited in proof of this, the following are, I think, decisive. Ælian. V. H. 9, 40. ἀτοπον εἶναι, δύο μὲν πηδάλια ἔχειν, τὸν δὲ λυσιτελέστατον τοῖς ἐμπλέουσι καὶ τὴν ἀρχὴν ἔχοντα τῆς νεὸς ἔρημον εἶναι. Herodot. 2, 96., who, speaking of the Egyptian vessels, mentions, as a peculiarity of them, that πηδάλιον ἓν ποιοῦνται, καὶ τοῦτο διὰ τῆς τρόπιος διαβαίνεται. Heliodor. in Æthiop. 5. p. 241. τῶν πηδαλίων θάτερον ἀποβαλόντες, having lost one of the rudders. Pollux 1, 114. τῶν πηδαλίων ἀποθραυσθέντων, ἀπορρήγνυντων — τῆς δὲ πρύμνης τὰ μέρη πάλιν ἐκάτερα πέτασοι καὶ σχιστὰ καὶ ἐπώτιδες λέγονται, ἐν οἷς ἐπίκειται τὰ πηδάλια. A great number of other passages are cited by Wets., many, however, not to the purpose, nay, which rather convince me that the plural was sometimes used for the singular. I am amazed that such a cohort of critics should have missed a passage which, above all others, is calculated to prove the fact, illustrate its nature, and evince its antiquity, viz. Orpheus Arg. 274 & 5. Καὶ οἱ ἐπ' ἄγρια θῆκαν ἀρηρότα πορσύνοντες, Ἰστόν τ' ἢ δ' ὀδόνας ἐπὶ δ' αὐτ' ὀθηκας ἔδησαν, Πρυμνόθεν ἀρτήσαντες, ἐπεσφίγξαντο δ' ἱμῶσιν, from which passage it appears probable that the rudders were regularly taken off when the ship was in port, and laid up in the docks. But the question is, *how* and *where* were they fixed on? That, however, is

not for lands-men critics, like myself, to determine. Many, as Alberti, Bp. Pearce, and Kuinoel, think that the rudders were, one at the stern and the other at the bow of the ship. I know not, however, of the numerous passages cited by the above Commentators, any one that *determines* this point: but that which I have just produced from Orpheus undoubtedly *does*, but it decides it the *contrary way*; namely, that they were both at the πρυμνή. Indeed, I had noted down a passage of Pollux as proving the same; but from a mistake in the figures cannot find it.

Dr. Doddridge thinks that the rudders had been *tied up* before, and were now *loosened* to assist in steering; but I rather assent to Grotius and others, that the rudders were fastened to the ship by bands, or chains, and, on loosing these bands, the rudders sunk deeper into the sea, and, by their weight, rendered the ship less subject to be overset by the winds: ἀνέρτες can only mean relaxing them, not letting them go, as Markland thinks.

40. ἐπάραντες τὸν ἀρτέμονα τῇ πνεύσῃ.

On the sense of the word ἀρτ. there has been no little discussion. In order to arrive at the true force of the term, it will be necessary to carefully attend to the turn of the sentence and the scope of the context. Αὐτῇ πνεύσῃ we must subaud αὐρᾷ, and we may render literally *the breeze*. So Lucian, Herm. 28. (cited by Wets.) ἦν ἀπαξ ἐπιδῶν τῇ πνεύσῃ τις αὐτὸν, τὰ ἀπύγεια λυσάμενος. Also Plutarch 1, 428. and Heliodor. Æthiopic. 1, 82. (cited by Markl.) τῷ πνεύνῃ (scil. ἀνέμῳ). Ἐπάραντες signifies *hoisting*, *expanding*, *directing*, &c. of which Alberti and Wets. cite examples from Plut. 1, 9 x. ἐπάρασθαι τὸ ἱστίον. And Lucian, V. H. 2, 38. ἐπάραντες τὴν ὀθόνην. And Kypke cites Lucul. 493. μεθ' ἡμέραν μὲν ὑφειμένους πλέων τοῖς ἱστίοις καὶ ταπεινοῖς, νύκτωρ δ' ἐπαρομένους. And 3, 870. λαμπρῶς ἐπαυρόμενος τὰ ἱστία. To which I add Polyb. 1, 61, 7. τὸ δὲ λοιπὸν πλῆθος ἐπαράμενον τοὺς ἱστῶς καὶ κατουρῶσαν ἀπεχάρει. Sometimes the ἱστ. or ὀθ. is omitted; as in Arrian, Ind. 27, 2. ἐκ δὲ Μοσαρῶν νυκτὸς ἐπαράντες πλέουσι, &c. Hence may be understood Plutarch, cited by Wets. ἐπαράμενους τὰ ἀκάτια φέγγειν. The word, therefore, evidently answers to our *set sail*; and if it be applied to the *masts*, yet it has rather a reference to the *sails* with which they are clothed. This will, I think, materially assist us in determining the sense of ἀρτέμωνα, which is a word that rarely occurs; is not even found in Pollux, and of which no satisfactory account is to be derived from the antients. Hence the opinions on this subject have been various. Luther took it for the *mast*. But of this there is no *proof*; and the mast had been already lowered, and

perhaps cut away. See Juvenal, Sat. 12, 54. Erasmus supposes it to have been the *sail-yard*. But this again admits of no proof; nor does it seem to correspond to *ἐπαράντες*, which evidently requires us to understand *some sail*; though *what sail*, is not so easy to determine. Some, as Bayfius, Junius, Alberti, Wolf, Facciolati, &c. understand the *large sail of the poop*, answering to the mizen-sail, and which is yet by the Venetians called the *artemon*, and by Dutch *schover-zeil*. Scheffer and Alexandrinus ab Alexandro take it for what we call the *sprit-sail*, or *top-gallant-sail*. But this seems absurd. The most probable opinion is that of Grotius, Vosaius, Heumann, Wets., Michaelis, Rosenmuller, and Kuinoel, who take it for a smaller sail near the prow, called by Pollux the *dolon*, which was used to keep the ship steady, and prevent its working too much, when the larger and upper sails were set. So Papias (cited by Wets.) Artemo, velum navis breve. Velum artemonis hodiernum ita vocatur, sive velum Latinum, formâ triangulari, suspensum de malo artemonis, qui est in puppe. Malus proræ vocatur Misenensis, medius vero magnus. Wets. also appeals to Juvenal, Sat. 12, 68. Vestibus extensis et quod superaverat unum velo prora suo: where the Scholiast explains, artemone solo vellicaverunt. It seems clear that the artemon was a *short mast*, probably at the *prow*, like our *fore-mast* or *bonaventure mizen*; (see Bayley's Dict.); though this was often, with *ἐπαίρω*, used, as here, to denote the *sail* which belonged to it. That it was the *mizen-mast sail* at the poop, is not probable in itself, and is contradicted by Pollux; who at 1, 93. speaking of three masts, enumerates the *ὁ μέγας καὶ γνήσιος ἱστὸς* (answering to our *middle* or *main-mast*); 2dly, the *ὁ κατόπιν*, the *hind-mast*, i. e. towards the stern, and called the *ἐπίδρομος*, for an obvious reason. 3dly, the *ὁ ἐλάττων*, the *little mast*, or *δόλων*. Now this was probably very short, like our *jury-masts*, and *must* have been at the bow, or fore-ship. The other masts, it seems, had been cut away, and this only left. The artemon is now, it seems, in Venetian ships, at the *stern end* of the vessel: but the modern ships so vary in structure from the antient ones, and from each other, that this is not surprising. I will only observe, that the word *ἀρτέμων* seems to me not to be derived from *ἀρτάνω*, as the etymological writers tell us, but rather to be cognate with *ἀρτιος*, *complete*, and signify the *completion-mast*, because it was put to *last*. We may also, I think, perceive the force of the other names which (as we find from Pollux and Festus) were sometimes given to it. So Festus mentions *supparum* (though that was perhaps then *ἐπίδρομος*); and Pollux *λοιπάδος*. But his words (which are these, *καλεῖται δὲ τι καὶ λοιπάδος ἐνίοις δὲ ἀκάτιος δοκεῖ*) are plainly corrupt, and the conjectures of Scaliger, *σίκπαρος*, and of Lederlin, *λογγησία*, deserve no attention. I would read *καλεῖται δ' ἐτι καὶ λοιπὰς, ὅς ἐνίοις, &c.*; the Δ and Σ, (or C,) being often confounded. And this emendation is confirmed by the reading, (corrupt as it is,) of the MSS. *λοιπάσος*; τ and π being perpetually confounded. Now *Δόλων* signifies properly a sort of *imitative mast**, like our *jury-mast*, i. e. *mast de*

* So Artemid. 2, 14. who says that those who dream of the *δόλωνες* may expect to be imposed upon.

durée (so called *κατ' ἀντίφρασιν*.) Some, it seems, called it *ἀκῆτις*, a *boat mast*; and we find by Hesychius on *δόλῳνες* that that was the name given to little *boat masts*.

The sail in question was set to *assist* in running the ship on shore. so Liv. 4, 20. *Pars, velis datis, ad Chium naves ejecere.*

40. *κατεύχον εἰς τὸν αἰγιαλόν.* Here *ναῦν* is to be supplied,* and the sense is, “ directed the ship towards the shore :” though sometimes *κατέχω* signifies only *appellare*, to *heave to*, to *touch at*.

41. *περιπεσόντες δὲ εἰς τόπον διθάλασσον, ἐπάκειλαν τὴν ναῦν.* How, or why, the ship was run *aground* by their falling into a *place where two seas met* (no other cause of the accident being mentioned but *τόπος διθάλασσος*), I confess I am entirely ignorant, not being able to form any idea of the thing. The common causes of the misfortune are, running upon a *sand bank*, or between *rocks under water*. (Markland.) The cause of the difficulty is this: “ that the word *διθάλασσος* is here employed, not in its usual sense, as applied to an isthmus which divides two seas (i. e. *bimaris*), but also to those long peninsulas, &c. *jutting out* in the sea, and therefore separating into *two parts*, like *Jutland*, or even Italy. And so Strabo 820 c. speaks of the Taurica Chersonesus, which, he says, makes the Euxine *διθάλασσον*. Yet he might more properly have instanced that remarkable *spit* of land, the Chersonesus of Zeno, which separated the Palus Mæotis from the Euxine. The term was, however, also applied to those *tæniæ*, or narrow *spits* of land *jutting out* into the sea; as the *Curisch Haff* and the *Frisch Haff* in Prussia. And it was not only applied to these *tæniæ* (which were almost always sandy) when *above* water, but when (as they often are) *under* water, and when, though unseen, they guide the current, and make

* Which ellipsis is filled up in Herodot. 6, 101. *κατέσχον τὰς νέας—κατὰ ῥεμένους.* 8, 42. *ἐς Σαλαμίνα κατέσχον τὰς νέας.* And 7, 59. *ἐς τοῦτον τὸν αἰγιαλὸν κατασχόντες τὰς νέας.* All imitated from Hom. Od. λ. 454. *φίλην ἐς πατρίδα γαῖαν νῆα κατισχέμεναι.* Many other examples may be found in Raphel, Kypke, Wets., and Loesner: but those are only of the *elliptical* phrase, which is far more frequent than the complete one.

the sea at that place διθάλασσον, and consequently rough and surfy. Thus, among the writers cited by Wets., Clemens ad Jac. 14., alluding to this, says, διθάλασσοι καὶ θηριαῖδες τόποι, and, what is more apposite, Dio Chrys. Or. 5. p. 83 D. speaking of the Syrtes, says it is surrounded by βράχια καὶ διθάλαττα καὶ ταινίαι, where he distinguishes the three sorts: 1. βράχια, mere sand banks; 2. διθάλαττα, spits of sand under water; 3. ταινίαι, long necks of land jutting out and protruding above water. Therefore Beza, Casaubon, and Kuinoel, are mistaken in interpreting it only of shoals.

The spit of sand was an elongation of a *ness*, plainly to be seen in Cluverius's map.

41. ἐπαέκλειαν τὴν ναῦν. The word ἐπαέκλειεν properly signifies to dash a ship on a rock, or run her violently aground. Sometimes the ship itself is said ὠκέλλειν, *to be dashed*. But often, as here, it is used *actively*, and is said with reference to the steersman; and that whether he does it *intentionally* (as in Thucyd. 3, 11., cited by Wets., ὠκέιλαντας, where the Scholiast explains προσπελάσαντες,* and also 3, 12. 14, 26.), or *unintentionally*; as here and in Arrian Ind. 42, 2, ἀποδεδεικται σημεῖα τοῖσι ναυτιλλομένοισι, τοῦ μὴ ἐποκέλλειν ἐν τοῖσι βράχεσι τὰς νέας.

41. καὶ ἡ μὲν πρῶτα ἐρείσασα ἔμεινεν ἀσάλευτος. The ἐρείσασα is not well rendered *fixa*. It is better rendered by Grotius "cum hæsiasset." The truth is, ἐρείδειν is one of those verbs which, with an *active force* and generally *active use*, sometimes admit of a *reflected sense* by the subaudition of ἐαυτόν. The ἐρείσασα therefore signifies "having fixed itself." †

41. ἔμεινεν ἀσάλευτος. Pricæus aptly compares

* I conjecture προσελάσαντες: and so προσελάσια, (as Ernesti in his Lex. tells us,) is used of *navium appulsione*.

† Such words have often perplexed and foiled the greatest Critics. Thus, for instance, in Eurip. Hipp. 1202. εἶδομεν κῦμ' ὀφρανὶ στήριζον: where Valckn. well compares Bacch. 970 & 1080.

Hence may be seen the true sense of a most obscure passage of Æschyl. Agam. 974. νόσος γὰρ γείτων ὁμότοχος ἐρείδει. The very learned *instaurator* of that enigmatical drama will now instantly see the true sense; or, if he have any doubt remaining, it must be re-

Virgil, *Illis aque prora pependit*; and Lucan, *Dubioque obnoxia fato Pars sedet una ratis, pars altera pendet in undis*.

41. ἐλύετα. Wets. aptly compares Ach. Tat. 3. p. 163. ἐπεὶ οὖν τὸ πλοῖον διελύθη, and Virg. *Æn.* 10, 303. *puppis tua, Tarchon—inflicta vadis dorso dum pendet iniquo, anceps sustentata diu, fluctusque fatigat, solvitur atque viros mediis exponit in undis*.

42. τῶν δὲ στρατιωτῶν βουλή—διαφύγα. So studious were the Romans of observing discipline, that to lose, under any circumstances, prisoners committed to them, was disgraceful, and even punishable. Therefore they sometimes put them to death.

On this detestable counsel Doddridge truly remarks that they could have thought of nothing worse had the prisoners been all condemned malefactors, and had these guards, instead of conveying them to their trial, been carrying them to the place of execution.

42. ἐκκολυμβήσας, “swimming out or off to land.” To the examples adduced by Wets., Schleus., and Kypke, I add Appian 1, 621, 39., and Eurip. *Hel.*

43. β. διασῶσαι. See the note on ver. 3. compared with ver. 21—26. 33, 34. It is plain, from these words, that the centurion was inclined to reject this barbarous counsel, chiefly out of good will to Paul.

moved by the following passages of *Thucyd.* which was probably written by the historian with the one of *Æschylus* in his mind. L. 2. 49. (speaking of the plague at Athens): καὶ κατέβαωεν ἐς τὰ στήθη ὁ πόνος (the grævedo, the malady), καὶ ὅποτε ἐς τὴν καρδίαν (the stomach) στηρίξει, fixed itself, took its post in the stomach. The word often occurs in this sense in the ancient Physicians. Hippocrates, Aratæus, &c. 8^o Aphorism. 4, 33. ἐν ταῦθα στηρίξει ἡ νοῦσος. Many other examples may be seen in *Roësius*. I will only add *Aretæus*, p. 2. ἐν κεφαλῇ τὸ κακὸν ἐστηρίχθη. Towards the emendation of the above passage of *Æschylus* the following parallel ones may be found not unserviceable. *Thucyd.* 7, 25. (T. 3, 34, 6. Bekk.) ὥστε δεινὸν ἦν προσπλεῦσαι, μὴ σὲ προϊδὼν τις, ὥστε περὶ ἔρμα, περιβάλλῃ τὴν ναῦν. D. Cass. 672, 35. μήτε περίερμα πέρβρυγῃναι ἐάσης, scil. τὴν δλκάδα: where I would read περὶ ἔρμα.

In filling up the lacuna in that passage, σκάφος may, I think, have place, with some preposition, as πρὸς or περὶ, before the words α. ε.

43. ἐκέλευσέ τε τοὺς δυναμένους κολυμβᾶν, ἀπορρίψαντας, "commanded that they which could swim, should cast themselves first into the sea, and get to land." This order must be understood as meant for the prisoners only, the officers choosing, according to a common policy, to make trial of the danger at the expense of the least valuable lives.

After ἀπορρίψαντας subaud εἰς αὐτοὺς ἐς τὴν θάλασσαν. Examples both of the elliptical and complete phrase are produced by Alberti, Wets., and Kypke. The passage most important, as illustrating the action as well as the phrase, is from Arrian Ind. 24, 5. αὐτὸς δὲ τῶν στρατιωτῶν, ὅσοι αὐτοὶ τε κουφότατοι, καὶ κουφότατα ὀπλισμένοι, τοῦ τε νεῖν δαημονέσται, τούτους δὲ ἐκνήξασθαι κελεύει.

44. οὓς μὲν S οὓς for τοὺς μὲν S τοὺς δέ, which is more usual. Thucydides would have written ἐστὶν οὓς.

44. ἐπὶ σανίσιν, οὓς δὲ ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου, "some on boards, and some on broken pieces of the ship." But it is not ἐπὶ τινων τοῦ πλοίου, but ἐπὶ τινων τῶν ἀπὸ τοῦ πλοίου, *some on boards, and some on things which came from (i. e. out of) the ship*, which were distant from the ship; suppose *barrels* or *boxes*, and whatever other wooden machines, such as there are many on board a ship. Theophrastus, in his picture of a *flatterer* (Charact. 3.), has the same distinction: καὶ ἄρας τι τῶν ἀπὸ τῆς τραπέζης, φῆσαι, Τουτὶ ἄρα ὡς χρηστός ἐστι, *and having taken up any thing that is upon the table, &c.*, not ἄρας τι τῆς τραπέζης, which might signify having taken up a piece of the table. And though this distinction may not be always observed, yet here it seems necessary, to avoid tautology. *Pliny went* * but a little way from the shore, to which those who could not swim were driven by the tide upon their wooden articles. Lucian, somewhere in his works, ridicules the escape of Paul and his companions. I now find that Dr. Hammond and the Latin Vulgate had some appre-

* This is manifestly an error of the press. I would correct, "they were."

hension of the distinction I have mentioned. (Markland.)

The learned Commentator has, I think, correctly determined the sense of *τινων ἀπὸ τοῦ πλοίου*. Kuinoel would subaud *ἀπορρήγματων*, which, however, is too arbitrary; and though he appeals to Achill. Tat. 3, 4. (cited by Pricæus) πολλοὶ δὲ καὶ ξύλοις ἀπερρώγασι συμπεσόντες, ἐπείροντο δίκην ἰχθύων, yet that passage is not to the point, since it only denotes what is here meant by the *σανίσιν*.* Kuinoel also subauds *ἐτέρων*, which is supplied by the Syriac translators. But if the former interpretation be admitted, there will be no occasion for this harsh ellipsis.

44. *διασωθῆναι ἐπὶ τὴν γῆν*. The word *διασ.* is more forcible than the simple *σωθ.*, and the *δια* signifies *through*. This verb (on which see the note on 28, 24.) is common enough in the Classical writers, but not followed by *ἐπὶ* or *εἰς* or *πρὸς*. Wetstein, Munthe, and Loesner, give several examples, as Æsop. F. 42. *χειμῶνος δὲ σφοδροῦ γενομένου, καὶ τῆς νεῶς περιτραπίσης, πάντα ἀπολέσαντες, αὐτοὶ ἐπὶ τὴν γῆν διεσώθησαν*, where, as Kuinoel truly observes, there is a *locutio prægnans* for *διασωθῆναι καὶ ἀφικεσθαι*.

* This word, on which the Etymologists egregiously trifle, seems to come from *σᾶω* (cognate with *σῶω* and *σῶζω*), *to save*, whence *σα Γω* and *σα-νός*, *sanus*, *whole*, both in a physical and moral sense, with the former of which may be compared the word in question, *σανίς*, which properly denotes a *whole (beam)*, as it comes from the tree; [and in a certain stage of the arts (as in Mexico and South America) all boards are no more than trunks of trees formed into boards by the hatchet, sawing being unknown.] Hence *σανίς* came to mean a *beam*, board, plank, and, finally, any thing *made of boards*, as a *table*. Here we may understand by it part of the *planking* of the vessel.

Of the passages here cited, in illustration, by Wets., the most apposite is a somewhat curious distich from the Anthol. 1, 55. *ελασθείσης ποτὲ νηὸς ἐν ὕδασι, δῆριν ἔθεντο Δισσὶ ὑπὲρ μούνης μαρνήμενοι σανίδος*.

CHAP. XXVIII.

VERSE 1. τότε ἐπέγνωσαν ὅτι Μελίτη ἡ νῆσος καλεῖται, "they then understood or learnt (by the information of the inhabitants) that the island was called Melita." On this island see Cluverius Sic. Ant. 2, 16. As to the opinion that the Melita here mentioned is the Malta of Illyrium, (which is supported by some writers of celebrity,) it has been totally refuted by Cluverius, Scaliger, and Bochart; and is, indeed, preposterous to think of.

2. οἱ δὲ βάρβαροι. The pride of the Greeks, and afterwards of the Romans, accounted men of all other nations barbarian. The not being able to speak the languages of those countries involved the implication of βάρβαρος, and, indeed, that is by many supposed to be the primitive sense of the word. (See the Commentators on Rom. 1, 14.) But it appears to me rather to have an Oriental origin; namely, from the Punic *berber*, a *shepherd*. Now it was especially appropriated to the indigenous and pastoral inhabitants of Africa, who, to their more civilized fellow men on the other side of the Mediterranean, appeared barbarians. And the term βάρβαρος came at length to mean *savage*. Here, however, the term was correctly applied, since (as Cluverius has shown) the inhabitants of this island were chiefly of Carthaginian origin, and seem to have spoken the Punic language. See Cluver. ubi supra, Bochart Geogr. p. 499. and Lightf. in loc.

2. παρείχον οὐ τὴν τυχεύσαν φιλανθρωπίαν ἡμῖν, "shewed us no little kindness." See the note on 19, 11. Φιλανθρωπία properly signifies the kindness we show to others as fellow men. Ἀνάψαντες γὰρ πυρὰν. This properly signifies "setting fire to a pyre of wood;" which sense is here ascribed to the words by most recent Commentators. So 2 Macc. 1, 22. 7, 9. 10, 36., Sir. 51, 6., Xen. Anab. 6, 4, 6.,

Virg. *Æn.* 6, 115. And a large pyre it must have been to warm so considerable a number.

Our translators render, "lighted a fire;" but that would have required *πῦρ*.

2. *προσελάβοντο πάντας ἡμᾶς*, "brought us all to it." (See Pearce and Doddridge.) *Προσλαμβάνεσθαι* signifies to take to one, and, from the adjunct, receive kindly, &c.; as in Phil. 12 & 17., and 2 Macc. 10, 15.

2. *διὰ τὸν ὕετὸν τὸν ἐφεστῶτα*. This is ill rendered *present* rain. Grotius, Piscat., Beza. Raphel, and others, give it the sense "qui inguerat nos promebat."* The word signifies to come near, press upon, invade, vex, urge. They were then "biding the pitiless pelting" of the rain; such as would be likely to succeed a violent tempest, and was no more than might be expected at that season. And that they were *cold*, we may easily conceive, since they had swam to land from the ship.

3. *συστρέψαντος δὲ τοῦ Παύλου φρυγάνων πλήθος*. By *φρυγ.* is meant dry wood, fit for firing. So it is explained by Hesych. *ὕλη λεπτή καὶ ξηρά*, which is true; since it denoted wood of a lighter sort, such as branches and boughs of trees which would be fit for kindling a fire. So Hieronym. on Hos. 2. (cited by Wets.) *cremium, aridas herbas, siccaque virgulta, quæ camino et incendio præparantur*. It, however, not only denoted *dead* wood, but *live*; namely, what we call *brush wood*; as appears from Theophr. H. P. 1, 5. 15, 16., and other writers cited by Wets., who also appositely compares Xen. Anab. L. 4. *φρύγανα συλλέγοντες ὡς ἐπὶ πῦρ.*, to which I add Thucyd. 3, 111. edit. Bekker. *ἐπὶ λαχανισμῶν καὶ φρυγάνων ξυλλογὴν ἐξελθόντες*.

The *συστρέψαντος*, Kuinoel observes, is equivalent to *συλλέξαντος*, by which it is interpreted by Chrysostom. This, it may be observed, is a very significant term, and accommodated to the action. So

* Here Wets. aptly cites Polyb. p. 1053. *ὥστε διὰ τὸν ἐφεστῶτα ἄλφον μὴδὲ τοὺς ἐν ποσὶ δύνασθαι βλέπειν*.

Hesych. (cited by Wets.) οἱ γναφεῖς ἀκανθῶν σαρῶν συστρέψαντες τὰ ἱμάτια ἐπὶ τοὺς σαρῶς ἔγκναπτον.

Here Chrysostom has the following judicious remarks : Ὅρα αὐτὸν (scil. τὸν Παῦλον) ἐνεργοῦντα, καὶ εὐδάμου θαυματουργοῦντα ἀπλῶς, ἀλλ' ὑπὸ χρείας, καὶ ἐν τῷ χεῖματι γὰρ αἰτίας αὔσης προεφήτευσεν, ἀλλ' οὐχ ἀπλῶς, καὶ ἐνταῦθα πάλιν φρύγανα συλλέγει καὶ ἐπιτίθουσιν, ὅρα οὐδὲν τετυφωμένον ποιοῦνται, οὐδὲ περιττόν· ἀλλ' ὥστε διασωθῆναι αὐτοὺς, καὶ θέρμης τινος ἀπόλαυσαι.

3. ἔχιδνα ἐκ τῆς θέρμης ἐξελθοῦσα, “ a viper (which had lain concealed in the wood, and been removed with it), urged by the heat, crept forth,” &c. For dry wood and brush are well known to harbour such reptiles. So Pallad. Laus. 20. (cited by Pincinelli and Wets.) πλησίον θρυῶν καὶ φρυγάνων ἐκεῖ κειμέναν, ὑπὸ ἀσπίδος ἐδήχθη, and Gabrias (cited by Wets.). ἔβαλπε τις γεωργὸς ἐν κόλποις ὄφιν αἶρα κρύους· ἐπεὶ δὲ θέρμης ἦσθετο, ἐπληξε τὸν θάλψαντα, κᾶκτεινεν τάχος.

3. θερμῆς. So Lucian, ἡ θέρμη δὲ ἀπὸ τοῦ πυροῦ. The reading of many MSS. διεξελθοῦσα (which is received by Griesbach) is, indeed, more exact and elegant, but whether it be more genuine I will not undertake to say.

3. καθήψε τῆς χειρὸς αὐτοῦ. Commentators are not quite agreed on the exact sense of καθήψε. Almost all the ancient, and the early modern ones, take it to signify “ manum sui invadit,” *seized his hand*, and bit it. But H. Steph., Bochart, and Suicer (followed by Wolf, Wets., and most recent interpreters), strenuously maintain that the viper *did not bite* Paul, but on very insufficient grounds. And as to the interpretation on which it depends, it seems very precarious. I admit, indeed, that the observations of Bochart and Suicer (Thes. T. 2. p. 5.) are replete with learning, but they by no means appear so convincing as to induce me to abandon the common interpretation. Of the arguments they bring forward, the first is, that the sense *seized* would require καθήψατο; and that the active voice is never used in this sense. Now, admitting that to be the case, it

would not be any decided argument against the common reading, since in the Hellenistical and Scriptural style such nice distinctions between the use of the active and middle voice are not observed.

But the truth is, examples may be found of this sense, or something like it, in the *active*. So Arrian: Epict. 3, 20. τοῦ τραχήλου μου κυθάπτων, *fastening on my collar*. Eurip. Ion. 1006. καθάψας ἀμφὶ παιδί σώματος. The *second* argument they employ is, that even καθάπτεσθαι cannot have the sense *seize, bite*, since it only means *cavillis et dicteriis mordere, non dentibus*, i. e. that the word is never used in the *physical*, but only in the *moral* sense. But this assertion is equally groundless with the former; as the following examples will show. Polyb. 1, 19, 14. καθάπτεσθαι τῆς οὐραγίας, *to hang upon, and molest the rear guard*. Cantic. 1, 6. καθήπτετο μου ὁ ἥλιος, as we say, *laid hold of, tanned*. Galen. (cited by Foes. in v.) ὦν δὲ ψόφος καθάπτεται. Herodot. 6, 69. τῇ σευ μάλιστα κατὰπτονται οἱ ἐχθροί. And Budæus and Const. cite from Herodot. καθάπτεσθαι παρόντος, *lay hand on, seize, fasten on*, as a bailiff does in making any one his prisoner. These, then, may suffice to prove that the word has also the physical sense *hang by, lay hold of*: but this, when said of a serpent, involves the idea of *biting*. The *last argument* (if it deserve the name) is, that the words of St. Luke, ἐπαθεν οὐδὲν κακὸν, plainly prove that Paul had not been bitten. And I grant, that in a Classical writer (as, for instance, Xenoph. An. 1, 8, 14. οὐδὲν οὐδὲ τοῦτον παθεῖν ἔφασαν) this might have some force (though even in these the contrary is sometimes found to have place, as Xen. 6, 1, 3. ἐξέφερον ὡς τεθνεῶτα ἦν δὲ οὐδὲν πεπονθώς), but not in an Hellenistical and Scriptural one, and certainly not *here*; since, from the position of the clause, and the whole complexion and air of the narration, it is plain, that Luke believed Paul was bit, and he could not be ignorant as to the *fact*. Indeed, had a serpent only *wound itself* about his hand, and been dashed into the fire before it could

have bitten him, that would have been too inconsiderable a circumstance to deserve mention ; and little would it have been to the credit of Paul's humanity. Besides, the poisonous vipers of Italy and Africa do not, like some species of harmless snakes with us, wind around a person's hand, but dart upon and bite them at once, and keep fast hold : and here this seems implied by the words *κρεμάμενον ἐκ τῆς χειρὸς αὐτοῦ*, and surely under the present circumstances the viper would make a desperate defence, thinking himself attacked. Besides, it would be easy for the bystanders to know whether Paul was bitten, or not ; and as they expected him to be seized with convulsions and drop down *dead* suddenly, they must have been very *sure* that he was bitten. But (as I before said) Luke evidently believes that Paul was bit, and, by Divine interposition, suffered no harm from it. For the words *ἐπαθεν οὐδὲν κακὸν* are a popular and idiotical form, similar to one in our own language, and signify that *no harm came of it* : which *supposes that he was bit*. And the sacred writer thought this circumstance of sufficient importance to deserve recording, since it proved the protecting care of the Almighty over Paul, and was a fulfilment of the promise made to the Apostles, (Mark 16, 18.) *ἃφεις ἀρούρι καὶ οὐ μὴ βλάψουσιν αὐτοὺς*. *

Many recent Commentators, as Michaelis, Rosenmuller, Bochart, and Kuinoel, think that the viper might bite Paul, yet that it was not really a poisonous one ; though the bystanders thought so. But this is mere supposition, and involves an extreme improbability. For of *that* they could scarcely be ignorant. And in such cases all barbarians have wonderful sagacity and discrimination, greater, indeed, than that of any naturalist. As to the authority of Basil, to which the above Commentators appeal, he only *alludes* to the narration, and that not very accurately. He says a viper wound itself around Paul's

* Hinc enim læsio ipsa averruncanda per Deum promitti videtur. (Wolf.)

hand as he was gathering sticks. But he does not enter into particulars.

4. τὸ θηρίον. This word is used not only of beasts properly so called, but serpents, and indeed seems primarily to mean any *biting* animal. So Aristot. de Mirab. auscult. (cited by Wets.) ἐν Κρήτῃ λύκους καὶ ἄρκτους, τοὺς τ' ἔχεις, ὅμοιος δὲ καὶ τὰ παραπλήσια τούτοις θηρία οὗ φασι γενέσθαι, διὰ τὸ τὸν Δία γενέσθαι ἐν αὐτῇ. The Latin *ferus*, *fell*, which comes from the same source, has this primitive signification. Examples of θηρίον for a *serpent* are adduced by Wolf, Wetstein, and others; ex. gr. Suid. θηρία καὶ τὰ δάκετα ἔχινες φαλάγγια ὄφεις. And so Galen and the other Medical writers use Theriæ, i. e. medicines to cure the bite of a serpent.

4. πάντως φονεύς ἐστίν—εἶλεν. In treating on these words, many learned Commentators seem to have forgotten *by whom* they were spoken: otherwise they would have seen that they are to be interpreted *populariter*, and no refinements to be even thought of. I advert to the ingenious fancy of Elsner, (adopted by almost all Commentators since his time,) namely, (to use the words of Doddr.) that "they concluded that Paul was a murderer rather than guilty of any other crime, because they saw the viper hanging on his hand," which therefore they judged to have been the offending part, according to the rule which (as he shows by many curious and entertaining instances) prevailed much among the antients, that persons were often remarkably punished in that part of the body which had been the immediate instrument of the sin.* But this (I repeat) seems too refined for

* See Spanheim on Callim. H. on Cer. 64. One may also instance the cases of Tantulus (see Schol. on Hom. Od. λ. 593. where for συνεσθόμενος read συνεστιώμενος) and Tityus. See Heracl. Pont. Alleg. Hom. p. 438. Hence we read in Plaut. 1, 5, 12. Homines, qui gestant, quique auscultant crimina Si meo arbitratu liceat, omnes pendeant Gestores linguis, auditores auribus. Thus those who revealed secrets to an enemy had their tongues cut out. Coiners, or those who fabricated false books, had their hands cut off. (See Diodor. Sic. 1, 71. and Suet. Claud. c. 15.) And from 1 Macc. 7, 47.

the present occasion. The same may be said of Heinsius's fancy, that the being exposed to the bite of a serpent was a punishment of murder; though this is alluded to in a Rabbinical passage cited by Wetstein; namely, Gemara Sota 1, 14. edit. Wagen-seil. Ustione plectendus aut in flammis incidit, aut a serpente læditur. The same censure is applicable to that of Camer., Bochart, Wets., Markl., Pearce, and Kuinoel, who understood by the ἡ δικὴ the *Goddess of Justice*. It is in vain that they heap together passages of the Classical writers where the goddess Δίκη is mentioned; since such proofs will not apply to the case of barbarians. The word must be taken in the common acceptation "*Divine justice, the just God.*" The student, too, will observe that the names of virtues and vices often carry with them the article. When they said, "certainly he is a murderer," they seem to have reasoned thus: Die he surely will, and no doubt for some crime worthy of death; and considering that he has thus been rescued from the jaws of a watery grave, and brought here to suffer death, surely then he must be a murderer. From some Classical passages adduced by Grotius, Pri-cæus, and Wetstein, it appears that the ancients had a notion that Divine justice sometimes delivered criminals out of dangers, in order to reserve them for heavier calamities, and severer punishments. So in an Epigram, cited by Grotius: Εἰ μὴ νῦν σε μεθήκα θανεῖν, θάνατον μὲν ἄλυτον Νῦν ἔφυγες· σταυρῷ δ' ἴσθι φυ-λασσόμενος, *Non est ista salus tanti, quod morte nega-*

and Heracl. Pont. we learn that legislators used to order the hand of parricides to be cut off; and therefore murderers might well be punished in the *hand*, according to the allusion of Is. 1, 15. αἱ χεῖρες αἵματος πλήρεις. And these were said to be οὐ καθαροὶ χεῖρες. (Elsner.)

The above remarks are extremely ingenious, and in a certain view not unimportant: and I would add that this is, at present, a principle often acted on in the half-civilized countries of the East, Turkey, Persia, Hindostan, Pekin, Siam, Chiam, and Japan. The *lex talionis* seems, in this respect, more striking to the senses, and therefore more adapted to Asiatic manners and feelings.

tur Defungi, crux est ponè parata tibi. To this also there is an allusion in Philo 2, 593, 35. (cited by Pricæus and Wetstein,) δόξω γὰρ οὐ τοῦ σωθῆναι χάριν ἀφείσθαι μᾶλλον, ἢ τοῦ βαρυτέρας ἐνδεξάμενος συμφορὰς ἐπισημότερον τελευτῆσαι· and Petron. 81. Ergo me non ruina terra potuit haurire? non iratum etiam innocentibus mare. Wetstein, too, refers to Amos 5, 19. Jon. 1, 7 & 12. Sap. 2, 20. Rom. 9, 17. Besides (as Bochart observes) it was the opinion that great criminals are often punished by being bit with vipers; as Eccl. 39. 39. (or 38.) and Athen. H. A. 10, 31. ἐκεῖνο δὲ τερατεύονται, φαίδεσθαι μὲν αὐτὴν τῶν ἀγαθῶν, τοὺς δὲ ἀσεβοῦντας ἀποκτινύναι. Wetstein, too, adduces an extract from a Rabbinical writer who has a story of a murderer being bitten to death by a serpent.

4. ζῆν οὐκ εἶασεν, “has not suffered him to live:” thus (as Beza observes) regarding the man as, in effect, already dead.

6. προσεδόκων αὐτὸν μέλλειν πίμπρασθαι, &c. These words accurately describe the two stages of the symptoms which follow the bite of a poisonous serpent. The first term represents the fever, inflammatory tumour, and swelling at first local, then general, which supervenes. Thus Dioscorides, l. 6. says, that the bitten part immediately swells. And Nicander Ther. 240. (cited by Grot.) φλύκταιναι ἀραιαὶ οἷα πυρικήτοιο χροὸς κλαδάωσιν ὑπερθεν· (which seems imitated from Thucyd. 2, 49. where he treats of the plague at Athens, καὶ τὸ μὲν ἔξωθεν ἀπτομένω σῶμα, οὐκ ἄγαν θερμὸν ἦν, οὔτε χλωρὸν, ἀλλ’ ὑπέρυθρον, πελιδνόν, φλυκταίναις μικραῖς καὶ ἑλκεσιν ἐξηνθηκός.) And Bochart confirms this from Paul. Æg. Ætius & Avicenna. Pricæus and Triller cite Lucan 2, 741. seq.; and Elsner two passages yet more apposite, from Lucian. Dips. 4. τὸ δῆγμα βίαιος, τὸν ἰὼν παχὺς, ὀδύνας μὲν ἀλήκτους ἐπάγων εὐθύς· ἐκκαίει τε γὰρ, καὶ σήπει καὶ πίμπρασθαι ποιεῖ· καὶ βοᾷσιν ὥσπερ οἱ ἐν πυρὶ κείμενοι. and Ælian. H. A. 8, 18. εἴ τις αὐτοῦ ψαύσῃ, ὄγε ἐτι καὶ μᾶλλον πίμπραται.

Both the above symptoms, especially the latter,

are illustrated by some interesting observations on the symptoms succeeding the bite of a serpent, recently recorded by that enterprising explorer of the forest, and accurate naturalist, Mr. Waterton, whose testimony to the almost immediate death caused by the darts dipped in the Woralí poison is confirmed by what Pliny says, l. 11, 53. of the darts which the Scythians used, dipped in viper's blood, "*mortem illico afferunt levi tactu.*"

6. θεωροῦνταν μηδὲν ἄτοπον εἰς αὐτὸν γινόμενον. This clause, which is Hellenistical in its expression, exactly corresponds to the preceding ἔπαθεν οὐδὲν κακόν, and confirms the interpretation above detailed. For ἄτοπον does not signify (as some render it) *absurdum*, or *mirum*, or *insolitum*, but rather *incommodum*, *pa-lum*; as it is understood by Beza, Piscator, Pricæus, Elsner, Kypke, and Kuinoel: a sense in which the word is often used by medical writers. Pricæus produces an example from Herodian. 4, 11, 7. οὐδὲν ἄτοπον προσδοκῶντες: and Kypke one, from Joseph. Ant. 2, 5, τοῦ μηδὲν κατὰ τὴν ὁδὸν παθεῖν ἄτοπον. See Perizon. on Ælian. V. H. 2, 8. I add Thucyd. 2, 49. καὶ πνεῦμα ἄτοπον καὶ δυσῶδες ἠφίει. Pausan. 5, 5, 5. τὸ ἄτοπον εἶναι τῆς ὀσμῆς. Plut. Cæs. 40. τὴν ἀτοπίαν τῆς διαίτης. Appian. 1, 838. ἀτμῶν ἀτόπαν γενομένων, *noxiiis vaporibus*. And in this sense Castellio tells us it often occurs in Hippocrates, and is also found in D. Cass. 724, 64. (of water,) and Dion. Hal. 677. (of water).

6. μεταβαλλόμενοι, scil. τὴν γνώμην. Of this term numerous examples are adduced by Alberti, Wetstein, Kypke, and Munthe: the most apposite of them is Xen. Hist. 2, 3, 18. τὴν πολιτείαν ἀριστον ἡγούμην εἶναι, καὶ νῦν οὐ μεταβάλλομαι.

6. ἔλεγον Θεὸν αὐτὸν εἶναι, "said that he was a god." Here again, I conceive, our learned Commentators "shoot beyond the mark," and miss the truth by a too minute scrutiny of it. Heinsius, Grotius, Whitby, and Alberti, think that the inhabitants took him to be the Hercules Alexicacus, who is represented in

pictures carrying the snakes he had just strangled : and this god Ptolemy (Geog. 4, 4,) says the Phœnicians worshipped. Be that as it may, this superstition may easily be conceived to have been derived from their polytheistical neighbours. Such *may* have been the fact ; but this will not prove that they supposed Paul to be Hercules.

A Lapide thinks that they took him for Mercury ; Wets., with somewhat more probability, for *Æsculapius*. Elsner, and others, mentioned by Wolf, bring forward some odd speculations about the serpent worship of the antients, than which nothing can be more irrelevant. The simple truth is, that these barbarians, seeing Paul raised above human infirmities, thought that he must be a *Θεός*, by which word we need not understand a god, but a *θεῖος*, a *divine person*, a *δαίμων*. And so I understand Acts 17, 23. *Ἀγνοοῦσιν Θεῶν* where see the note, in which is examined the difference between *δαίμων* and *θεός*. On this *lower* sense of *Θεός*, which is not very uncommon in the Classical writers, (especially Philostrate.) I have written copiously, but must reserve my illustrations for some other opportunity.

Pricæus and Wetstein here remark on the inconsistency of the vulgar, citing Anton. 4, 16. *ἐν τῷ 1. ἡμερῶν θεὸς αὐτοῖς δοξείσιν, οἷς νῦν πίθηκος*.

7. *ἐν δὲ τοῖς περὶ τὸν τόπον ἐκείνον*. A common periphrasis for *ἐν τῷ τόπῳ ἐκείνῳ*, illustrated by De Dieu and others. See Matth. Gr. Gr. *Χωρίον*, a *farm, estate*. See the note on Matth. 26, 36.

7. *τῷ πρώτῳ τῆς νήσου*. The term *ὁ πρῶτος* might of itself signify the principal person of the island in wealth and influence. And so Cajetan, Wolf, and Bengel. Thus it would be nearly the same with that in Mark 6, 21. *τοῖς πρώτοις τῆς Γαλιλαίας*. See also Luke 19, 47. and Acts 13, 50. 17, 4. But Grotius, Bochart, and others remark, that the term is often found in Inscriptions and Coins, denoting, in a law sense, *Governor, Prefect*. In proof of which Schleusner refers to Grut. Inscr. p. 388. Inscr. 4., Reines.

Inscr. 857., and Muratorii Thes. Inscr. Nov. p. 1058, 4. And that this signification applies in the present case, is placed beyond a doubt by a monumental inscription found in this very island, and brought forward by Grotius: *Α. Κ. υἱὸς κῆρ. Προῦδης ἱπτεὺς ῥαμ. Πρῶτος Μελιταίων καὶ Πάτρων, ἀρχας καὶ ἀμφοπολεύσας θεῶ Αὐγύστῳ.* Kuinoel observes, that since Malta was at this time (as we find from Cic. Verr. 3, 18.) subject to the Pretor of Sicily, the Governor of Malta must have been his *Legate*, and was (it seems) called *Πρῶτος*, *Princeps*, *Primas*. It ought therefore to be edited *Πρώτῳ*.

7. *ἀναδεξάμενος*. Grotius explains this, "sending for from the public inn to his own house." But it is not likely that there was an *inn* among these barbarians, who (by the way) were so celebrated for their hospitality that such would scarcely be needed. The *ἀναδεξάμενος* has rather, I conceive, the sense of "taking to his own house from that of another." *Φιλοφρόνως* signifies *kindly, hospitably*: *ἐξένισεν, entertained*. Of all these terms examples are produced in superfluous abundance by Kypke and Wetstein, from which it appears that *φιλοφρόνως* and *ξενίζω* are terms employed by the best writers; though rarely *ἀναδέχεσθαι*, for which the more usual terms are *δέχεσθαι*, *ὑποδεχ.*, *ἀπεδ.*, and *καταδέχεσθαι*. One example, however, of *ἀναδέχεσθαι* is adduced from Ælian. V. H. 4, 9. *ὁ δὲ ἀναδεξάμενος, ὅσους ἡδύνατα πλείστους τῶν ἐκ τῆς μάχης ἀνασωζομένων.*

8. *ἐγένετο δὲ τὸν πατέρα τοῦ Π. πυρετοῖς καὶ δυσεντερίᾳ συνεχόμενον κατακεῖσθαι*. For *πυρετοῖς* Owen conjectures *πυρετῶ*; since he could labour only under one fever at a time. But it is frivolous thus to quibble about an idiom. The word is very often used in a plural form, with a singular, both by Hippocrates, (examples from whom may be seen in Foesius), D. Sic. 434 c. (cited by Munthe,) *ἐκ τούτου κατ' ὀλίγον ἠκολούθουν πυρετοί*, and by the Latin Medical writers, as Celsus, &c. (See Castell. Lex. Med.) A very similar one is cited by Pricæus from Ammian. Marc.

l. 26. Constricti rapidis *febris*; where I conjecture *rabidis*: which is placed beyond a doubt by a passage of A. Gell. 8, 20. (cited by Wets.) Ibi alvo mihi cita accedente febre *rabida* decubueram. Perhaps the plural may have been used for the singular, in this instance, with reference to the *fits* by which the fever makes its attacks. On the term συνέχεσθαι see the note on Mark 1, 30. It is well remarked by Wetstein, that Luke, as being a physician, describes disorders with great accuracy.

9. οἱ ἔχοντες ἀσθενίας. See Luke 24, 11 & 12.

10. πολλαῖς τιμαῖς ἐτίμησαν ἡμᾶς. Our English Translators, following literally the Greek and the Vulg., render, “honoured us with many honours.” But from the words preceding, and the circumstances, there is reason to think that something more *special* is intended. I prefer, with Grotius, Hammond, Whitby, Schleusner, and Kuinoel, to interpret, “ornarunt muneribus.” Now this sense of τιμῇ is found both in the Scriptural and Classical writers. And examples are adduced by the Commentators from Xen. H. 9. τὰς τιμὰς ἐκάστω προστιθέναι. and Hiero 7. Wetstein compares Diodor. Sic. 4, 29. ἐδέξαντο τὸν Ἡρακλέα ξενίοις ἀξιολόγοις, καὶ δωρεαῖς κεχαρισμέναις ἐτίμησεν. Xen. Pæd. 1. στρεπτοῖς καὶ ψελλίοις ἐτίμα καὶ ἐκόσμου. Pearce adds 1 Cor. 6, 20. 7, 23, & 70. Num. 22, 17. compared with ver. 18. Ps. 8, 5. & 40, 12. and Prov. 3, 19. as also Joseph. Ant. 2, 6, 5, 6. & 4, 4, 6. and Clemens, Rom. 1 Ep. ad Cor. c. 55. And there is the same sense found in the Latin words *honor*, *honore*, *honorarium*, examples of which may be seen in Faccioliati's Lexicon. So also Sirach 18, 1. τίμα ἰατροὺς πρὸς τὰς χρείας τιμαῖς αὐτοῦ, where the word *includes* *præmia*; and 1 Tim. 5, 17. where of Presbyters who have well discharged their office it is said, διπλῆς τιμῆς ἀξιοῦσθωσαν. And Schleusner cites Floderi Diss. on the passage. He would, therefore, here render *honorarium*, *sostrum* (as our maritime laws speak of *salvage*). This, however, seems going too far. It cannot, I

think, be *proved* from these words that they offered, and Paul accepted, *præmia*. Ἐτίμησαν with τιμαῖς πολλαῖς can only mean, "they honoured us with many honours," as in the passages of Isocrates and Herodian cited by Wetstein. When the Classical writers express any thing more *special*, they add the words δωρεαῖς, or something equivalent. Now whether τιμαῖς after τιμᾶν can signify gifts, is uncertain. The passages of Xenoph. and 1 Tim. do not quite prove this: though that of Sirach (which was probably in the mind of St. Luke) seems to do so. Yet (I repeat) it cannot be inferred that they offered, or Paul accepted, any money. The word τιμαῖς seems to denote *honorary presents*; and it appears to be more *special*ly expressed in the words following, καὶ ἀναγομένοις ἐπέθεντο τὰ πρὸς τὴν χρεῖαν, i. e. necessities of every kind, not only the ἐφόδια for their voyage, but probably articles of clothing, &c. for Paul's comfort at Rome.

The ἐπιτίθεντο is by Grotius thought to mean "put on board." Wetstein renders it, "*onerarunt nos, et cumulata ingesserunt, et nec petentibus imposuerunt.*" And he refers to Ruth 3, 15. Both significations may have place; and the expression is so strong as to justify the latter.

11. μετὰ τρεῖς μῆνας, *after three months*: when the winter was nearly over; probably at the beginning of March. See the note on 27, 9.

11. ἐν πλοίῳ—Ἀλεξ., "in an Alexandrian ship;" also (it is probable) driven thither by the tempest.

11. παράσημον Διοσκουρίοις. Now the *Dioscuri* had the especial province of succouring persons in danger of shipwreck. See Hor. Carm. 1, 3. 2, 1. 8, 31. Catull. 4, 27. Senec. H. F. 14. Xen. Symp. 8, 29. Theocr. Id. 22, 1 seqq. Alberti on this passage, the Commentators on Hygin. F. 77. and Spanheim on Callim. L. P. 24. Heyn. Apoll. 3, 10, 7. The τὸ παράσημον, the *insigne*, was that from which the ship derived its name. It was a painting, or bas-relief, on the prow, of some god or hero, or sometimes *animal*;

nay, even inanimate substance, as shield, &c. So Ovid. Trist. 1, 10, 1. Est mihi, sitque precor, flavæ tutela Minervæ, Navis; et a pictâ casside nomen habet. Virg. Æneid. 5, 115 seqq. The *poop* bore the picture, or image, of some god under whose protection the ship was supposed to be placed. Both the *tutela* and the *insigne* were of gold [or, rather, gilded metal. Edit.], ivory, or other rich material. So Virg. Æn. 10, 171. Et aurato fulgebat Apolline puppis. Now the Romans distinguished the *tutela*, which was in the poop, from the *insigne*, which was at the prow. Thus of the ship mentioned in the above cited passage of Ovid the *numen tutelare* was Minerva, placed on the poop; but the *insigne*, or παράσημον, was a *helmet of Minerva* painted on the prow, and gave name to the ship. Yet such was not the invariable custom. Sometimes the *tutela* and παράσημον were the same; as, for instance, whenever the effigies of the Deity himself, to whose protection the ship was committed, supplied the place of an *insigne*, (which often happened), then the ship was called by the name of that God who was painted, or carved, on the prow. Thus the Alexandrian ship in which Paul sailed had the *Dioscuri* for an *insigne* as well as a *tutela*: whence, too, it was called Διόσκουροι. See Alberti on this passage, Enschedii Diss. de tutelis et insignibus navium, Kunz. Obs. de vexillo navis Alexandrinæ quâ Paulus in Italiam vectus est, Jen. 1734, 4., the Commentators on Sil. It. 14, 409., Salmas. on Solin. p. 403., Bochart Geogr. Sacr. l. 2. c. 3. p. 712., Meursius on Lycoph. 110, 1299., Scheffer de Militiâ navali 3. 1. p. 372 seq., Burman on Petron. c. 105. and Val. Flacc. 1, 301., Heyne on Virg. Æn. 10, 171., and Schütz on Æschyl. Sept. c. Theb. v. 210. (Kuin.)

Wetstein has a great number of Classical passages illustrating the παράσημον, and the *Dioscuri*; ex. gr. Procop. on Is. 11, 14. from whence it appears that the images of the gods had afterwards given way to those of the Saints. Plut. 2. 247 E. πλοῖω λέοντα μὲν ἔχοντι πρῶταθεν ἐπίσημον, ἐκ δὲ πρύμνης δράκοντα.

Palæph. 32. who mentions a ship called the Pegasus. Lucian. Navig. 5. ἡ πρύμνα μὲν χρυσοῦν—χηνίσκον ἐπικειμένη· καταντικρὺ δὲ ἀνάλογον ἢ πρῶρα—τὸν ἐπώνυμον τῆς νεὸς θεὸν ἔχουσα τὴν ἴσιν ἐκατέρωθεν. Athen. p. 652 c. ἰσχάδες τὸ παράσημον τῶν Ἀθηναίων. Herodot. 3, 37. τοὺς Παταίλους οἱ φοίνικες ἐν τῇσι πρᾶρεσι τῶν τριήρων περιάγουσι.

12. Συρακούσας. See Strabo and Cellarius, and, above all, Cluverius Sic. Antiq. and Dorvill Sicula. They staid here (as Grotius, with great probability, supposes) for commercial purposes, vending some of the merchandize, and taking in other, for Rome.

13. περιελθόντες κατηντήσαμεν εἰς Ῥήγιον. Περιελ. is awkwardly rendered in the E. V. "fetching a compass." It rather signifies, "coasting about," perhaps with reference to the many promontories to be doubled; and as Rhegium is situated far within the Fre-tum Sic., so περιελ. is applicable to the whole navigation.

13. κατηντήσαμεν, *devenimus*. A term often used of motion by sea as well as by land; as in Acts 20, 15. 25, 13. and elsewhere.

13. ἐπιγενομένου νότου. This literally signifies, "the South wind springing up," or "blowing fresh." And so the word is used by the best writers, from whom Munthe cites several examples; as Diod. Sic. 248 d. μεγάλου πνεύματος ἐπιγενομένου. 249 b. χειμῶν μέγας ἐπιγενομένος. p. 426 a. ἐπιγενομένου πνεύματος οὐρίου. And Wets. cites Thucyd. 4, 30. πνεύματος ἐπιγενομένου & 3, 74. εἰ ἄνεμος ἐπεγένετο τῇ φλογί. It is a general term used of what is sudden, as winds, storms, thunder, lightning, rain, &c.

13. δευτεραῖοι ἤλθομεν εἰς Π. Wetstein aptly compares Diodor. Sic. 3, 34. διανύσας ἐπὶ τὸ ἀδρανὸν δευτεραῖος. On the idiom contained in δευτεραῖος I have before treated in the note on Joh. 11, 39.

13. εἰς Ποτιόλους, *to Puteoli*. A maritime town of Campania, with a convenient port, which was the usual landing place from Egypt; I suppose, to avoid the dangers of doubling the formidable promontory

Circeium. Besides, no other commodious port is found on the coast.

On the *promontory Rhegium*, which was the very part of the coast at which Sicily appears, as it were, to have been *torn* from Sicily, see the Geographical writers, Strabo, Cellarius, &c. and on the *city* so called, see Thucyd. l. 6. sub init. They went now in the regular track of vessels passing from Alexandria to Rome; as may be inferred from Suet. Vesp. c. 5. (cited by Wolf,) Alexandriam venit (ex Judeâ) hinc festinans in Italiam, cum Rhegium, deinde Puteolos onerariâ nave appulisset, Romam inde contendit expeditissimus. So Philo. t. 2. p. 521, 12. καταβὰς δὲ εἰς Δικαιαρχίαν, καὶ ναῦς ὑφόρους Ἀλεξανδρινὰς ἰδὼν, εὐπρεπεῖς πρὸς ἀναγωγὴν, ἐπιβὰς μετὰ τῶν ἰδίων· where, for εὐπρεπεῖς, I read εὐτρεπεῖς. See also Plin. H. V. 14.

14. εὐράντες ἀδελφοὺς. By ἀδελφοὶ is meant *Christians*; which name had not been yet assumed by the Christians *themselves*. Pricæus and Markland think these were *Jews*. But it should rather seem that they were Christians who *had been* Jews: for we find by Joseph. Ant. 19, 14. that there were many Jews resident there.

14. παρεκλήθημεν ἐπ' αὐτοῖς ἐπιμεῖναι ἡμέρας ἑπτὰ, "we were invited, intreated, to stay with them seven days," by permission of the Centurion, so that Paul might be left in the custody of a soldier. From this, too, it may be conjectured that they arrived there on the day after the Lord's day. Hence they were requested to stay the *next* Lord's day over, to give an opportunity to *all* the Christians of hearing Paul's preaching.

14. οὕτως—ἤλθομεν, "and so, then, (see the note on 20, 11.) we went to Rome." Now ἔρχεσθαι is used both in the sense of *venio* and *eo*.

15. καί κειθεν οἱ ἀδελφοὶ ἀκούσαντες, &c. "hearing from us." Letters had perhaps been sent forward from Puteoli, apprising them.

15. ἐξήλθον εἰς ἀπάντησιν ἡμῖν ἄχρις Ἀππίου φόρου καὶ

Τριῶν ταβερνῶν. The distance (fifty-one miles) which the Roman Christians went out to meet them was meant to mark their profound respect: for among the antients respect was thought to be shown by one person towards another in proportion to the distance he went to meet him.

On *Forum Appii* Horace says, S. 1, 5, 3. differtum nautis, cauponibus atque malignis.

15. τριῶν ταβερνῶν. These are supposed by almost all Commentators to have been *inns*, or eating-houses, for the refreshment of travellers passing to and from Rome. And such is the opinion of Alberti, Gloss. ταβερνῶν, πανδοχείων. But they were probably *retail shops*, at which all sorts of eatables and drinkables were kept. Thus Zosimus, 2, 10. calls them the *τριὰ κατηλεία*. And this is the usual sense of *taberna*, which I cannot think, with most etymologists, was a contract diminutive of *tabulerna*; I rather assent to Donatus on Terent. Adelph. 3, 5. who says it is *quasi trabena*, from being made of planks. Thus it seems that *tabernæ* were wooden houses, or huts. So Hor. Carm. 1, 4, 13. æquo pulsat pede pauperum tabernas, regumque tures. It should seem, however, that they were, generally, not *dwelling* houses, but only *shops*. Thus Hor. Sat. 1, 4, 71. uses the word of a bookseller's shop. And though in Hor. Ep. 1, 14, 24, it is supposed to signify an inn, yet perhaps it only means a *wine shop*. Thus Grotius well observes: "Multa tum loca in Romano Imperio habebant nomen alia *fori*, alia *tabernæ*: *fori*, ab omnium rerum mercatu, *tabernæ*, quod ibi vinum et esculenta venum proposita essent."

The place yet remains, and is called *the three taverns*. In the time of Mr. Evelyn, ann. 1645, the remains were "yet very faire." See his *Diaries*, vol. I. p. 134.

15. οὗς ἰδὼν ὁ Παῦλος, εὐχαριστήσας τῷ Θεῷ, ἔλαβε θάρσος. Kuinoel would take ἰδεῖν here to denote *converse*; as in Joh. 12, 21. But this seems little accordant with the simplicity which characterizes the passage. The word must be understood in its ordi-

nary and popular sense. To behold such unequivocal proofs of zeal and respect in the persons on whose account he, in a great measure, had desired to see this metropolis of the world, might well fill him with delight, which he did not suffer to evaporate in the usual way, but poured forth his joyful feelings in devout thanks to God for affording such encouraging omens of his final success in his evangelical labours: and accordingly, it is added, ἔλαβε θάρσος, *took courage*; of which phrase examples are adduced by Kypke; as Dionys. Hal. l. 11. p. 723. παρακελευόμενοι ἀλλήλοις καὶ τι καὶ θάρσος ἐκ τοῦ δαιμονίου λαβόντες where for θάρσος I conjecture θάρσους; which is confirmed by Pausan. 3, 9, 4. καὶ τι καὶ ἐς τοὺς Λακεδαιμονίους ἔχοντας δυσνοίας. The construction καὶ τι καὶ is also found in Thucydides more than once; as 4, 124. 1, 107.

Doddridge is mistaken in supposing that this expression intimates, that "Paul's courage had begun to be shaken." It merely means that he took *new, fresh*, courage: for that is always *included* in the expression. Thus (among other of Kypke's examples) Thucyd. l. 2. (a passage very similar to the present one, and which also serves to discountenance Kuinoel's interpretation,) τοὺς δ' Ἀθηναίους ἰδόντας ταῦτα γιγνόμενα θάρσος ἔλαβε.

16. ὁ ἐκατόνταρχος παρέδωκε τοὺς δεσμίους τ. σ. It was ordered by law, that all those sent as prisoners to Rome should be delivered to the custody of the Præfectus Prætorii, and guarded in the Pretorian camp. Here St. Luke has expressed himself with extreme brevity: but his meaning seems to be this: "The Centurion delivered his prisoners to the charge of the Præfect (*by whom*) it was permitted to Paul," &c. Ulpian, l. 1. says, Custodiâ reorum æstimare Proconsul solet, utrum in carcerem recipienda sit persona, an militi tradenda.

16. ἐπετράπη μένειν καθ' ἑαυτὸν. By καθ' ἑαυτὸν is meant, "*apart* from the other prisoners, who were confined in what is called by the Scholiast on Juve-

nal *carcer castrense*. And that καθ' ἑαυτὸν has this sense, is clear from the numerous passages cited by Alberti, Wetstein, and Munthe, who might also have produced many from Thucydides. The reading of the Syriac, ἐκ τοῦ στρατοπέδου, is a gloss; but it correctly represents the sense.

Now this was (it should seem) a great favour: for even those to whom the libera custodia, or φυλακὴ ἄδεσμος, was granted, were yet, usually, confined in a part of the public prison called the δεσμοτήριον ἐλευθέριον. So in Philostr. V. A. 7, 22. ἐκελεύσε το ἐλευθέριον οἰκεῖν δεσμοτήριον.

16. σὺν τῷ φυλάσσοντι, *with the soldier who guarded him*. By the unusual privilege allowed Paul, of living apart, in his own house, one might almost suppose that his captivity was of the nature of the libera custodia of the Romans, or the φυλακὴ ἄδεσμος of the Greeks, mentioned in Thucyd. 3, 35. and elsewhere. But the Commentators seem to be agreed that he was still fastened by a chain to the soldier who guarded him: and this indeed is confirmed by ver. 20. τὴν ἀλυσιν ταύτην περικείμεαι. Of these δεσμῶν, too, he makes mention in Eph. 6, 20. Phil. 1, 7, 13, 14, 16. Col. 4, 18. 2 Tim. 2, 9. Philem. 10 & 13. And though these passages *might* all be interpreted figuratively, yet it would be extremely harsh so to do.

We find from Joseph. 814, 7. that even King Agrippa was, at Rome, chained to a soldier; though we read a little further on that, by favour, a *centurion* was afterwards substituted in place of the soldier. By this indulgence of being in his own house (Doddridge well observes) Paul was excused from all the affliction which lying in the common prison, among the wretched creatures who would probably have been his companions there, must have given to a man of of his sense, education, and piety. And he might have added, that thus Paul was enabled to effect that very extensive good for which he was by Providence brought to Rome; and by the same Providence,

doubtless, it had been ordained that this indulgence should be granted.

17. *μετὰ ἡμέρας τρεῖς*, i. e. (according to the usual idiom) *on the third day*; which was as soon as he well could: for on the *second* day he was doubtless delivered with the other prisoners to the Prefect. The Centurion, it seems, had deferred finally delivering up his prisoners till Paul's arrival: for we can hardly suppose that he would also continue with his prisoners the *seven days* at Puteoli. Yet he might remain part of them; and afterwards would probably travel more slowly *with them*, than Paul could with the soldier. Thus they might arrive at Rome *nearly* at the same time.

17. *τοὺς ὄντας τ. ἱ. πρώτους*. By these are not meant the Archisynagogi (for, as Grotius observes, they had none in Rome), but *primores*. And this is confirmed by the use of *ὄντας*, which would not, in the other case, have been employed. Krebs compares Joseph. Ant. 7, 11, 5. *Ἀφικοῦνται δ' εἰς Γάλγαλα πρὸς αὐτὸν οἱ τῆς χώρας πρώτοι*. C. Vitranga, indeed, de Vet. Syn. 611., will have it that these were persons who sustained the office of magistrates among the Jews (of which opinion, too, is Hammond, who calls them *Rulers of the consistory among the Jews*). And this, he thinks, may be proved by the use of *ὄντας*. Wolf, however, objects to any stress being laid on that word, which he thinks has no emphasis: and he instances 5, 17. *ἡ οὖσα αἵρεσις τῶν Σαδδουκαίων* 13, 1. *κατὰ τὴν οὖσαν Ἐκκλησίαν* 15, 32. and 19, 35. in all which cases the *ὄντας* might be dispensed with. Besides, he thinks it not likely that Paul would have ventured to call to him any Jews in authority, or that they would have attended to the summons. Upon the whole, the learned Commentator seems in the right; though his last argument is not, I think, conclusive; and as to the examples which he adduces from Ant. 15. 32, 19, 33. they are not apposite.

17. *ἔλεγε*. Paul first removes from himself all suspicion of ill conduct, and then endeavours to draw

them over to the Christian faith by urging on them the truths of the Gospel. (Kuinoel.)

17. οὐδὲν ἐναντίον ποιήσας τῷ λαῷ, ἢ τοῖς ἔθεσι τοῖς πατράοις, "nothing contrary to the true interests of the people, or at variance with the customs of our ancestors." See 24, 14. 22, 3. 21, 28. Ποίήσας, "though I had done." This sense of the participle is not very frequent.

17. δέσμιος ἐξ Ἰ. παρεδόθην εἰς τὰς χεῖρας τ. 'P. Gro-tius and Kuinoel here recognise an ellipsis of ἀπαχ-θεις, and think there is a reference to Paul's being accused by the Jews before Felix. This, however, seems scarcely a satisfactory solution of the difficulty. I should rather think that Ἱεροσολύμων may be for Ἱεροσολυμιτῶν. At all events by Ἱεροσολύμων is meant, as usual, the *major part* and the rulers. And though they did not, strictly speaking, deliver him at first into the hands of Felix, yet they acquiesced in the seizure, and by bringing a cause against Paul before the President, and requiring him to pronounce sentence of death on him, might be said to deliver him up unto the Romans.

18. ἐβούλοντο ἀπολύσαι, "would have let me go." Had it not been for this place, it could not have been known that the Romans (i. e. Festus, ch. 25.) would have acquitted Paul upon his trial, but were hindered by the Jews, who suggested to Festus that ensnaring question, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" This circumstance of Paul's acquittal might have been mentioned ch. 25. after the 5th verse, in which Paul had proved that he had been guilty of no offence against the *law*, the *temple*, or the Emperor; the immediate consequence of which ought to have been his acquittal: but the Jews would not agree to this, and Festus had not firmness enough to insist on it. Paul's appeal to Cæsar, (as he tells the Jews here,) was not made for the sake of accusing his brethren of Jerusalem, but out of mere *necessity* and self defence; for he saw, by Festus's not acquitting him on the spot, that he would *give him up* rather than

disoblige the Jews ; and he knew that if he went to Jerusalem he should be *murdered* by them, so that the only way he could take was to appeal to another tribunal. Here is a striking instance of *charity*, of a *forgiving temper*, and freedom from *vindictiveness* ; for though Paul knew that the Jews of Jerusalem *hated* him mortally, and intended to *murder* him, yet he here immediately guards against all suspicion that, in *appealing to Cæsar*, he had a design of laying any thing to the charge of his brethren at Jerusalem : my only motive, says he, was *necessity* ; ἡ ἀγκάσθη, &c. ; “ I appealed to Cæsar out of necessity, not out of any intent of accusing my brethren.” (Markland.)

19. ἀντιλεγόντων δὲ τῶν Ἰουδαίων, “ opposing my discharge, and requiring me to undergo a fuller trial at Jerusalem, to my great personal danger.” For all this must be supplied to complete the sense.

19. οὐχ ὡς τοῦ ἔθνους, &c., “ not as having aught to accuse my own nation of.” This is a literal version, but does not, perhaps, express the true sense, which seems to be this : “ not as intending by this to accuse,” &c. and this Markland seems to have perceived. There is, perhaps, no verb whose senses are so various as ἔχω. Kuinoel would subaud ἀλλὰ after οὐχ ὡς. But this method is precarious, and disentangles nothing. Wetstein’s examples are similar in phrase, but not parallel in sense.

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INTRODUCTION

TO ST. PAUL'S EPISTLES,

BY DR. POWELL.

THE form and character of St. Paul's epistles, however peculiar, appear to have been derived from the circumstances of his early life. Tarsus, where he was born, and where his parents dwelt, was, in that age, a celebrated seat of learning. But, in every seat of ancient learning, eloquence held a principal rank; and each species of it was denominated from the place where it was most practised, or in the greatest perfection. Thus we read of the chaste Attic eloquence, and of the florid Asiatic; and Tarsus also gave name to its peculiar mode. The last is, indeed, the least known; because, from the very nature of it, its production were not likely to remain. The Tarsic eloquence was employed in sudden and unpremeditated harangues. And St. Paul, long accustomed to compositions of this sort, transferred the style and manner from speaking to writing. He seems to have written his Epistles with the force of a speaker; not opening the way to his subject, nor advancing gradually towards it, but rushing into it. Little solicitous about method, he is often drawn from his design by the accidental use of an expression or a word; and neither when he quits his purpose, nor when he returns to it again, does he employ the usual forms of transition. Sometimes he assumes another person, and introduces a kind of dialogue: in which it is not always easy to distinguish who is speaking, the objector or answerer. Lastly, he abounds with broken sentences, bold

figures, and hard, far-fetched metaphors. These peculiarities in the Apostle's manner, occasion continual difficulties, and therefore could not escape the notice of his Commentators; of whom the most rational impute them to such a warm temper, and a mind so full of religious knowledge, that his thoughts seem to strive for utterance, and his zeal suffers him to attend to nothing but the great mysteries revealed to him. But what they excuse as the effect of fervent zeal, and plentiful knowledge, either necessarily belongs to unprepared discourses, or may be admitted into them without blame. He who speaks on a sudden, cannot make those regular approaches to his principal design, nor dispose his matter in that exact order, which we find in studied compositions. He may safely pass from one subject, or one person, to another, without the ceremonies which a reader requires, but which a speaker supplies the want of by his countenance, his voice, and every motion of his body. And those agitations of mind, which, in numerous assemblies, are mutually excited by the speaker and the hearers, excite in their turn, and, in the same measure, justify a bolder and more vehement kind of oratory.

But St. Paul did not learn at Tarsus the general form only of his writings. He collected there also many of their minuter ornaments. In that city was one of the largest and most celebrated places of exercise then in Asia. And there is no matter from which the Apostle borrows his words and images, in greater abundance, than from the public exercises. He frequently considers the life of a Christian as a race, a wrestling, or a boxing; the rewards, which good men expect hereafter, he calls the prize, the victor's crown; and, when he exhorts his disciples to the practice of virtue, he does it usually in the very same terms in which he would have encouraged the combatants. But many of these allusions, which occur in every page of the original, can hardly be preserved in a translation.

From the Apostle's *country* we descend to his *family*, and here we find another source of his figurative expressions. His parents were Roman citizens; and words or sentiments, derived from the laws of Rome, would easily creep into their conversation. No wonder then that their son sometimes uses forms of speech peculiar to the Roman lawyers; and applies many of the rules of adoption, manumission, and testaments, to illustrate the counsels of God in our redemption.

Nor are there wanting in St. Paul's style some marks of his *occupation*. To a man employed in making tents, the ideas of camps, arms, armour, warfare, military pay, would be familiar. And he introduces these and their concomitants so frequently, that his language seems to be such as might rather have been expected from a soldier than from one who had lived in quiet times, and was a preacher of the Gospel of Peace.

When we observe farther, that, being educated in the school of Gamaliel, and instructed in all the learning of the Jewish Doctors, he not only uses the Hebrew idiom, but has many references to the Hebrew Scriptures, and the received interpretations of them; there will remain little, that is peculiar, in his manner of writing, of which the origin may not be traced to one or other of the before-mentioned circumstances.

SOME REMARKS ON THE STYLE OF ST. PAUL,

Extracted from Hemsterhusius's celebrated "Oratio de Paulo Apostolo."

In eum autem me devenisse locum video, in quo subterfugere non possum, ut personæ, quam cum maxime sustineo, satisfiat, quin de stylo Paulo scribendique genere judicium interponam : magnis agi-

tata dissidiis quæstio, ad quam disceptandam illi imprimis consedere iudices, qui, quantum de nitore styli Paulini detraheretur, tantum divinæ sacrarum literarum auctoritati decedere sibi persuadebant: hoc si ullâ veri specie posset confirmari, jam pro elegantia scribendi Paulinâ tanquam pro aris et focis esset depugnandum: sed a tam tenui filo suspensa non est, neque omnino suspendenda, chartarum Apostolicarum divinitas; nullusque intercedo, quo minus hoc quidem iudicium, quod nemo Paulum acutior probabit, pro irritò habeatur et non iudicato. De Origene quid dicent? qui, tametsi Paulum imprimis admiretur, de descriptione liberius aliquanto censuit: non enim solœcismos contentus et barbarismos notasse, illa nonnunquam totius orationis figurarumque esse statuit impedimenta, quæ prorsus difficillimè possint explicari: quid de Hieronymo? qui Græci penè sermonis imperitum fuisse scribit, disertiolemque in Hebræâ linguâ quàm Græcâ, Paulum illum, qui mediis Athenis ad aures illas Atticorum eruditas verba facere non dubitavit. Sed in his commemorandis nihil est causæ cur tempus consumam, quandoquidem parum habet apud peritos momenti, quid hic, quid ille, quid plures consuerint. Ad hanc controversiam rectè disceptandam illud mihi maximè videtur animadvertendum, in omni orationis complexu duo debere summâ cum curâ discerni, ipsam dictionem stylique formam, et rerum, quæ pertractantur, ordinem, ac compositionem: hæc quanquam ad unum orationis corpus efficiendum coëant, nullatenus sunt confundenda: nam et nitidâ verborum collocatione, selectisque loquendi formulis malè cogitata atque inconcinnè digesta possunt exponi; et res præclarissimas magno argumentorum pondere firmatas stylus quod ad dictionem sordidus atque impolitus complectatur: hoc a prudentiâ scribentis atque indole generosa pendet; illud ad curam Grammatices aut sollicitam veterum exemplarium imitationem pertinet.

De Pauli autem stylo, si voces solas phrasiumque et orationis juncturam spectes, inficias ire non pos-

sum, illum a castigatâ Græcorum eloquentiâ multum discedere, nec talem esse, qui purus dici possit atque elimatus: quodd qui pertendunt, et Paulum hoc etiam in genere cum Platone volunt collatum, nullis unquam rationibus profectò consequentur, ut opinioni tam inficetæ Græci sermonis callentes subscribant: quid enim manifestius est, quid plurimis indiciis testatius, quàm Apostolum secutum, imo sequi debuisse illam Græcæ Linguæ formam, quæ a Judæis Græciensibus fuerat invecata? pone Paulum non Græcarum, sed Atticarum Venerum, fuisse longè peritissimum: hanc tamen ipsam scriptionis indolem jure merito prælatam adhibuisset: cùm enim ad Judæos, quorum erat in accipiendâ salutis doctrinâ quædam prærogativa, sæpissime locutus est ac literas misit; tum religio Christiana cum rebus Hebræorum, et antiqui Fœderis, quodd Græcis erat literis expositum, necessitudinem habebat proximam et conjunctissimam; sic ut tritâ Judæorum usu Græca vocabula loquendique formulæ aptè ac potestate, quâ valuerant parum immutata ad declarandum Christi, doctrinam accommodari possent. Quod si a stylo, salutiferi nuclei solo putamine, discedamus, animusque ad ipsum orationis Paulinæ contextum adducatur, jam nihil ejus cogitatis et argumentorum nervis sublimius esse et incitatius fatendum est. Hæc igitur eloquentia, quæ non in flosculis verborum, et orationis calamistratæ pigmentis, sed in indolis excelsæ notis, sed in pondere rerum gravissimè pronuntiatarum esset posita, si cuiquam, Paulo certè maximo merito adsignabitur: quum enim magna esset in eo animi vis, et divina quædam meditate cogitandi facultas, mentis imaginem scribendo expressit: hinc in ejus Epistolis nullæ non extant oratorum figuræ, non illæ quidem e rhetorum loculis ac myrothecio depromptæ, aut ad orationem expoliendam arte compositæ: procul aberat Paulo tam operosa culti sermonis et in suos reducti numeros ambitio: verùm affectus animi cœlesti ardore inflammatus hæc scriptionis lumina sponte sub manum venientia progignebat; ita-

them over to the Christian faith by urging on them the truths of the Gospel. (Kuin.)

17. οὐδὲν ἐναντίον ποιήσας τῷ λαῷ, ἢ τοῖς ἔθεσι τοῖς πατράοις, "nothing contrary to the true interests of the people, or at variance with the customs of our ancestors." See 24, 14. 22, 3. 21, 28. Ποιήσας, "though I had done." This sense of the participle is not very frequent.

17. δέσμιος ἐξ Ἰ. παρεδόθην εἰς τὰς χεῖρας τ. 'P. Gro-tius and Kuinoel here recognise an ellipsis of ἀπαχ-θεῖς, and think there is a reference to Paul's being accused by the Jews before Felix. This, however, seems scarcely a satisfactory solution of the difficulty. I should rather think that Ἱεροσολύμων may be for Ἱεροσολυμιτῶν. At all events by Ἱεροσολύμων is meant, as usual, the *major part* and the rulers. And though they did not, strictly speaking, deliver him at first into the hands of Felix, yet they acquiesced in the seizure, and by bringing a cause against Paul before the President, and requiring him to pronounce sentence of death on him, might be said to deliver him up unto the Romans.

18. ἐβούλοντο ἀπολύσαι, "would have let me go." Had it not been for this place, it could not have been known that the Romans (i. e. Festus, ch. 25.) would have acquitted Paul upon his trial, but were hindered by the Jews, who suggested to Festus that ensnaring question, "Wilt thou go up to Jerusalem, and there be judged of these things before me?" This circumstance of Paul's acquittal might have been mentioned ch. 25. after the 5th verse, in which Paul had proved that he had been guilty of no offence against the *law*, the *temple*, or the Emperor; the immediate consequence of which ought to have been his acquittal: but the Jews would not agree to this, and Festus had not firmness enough to insist on it. Paul's appeal to Cæsar, (as he tells the Jews here,) was not made for the sake of accusing his brethren of Jerusalem, but out of mere *necessity* and self defence; for he saw, by Festus's not acquitting him on the spot, that he would *give him up* rather than

disoblige the Jews ; and he knew that if he went to Jerusalem he should be *murdered* by them, so that the only way he could take was to appeal to another tribunal. Here is a striking instance of *charity*, of a *forgiving temper*, and freedom from *vindictiveness* ; for though Paul knew that the Jews of Jerusalem *hated* him mortally, and intended to *murder* him, yet he here immediately guards against all suspicion that, in *appealing to Cæsar*, he had a design of laying any thing to the charge of his brethren at Jerusalem : my only motive, says he, was *necessity* ; ἡνάγκασθην, &c. ; “ I appealed to Cæsar out of necessity, not out of any intent of accusing my brethren.” (Markland.)

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THE form and character of St. Paul's epistles, however peculiar, appear to have been derived from the circumstances of his early life. Tarsus, where he was born, and where his parents dwelt, was, in that age, a celebrated seat of learning. But, in every seat of ancient learning, eloquence held a principal rank; and each species of it was denominated from the place where it was most practised, or in the greatest perfection. Thus we read of the chaste Attic eloquence, and of the florid Asiatic; and Tarsus also gave name to its peculiar mode. The last is, indeed, the least known; because, from the very nature of it, its production were not likely to remain. The Tarsic eloquence was employed in sudden and unpremeditated harangues. And St. Paul, long accustomed to compositions of this sort, transferred the style and manner from speaking to writing. He seems to have written his Epistles with the force of a speaker; not opening the way to his subject, nor advancing gradually towards it, but rushing into it. Little solicitous about method, he is often drawn from his design by the accidental use of an expression or a word; and neither when he quits his purpose, nor when he returns to it again, does he employ the usual forms of transition. Sometimes he assumes another person, and introduces a kind of dialogue: in which it is not always easy to distinguish who is speaking, the objector or answerer. Lastly, he abounds with broken sentences, bold

figures, and hard, far-fetched metaphors. These peculiarities in the Apostle's manner, occasion continual difficulties, and therefore could not escape the notice of his Commentators; of whom the most rational impute them to such a warm temper, and a mind so full of religious knowledge, that his thoughts seem to strive for utterance, and his zeal suffers him to attend to nothing but the great mysteries revealed to him. But what they excuse as the effect of fervent zeal, and plentiful knowledge, either necessarily belongs to unprepared discourses, or may be admitted into them without blame. He who speaks on a sudden, cannot make those regular approaches to his principal design, nor dispose his matter in that exact order, which we find in studied compositions. He may safely pass from one subject, or one person, to another, without the ceremonies which a reader requires, but which a speaker supplies the want of by his countenance, his voice, and every motion of his body. And those agitations of mind, which, in numerous assemblies, are mutually excited by the speaker and the hearers, excite in their turn, and, in the same measure, justify a bolder and more vehement kind of oratory.

But St. Paul did not learn at Tarsus the general form only of his writings. He collected there also many of their minuter ornaments. In that city was one of the largest and most celebrated places of exercise then in Asia. And there is no matter from which the Apostle borrows his words and images, in greater abundance, than from the public exercises. He frequently considers the life of a Christian as a race, a wrestling, or a boxing; the rewards, which good men expect hereafter, he calls the prize, the victor's crown; and, when he exhorts his disciples to the practice of virtue, he does it usually in the very same terms in which he would have encouraged the combatants. But many of these allusions, which occur in every page of the original, can hardly be preserved in a translation.

From the Apostle's *country* we descend to his *family*, and here we find another source of his figurative expressions. His parents were Roman citizens; and words or sentiments, derived from the laws of Rome, would easily creep into their conversation. No wonder then that their son sometimes uses forms of speech peculiar to the Roman lawyers; and applies many of the rules of adoption, manumission, and testaments, to illustrate the counsels of God in our redemption.

Nor are there wanting in St. Paul's style some marks of his *occupation*. To a man employed in making tents, the ideas of camps, arms, armour, warfare, military pay, would be familiar. And he introduces these and their concomitants so frequently, that his language seems to be such as might rather have been expected from a soldier than from one who had lived in quiet times, and was a preacher of the Gospel of Peace.

When we observe farther, that, being educated in the school of Gamaliel, and instructed in all the learning of the Jewish Doctors, he not only uses the Hebrew idiom, but has many references to the Hebrew Scriptures, and the received interpretations of them; there will remain little, that is peculiar, in his manner of writing, of which the origin may not be traced to one or other of the before-mentioned circumstances.

SOME REMARKS ON THE STYLE OF ST. PAUL,

Extracted from Hemsterhusius's celebrated "Oratio de Paulo Apostolo."

In eum autem me devenisse locum video, in quo subterfugere non possum, ut personæ, quam cum maxime sustineo, satisfiat, quin de stylo Paulo scribendique genere judicium interponam : magnis agi-

tata dissidiis quæstio, ad quam disceptandam illi imprimis consedere iudices, qui, quantum de nitore styli Paulini detraheretur, tantum divinæ sacrarum literarum auctoritati decedere sibi persuadebant: hoc si ullâ veri specie posset confirmari, jam pro elegantia scribendi Paulinâ tanquam pro aris et focis esset depugnandum: sed a tam tenui filo suspensa non est, neque omnino suspendenda, chartarum Apostolicarum divinitas; nullusque intercedo, quo minus hoc quidem iudicium, quod nemo Paulum acutior probabit, pro irrito habeatur et non iudicato. De Origene quid dicent? qui, tametsi Paulum imprimis admiretur, de scriptione liberius aliquanto censuit: non enim solœcismos contentus et barbarismos notasse, illa nonnunquam totius orationis figurarumque esse statuit impedimenta, quæ prorsus difficillimè possint explicari: quid de Hieronymo? qui Græci penè sermonis imperitum fuisse scribit, disertiorumque in Hebræâ linguâ quàm Græcâ, Paulum illum, qui mediis Athenis ad aures illas Atticorum eruditas verba facere non dubitavit. Sed in his commemorandis nihil est causæ cur tempus consumam, quandoquidem parum habet apud peritos momenti, quid hic, quid ille, quid plures consuerint. Ad hanc controversiam rectè disceptandam illud mihi maximè videtur animadvertendum, in omni orationis complexu duo debere summâ cum curâ discerni, ipsam dictionem stylique formam, et rerum, quæ pertractantur, ordinem, ac compositionem: hæc quanquam ad unum orationis corpus efficiendum coëant, nullatenus sunt confundenda: nam et nitidâ verborum collocatione, selectisque loquendi formulis malè cogitata atque inconcinnè digesta possunt exponi; et res præclarissimas magno argumentorum pondere firmatas stylus quod ad dictionem sordidus atque impolitus complectatur: hoc a prudentiâ scribentis atque indole generosa pendet; illud ad curam Grammatices aut sollicitam veterum exemplarium imitationem pertinet.

De Pauli autem stylo, si voces solas phrasiumque et orationis juncturam spectes, inficias ire non pos-

sum, illum a castigatâ Græcorum eloquentiâ multum discedere, nec talem esse, qui purus dici possit atque elimatus: quòd qui pertendunt, et Paulum hoc etiam in genere cum Platone volunt collatum, nullis unquam rationibus profectò consequentur, ut opinioni tam inficetæ Græci sermonis callentes subscribant: quid enim manifestius est, quid plurimis indiciis testatius, quàm Apostolum secutum, imo sequi debuisse illam Græcæ Linguæ formam, quæ a Judæis Græciensibus fuerat invecata? pone Paulum non Græcarum, sed Atticarum Venerum, fuisse longè peritissimum: hanc tamen ipsam scriptionis indolem jure merito prælatam adhibuisset: cùm enim ad Judæos, quorum erat in accipiendâ salutis doctrinâ quædam prærogativa, sæpissime locutus est ac literas misit; tum religio Christiana cum rebus Hebræorum, et antiqui Fœderis, quòd Græcis erat literis expositum, necessitudinem habebat proximam et conjunctissimam; sic ut tritâ Judæorum usu Græca vocabula loquendique formulæ aptè ac potestate, quæ valuerant parum immutata ad declarandum Christi, doctrinam accommodari possent. Quod si a stylo, salutiferi nuclei solo putamine, discedamus, animusque ad ipsum orationis Paulinæ contextum adducatur, jam nihil ejus cogitatis et argumentorum nervis sublimius esse et incitatus fatendum est. Hæc igitur eloquentia, quæ non in flosculis verborum, et orationis calamistratæ pigmentis, sed in indolis excelsæ notis, sed in pondere rerum gravissimè pronuntiatarum esset posita, si cuiquam, Paulo certè maximo merito adsignabitur: quum enim magna esset in eo animi vis, et divina quædam meditate cogitandi facultas, mentis imaginem scribendo expressit: hinc in ejus Epistolis nullæ non extant oratorum figuræ, non illæ quidem e rhetorum oculis ac myrothecio depromptæ, aut ad orationem expoliendam arte compositæ: procul aberat Paulo tam operosa culti sermonis et in suos reducti numeros ambitio: verùm affectus animi cœlesti ardore inflammatus hæc scriptionis lumina sponte sub manum venientia progigebat; ita-

que se Paulus conformabat, ut ad omnes dicendi vias, rationesque omnes mirificâ quâdam ingenii temperatione foret paratissimus: nam quis, dummodo sensum humanitatis non exuerit, tam durus, tamque ferreus, ut petenti neget, hortanti non auscultet, reprehendenti succenseat, jubenti non pareat? Ergo, ut paucis dicam, haud vereor adseverare, non fuisse disertiores Demosthenem in illâ venustatis Atticæ copiâ, in isto virtutis oratoriæ regno, quam fuerit in his humilis et Vulgatæ dictionis, si lubet, sordidus Paulus, verissimum religionis Christianæ fulmen.

INTRODUCTION

TO THE

EPISTLE TO THE ROMANS,

TRANSLATED FROM THE LATIN OF JOHN BENJAMIN KOPPE,

By S. H. TURNER.

RESPECTING the origin of the Church of Rome, and its condition, at the time when Paul wrote this epistle, much information cannot be collected, either from the epistle itself, or from foreign sources. It is certain, from the universally prevalent method of propagating Christianity, first among the Jews, and then, by their means, among the Gentiles, that the Roman Church consisted originally of Jews, to whom others of different extraction were gradually added; new branches, as it were, engrafted on the parent stock. The probability of this statement is evident from the vast number of Jews residing at Rome, and enjoying the favour of the emperors, and participating in the society and friendship of the people. See Joseph. Ant. 18, 12.; Dio Cass. 36.; Phil. Leg. ad Caium, p. 568, ed. Mang.

It is impossible to say, with certainty, who were the first propagators of Christianity among the Jews of Rome, and by whose exertions it was disseminated there. We know, from Acts 2, 10., that of those who, on the first and solemn feast of Pentecost, saw and heard the Apostles under the influence of the Divine Spirit, some were Romans; and it is evident, that if any of these, influenced by the miraculous nature of the transaction which they had witnessed, received the Apostle's doctrine, and suffered themselves to be initiated into the new religion, by the rite of baptism, they might have introduced it, upon their return to Rome, among the Jews who were dwelling in that city. The ancient writers, as Irenæus, Eusebius, and others, have generally stated, that Peter himself laid the foundation of the Roman Church; yet their account is not very probable; as Luke does not mention Peter's going to Rome, and in Paul's epistle no traces of intercourse between Peter and the Romans, whom he mentions, are to be discovered: to which it may be added, that it is easy to explain the source of the tradition, by the vain desire existing among ancient Churches, to maintain the dignity of Apostolic origin.

In the forty-eighth year of the vulgar era, when the Jews were banished from Rome by the edict of the emperor Claudius, a part at least of the Roman Church must, by means of Aquila and Priscilla and others, their companions in exile, have become known to Paul. Their acquaintance with him must have become more intimate every day, since Aquila remained for a considerable time with him at Corinth and Ephesus, and, since many Christians in Macedonia, Achaia, and Asia, becoming familiar with Paul, informed the Romans, to whom they were going, of the Apostle's extraordinary efforts for the advancement of Christianity. By these disciples, therefore, Paul was made acquainted with the affairs of the Christians; and, perhaps a request on

their part to write, in order to suppress the rising flames of dissension among the new converts, gave rise to this epistle, addressed to a Church which, although not founded by him, was still, from many causes, closely connected with him.

The information which may be drawn from the epistle itself, respecting the magnitude, celebrity, and character of the Church, is comprised in the following observations.

That the Church of Rome was then of a considerable extent, cannot, I think, be accurately inferred; either from the multitude of the assemblies into which it is thought to have been divided, since the texts which refer to this point (16, 5. 14, 15.) admit of a different interpretation; or from its celebrity in other parts of the world, which might be the case with a small body, if well regulated; or even from the abundance of its teachers mentioned in the 16th chapter, many of whom seem not to belong to the Roman Church, but to be temporary residents merely. (See on chap. 16. and Exc. 2.) Yet the fact itself appears to be by no means improbable, both from the extent of the city, and the multitudes of Jews which it contained, and from the disputes and contentions, by which, as the epistle itself teaches us, the Church had begun to be corrupted; for the very nature of the thing, and invincible experience, concur to prove that this is not to be expected in bodies of an obscure and contracted character. And if the Christian community were considerable, it would be a necessary inference, even if the epistle itself were silent on the subject, that it was regulated after the example of the Jewish synagogue, with its presbyters and deacons, in order that all things might be conducted, in their public assemblies, with proper regularity. That the Jews were the larger body is plain from the subject of the epistle, and from the mode of treating it, which is particularly accommodated to men accustomed to the Jewish religion and Scriptures. Compare 2, 17.

3, 1. 9, 4. 1, 12. v. 20, 7, 1. 9, 10. But it is no less evident, that Gentiles were mingled with these Jews, and this also is proved from the subject of the epistle, which recommends mutual love to both; and particularly from the 14th chapter, where the Apostle expressly names the Gentiles. Some Commentators have doubted, whether in the Church of Rome, there were any who were endowed with what are called the extraordinary and miraculous gifts of the Holy Spirit; both because no one of the Apostles, by whose ministry only they suppose these gifts to have been communicated to Christians, had as yet lived among the Romans; and also because Paul himself declares his anxiety to "impart unto them some spiritual gift," 1, 12. But neither of these remarks is well founded: for this passage ought not to be understood of those miraculous gifts, certainly not of them exclusively, much less of the first grant of them to the Romans; nor can it be satisfactorily proved that Apostolic ministration was necessary, in order that any one should be honoured with these extraordinary benefits; nor, in fine, can it at all be doubted, that in the Church of Rome there were at least some who might have received these gifts while absent, either at Jerusalem, from Peter and the other Apostles, or from Paul, with whom, from his itinerant life, they had frequent opportunities of temporary intercourse in various places.

The epistle is generally divided, and with convenience, into *two parts*, the one *doctrinal*, and the other *hortatory*. The former, running through the first eleven chapters, exhibits the nature of Christianity to be such, that every one, whether he be Jew or Gentile, may embrace it; it shews that the felicity which results to him from it, and which will result for ever, is not, if received, to be referred to any merit, either of person or of ancestry, or of nation, but solely to the Divine benevolence and favour through Jesus Christ, declared to mankind in a con-

spicuous manner, and demanding their faith. To accomplish his object in a popular manner, the Apostle begins his discussion by describing the iniquity of mankind, as they then were, both Gentiles and Jews. The state of the former is shewn in 1, 18—32.; and that of the latter in 2, 1—24.; and again in 3, 9—20., after the introduction (2, 25—3, 8.) and some observations on the uselessness of circumcision, and other laws and privileges of the Jewish nation, where true piety is wanting. And since they were principally Jews, who boasted of their Mosaic system of laws, and of their tenacious adherence to it, and supposed that on this ground alone they must become acceptable to God, he takes the more pains fully to illustrate their condition, and to refute the vanity of their opinions. He therefore lays down this position: since human iniquity, the same nearly among Jews and Gentiles, cannot be removed, and immunity from divine punishment secured by the old Mosaic system of religion, God has exhibited in the religion of Jesus Christ, a new way and method, by which the certain hope of deliverance from punishment, and of salvation, is to be obtained by all, Jews and Gentiles, solely through faith in the gracious promises of God, to the utter exclusion of any merit of one's own. (3, 9, 21—30.) To prove this position to the Jews, and to show that it was not at variance with their sacred books, he appeals (ch. 4.) to passages of the Old Testament, and especially to the example of Abraham, whose history was particularly adapted to illustrate and confirm the doctrine, since his justification is ascribed to his *faith*, and is said to have taken place *anterior* to the time of his circumcision. Hence (chap. 5.) the mind of the Apostle bursts out in the praise of that justification which the religion of Jesus proposes (1—11); and he shews (12—21.) by conducting a comparison between Adam and Christ, that it is to be attributed, not to the law, not to circumcision, not to any human merit, but solely to Jesus Christ. But

what had been said of faith in opposition to obedience to the Mosaic law, is not to be understood so as to sanction the inference that Christians are permitted to indulge themselves in unrestrained licentiousness. The author proceeds, therefore, to assert, in various ways, this principle : that, although Christians are indeed released from the yoke of the Mosaic law, yet the religion of Jesus Christ affords other motives, of the weightiest kind, to the cultivation of piety and virtue. (6, 7—6.) He shews that although the law of Moses could not restrain the Jews from the practice of iniquity, yet this did not arise from the nature of this law, which was excellent and divine, but from the depravity of human character, and its proneness to evil (7, 7—25.), and that Christianity contained much more distinguished and efficacious means to excite to, and strengthen in, the practice of virtue, all of which were offered to the Christian to assist him in his progress in piety and happiness, among the various and distressing evils by which human life is beset. (8.) But since this extraordinary elevation of the faith of Christ above the religion of Moses, might readily excite a suspicion among the Jewish Christians that Paul was governed by human considerations, and that through odium and a desire to avenge the injuries which the Jews had at any time done him, he was unjustifiably attacking them and their law ; he now meets these unfounded insinuations. He testifies (chaps. 9. 10. 11.) the great affection which even then he felt for the Jewish nation ; the extreme sorrow which he experienced on account of their unhappiness, arising from their unbelief and vain confidence in their own merits ; and the certain and undoubted hope which he entertained of their future conversion to the faith of Christ. He begins a new subject, entirely unconnected with those of the preceding chapters, and continues it to the end of the 11th chapter : so that it is easily seen that these three are intimately united. They exhibit the unhappy state of the Jewish people,

the causes which gave rise to it, and the end which will eventually result. The occasion of the whole discussion seems to have been: that the unconverted Jews calumniated Paul as an enemy to their nation, and a traitor to his country's rites and religion (see Acts 21, 28.); and those of them who had embraced Christianity found it impossible to reconcile either the unbelief of their countrymen, and their consequent rejection from the kingdom of the Messiah, or the conversion of the Gentile race, with the promise made in the Old Testament of establishing a new covenant with the Israelites through the Messiah, or with their notions of the extraordinary dignity of the Jewish people above all others, and of the regard in which they were held by the Supreme Being. The Apostle, therefore, in the first place, endeavours, with all possible earnestness, to satisfy these men of his sincere regard for the Jews, of his regret for their miserable state, of his earnest wish to promote their salvation. (9, 1—5. 10, 1 et seqq. 11, 1 et seqq.) Then he gives his own opinion of their condition, shewing them, *first*, that neither external dignity of rank, nor the more scrupulous observance of outward Mosaic ceremonies, in both which respects the Jews were accustomed to boast, as being descendants of Abraham, and particularly tenacious of the law of Moses (9, 32. 10, 3.), was of any importance to secure the felicity of the Messiah's kingdom; but that all depended entirely on the free and benignant will of God. This he illustrates in a manner adapted to the Jewish character, by suitable examples from the Old Testament (9, 6—18.), which he *then* applies to the unbelieving Jews, vindicating the divine justice and equity from the cavils which might be raised against this doctrine, and fully proving that the pride, and wickedness, and unbelief of the Jews, were the causes of their unhappy situation. (19—10. 21.) *At last* he animates the minds of Christians, partly by this consideration, that, even at that

time, there existed a distinguished multitude of Jews, who, although in a great degree unobserved, honoured and worshipped the Messiah (11, 1—5.), and partly, by this joyous expectation, that the time would come when the rest, at present unbelieving, would receive the religion of Jesus, and the whole nation regard him as the Christ. (6—32.) These discussions he applies to the Gentile converts, showing them, with great seriousness, how absurd, and iniquitous, and ungrateful to God it was, to boast, as they were accustomed to do, of their own election in preference to the Jews, and to treat them with contempt on that account. (17—22.) He concludes by exhorting all Christians to admire the unsearchable depths of the divine wisdom and benignity. (33—36.) In the HORTATORY part of the epistle, the author inculcates general Christian piety, particularly sobriety of character, shewn by fidelity in the discharge of official duty, and by mildness in bearing the injuries of enemies. (12.) He requires obedience to magistrates, together with kindness towards all men, and purity of manners. (13.) He urges mutual affection among the better instructed and the weaker Christians, and also patience and forbearance towards the infirmities of each other. (14. 15. 18.) The epistle closes with various circumstances relating to the Apostle himself (13—33.) and with salutations. (16.) I have thus given an abstract of the sentiments contained in the whole epistle. It is to be considered, however, that both in reference to their mutual connexion, and to the particular explanation, illustration, and support of them, we are to be extremely cautious, nor to look for that nicety which distinguishes our own dogmatic or philosophical works, wherein all things are discussed in proper order, and with the most suitable selection of arguments. Such an expectation is not consistent either with the *time* when our sacred books were written, or with the *character of the writer* of this epistle, or, which is principally impor-

tant, with the *epistolary style* of composition, which does not admit of such discussion. But, on the other hand, the more accustomed we are to the familiar style of writing, and the more carefully we keep this in recollection, the more readily shall we be able to solve a multiplicity of serious difficulties which, in this epistle, and in all the rest of the same author, will, otherwise, frequently produce perplexity. Two things are particularly worthy of notice : *first*, that in strengthening opinions laid down, the mind of the reader is influenced by arguments rather of a popular character than of philosophical subtilty; and, *secondly*, that in vindicating them very considerable freedom is allowed, sometimes a more restrained, and sometimes a looser medium being adopted, as each suddenly presented itself to the mind of the writer, more intent on the subject than on the manner of presenting it.

As to the **TIME** and **PLACE** in which this epistle was written, there are several passages which afford ground for no improbable conjecture. When he wrote the latter, the Apostle was on his way to Jerusalem, with a collection, made in Macedonia and Achaia, for the poor Christians in that city, and was staying in the place in which Caius dwelt. (16, 23.) Now, as it is certain that he was a Corinthian, and belonged to that Church (1 Cor. 1, 14.), it plainly follows, that this epistle was written at Corinth, during the Apostle's second visit to that city (comp. Acts 20, 3. and 2 Cor. 13, 1, 2.), i. e. in the year of the vulgar era fifty-two, according to some, but according to others, fifty-eight.

EPISTLE TO THE ROMANS.

CHAP. I.

IN Epistolis interpretandis multò majorem difficultatem reperimus quàm in Evangeliiis, quod ex ipsâ rei naturâ oritur. Qui enim historiam scribit, iis scribit, quibus ignota est; adeoque omnia clarè et simpliciter narrare debet; epistola vero est quasi colloquium cum amico absente, qui etiam partes suas agit, et ad cujus quæsitæ vel cogitatæ nobis præcognitæ respondemus; quando ergo epistola est Paulo longior, ita ut plura in ea capita tractentur, fieri vix potest, quin sæpe hæreamus, non percipientes, quomodo scriptor ab uno ad alterum transeat, aut quis loquatur, an is qui scribit, an is cui scribitur. Præter hanc est et alia obscuritatis caussa ipsi Paulo peculiaris, quam et Petrus Apostolus agnoscit 2 Pet. 3, 15, 16. et diversitas interpretationum testatur: nimirum fervidum ejus ingenium multâ eruditione Judaicâ excultum, quo fiebat ut plura simul ipsi inciderunt, et mente calamus præcurrente, sermo ejus non raro fieret abruptus. (Wetstein.)

1. Παῦλος. What were the Apostle's motives for changing his Jewish name, Saul, to the Roman *Paul*, Commentators are not agreed. The most probable opinion is, that as it was usual for Jews living much among Greeks or Romans, to change, or slightly alter, their former names, so the Apostle, on being especially appointed to the work of converting the Gentiles, thought it prudent to promote his acceptableness among them by making this slight alteration in

his name. I have, in my commentary on the Acts (13, 9.), conjectured that the period at which this took place was when Saul (together with Barnabas) was solemnly separated by the Apostles for the work of converting the Heathen.

1. Δοῦλος Ἰησοῦ Χριστοῦ. The word δοῦλος, which comes from δέω, *to tie, bind* (i. e. δέολος, contracted to δοῦλος), by the same figure as that found in our adjective *bond* (from *bind*), signifies properly one who is *bound* for life to the service of a person, as his property : and, with allusion to the entire devotedness of the service, this term was applied to *Moses*, who is called מֹשֶׁה עַבְדִּי in Exod. 14, 31., Num. 12, 7. Josh. 1, 1. ; and also to Joshua, Judg. 2, 8. But as the dignity of the master raises the credit of the servant, and as the term servant, or minister of a king, became at length a title of honour, and especially as it had been applied to the Prophets, so it came to be applied to the *Apostles*. When, however, Paul takes it to himself, as here, he must not be understood as arrogating any peculiar dignity ; since in 2 Tim. 2, 24. he extends to any preacher of the Gospel : δοῦλον δὲ κυρίου οὐ δεῖ μάχεσθαι. Macknight, therefore, seems mistaken in supposing that this term denotes the “high authority” of Paul in the Church ; and also Wets., in thinking that Paul tacitly opposes himself to those who are *not* servants of Jesus Christ. Equally mistaken, too, is the same Commentator in here ascribing an emphatic sense to κλητός. The word signifies an *expressly deputed* and *constituted Apostle*, not *self-appointed*.

1. ἀπόστολος. This word properly denotes “*any one sent*” (as in Phil. 2, 29. and Joh. 13, 16.), one sent to deliver a message in another’s name, or to transact any business for him, as his procurator. Hence it is applicable to those who are sent by God ; and in this sense it chiefly occurs in the New Testament, being applied, in the first and highest sense, to Jesus Christ (Heb. 3, 1.), as being *the*

Messiah. 2dly, and with the article, it denoted those commissioned by Christ, either *in person* (as were the twelve Apostles), or by some *supernatural revelation*; as in the case of Barnabas and Paul: 3dly, *any* divinely commissioned or regularly authorized teacher of Christianity; as in Apoc. 2, 2., 2 Cor. 8, 23., Rom. 16, 7. Now here the term falls under the second head, especially as it is united with κλητὸς, by which Paul means to distinguish himself from the generality of teachers: besides κλητὸς must be repeated in the genitive preceding Ἰησοῦ Χριστοῦ. For, as Theodoret remarks, he makes use of this word τὴν ἄνωθεν αἰνιττόμενος κλῆσιν. Besides (as Doddridge observes), inasmuch as the judaizing teachers disputed Paul's claim to the Apostolical office, it is with great propriety that he asserts it in the very entrance of an epistle, in which their principles were to be entirely overthrown. And with the same view were added the following words ἀφωρισμένος εἰς εὐαγγέλιον Θεοῦ. For Paul had been *separated, chosen out* (that being the sense of the word) most emphatically, not only by the Holy Ghost (Acts 13, 2.), but by Christ himself. (Gal. 1, 15.)

Eis here (as often) denotes *end* and *purpose*; and by the *Gospel* is meant the *dissemination* of the Gospel. These nominatives, it must be observed; depend upon γράφει, which (or some equivalent word, as λέγει,) the most ancient epistles on record in Scripture, and the early Historians, usually *supply*. And though it came, at length, to be generally omitted, yet since dignity is inconsistent with too great brevity, it appears to have been retained in formal epistles, especially from monarchs. On εὐαγγέλιον see the note on Matt. 1, 1. It is called εὐαγγέλιον Θεοῦ as being a *message from God*.

2. ὁ προεπηγγείλατο — ἀγίαις, “which He (i. e. God) had already promised by his Prophets in the Holy Scriptures.” Now this is a tacit answer to the objection of the Jews and Pagans, that Christianity

was a mere novelty. So Œcumenius in his paraphrase: Μηδείς καινοτομεῖν με νομίση. The Apostle hints that the Gospel was, as it were, recognized and surveyed, though at a distance, from the earliest ages. He means also to refute the calumny, that he despises and undervalues Moses and the Prophets, by thus recognizing their authority at the outset.

3. περὶ τοῦ υἱοῦ αὐτοῦ, "which respected his son." With these words are to be connected those at ver. 4. Ἰησοῦ Χριστοῦ. On the origin and various uses, at different periods, of the appellation υἱὸς τοῦ Θεοῦ, see Koppe on Gal. Exerc. 2.

3. τοῦ γενομένου ἐκ σπέρματος Δ. κατὰ σάρκα. By γενομένου is meant, "being born;" as in Gal. 4, 4. and Joh. 1, 14. Σπέρμ., *seed line*. Σάρξ., which corresponds to the Heb. בשר, *flesh*, has the following primary significations: the flesh itself, the whole animal body, composed of flesh and bone (Levit. 19, 28. Acts 2, 38. Rom. 2, 28.): 2dly, the *totum animans*, consisting of body and soul. (Ps. 645, 21. Matt. 24, 22. Rom. 3, 20.) From these primary significations have arisen many secondary and tropical ones, among which is that notion by which σὰρξ denotes the external condition of a man, especially conspicuous in his body, and as opposed to the internal dignity of a man, a meaner and humbler state. (Rosenm.) Notwithstanding what some recent Commentators strenuously maintain, that this expression κατὰ σάρκα has the signification unanimously ascribed to it by the ancient Fathers and Commentators, as Chrysostom, Theophylact, Œcum., Theodoret, and the earlier modern Commentators, the *human nature*; and in this Schleusner rightly acquiesces, subjoining, among other examples of this sense, Acts 2, 30., where the expression τὸ κατὰ σάρκα is also used of Christ; likewise Rom. 9, 5. ἐξ ὧν ὁ Χριστὸς τὸ κατὰ σάρκα. 2 Cor. 5, 16. Heb. 5, 14. This interpretation is also supported by Carpzov. and Koppe. Indeed, it is required by the antithetical words υἱοῦ Θεοῦ ἐν δυνάμει κατὰ Πνεῦμα ἁγιοσύνης: and both clauses united

designate (as the ancient Fathers and Greek Commentators perceived) the *two-fold nature of Christ*, and effectually exclude the Socinian fancy of Jesus being a mere man: as, indeed, is acknowledged by Mr. Locke.

4. τοῦ ὁρισθέντος υἱοῦ Θεοῦ, “determinately marked, declared,” &c. This sense, which, though not properly inherent in the word, seems to have arisen from popular acceptation, has been learnedly established and illustrated by Elsner and Carpzov. And so Chrysost., who explains: δειχθέντος ἀποφανθέντος.

4. ἐν δυνάμει. An Hellenistical phrase (derived from the Heb. בְּקוֹרָהּ, *dynatōs*). But to assign any certain sense to this word and the words following is by no means easy. The expositions of Commentators vary exceedingly; and not a few of them are specious, though only *one* can well be admitted. The limits of this work will not permit me henceforward to enter into long details of various opinions. I must usually content myself with stating what I conceive to be the true one; and in cases of great uncertainty, one other such as may appear the next in probability. Here there seems no sufficient reason to deviate from the common translation and interpretation, as supported by Dr. Hammond and Macknight. Yet on this ground no certain or satisfactory sense can be assigned to κατὰ Πνεῦμα ἁγιοσύνης. Perhaps the *least* difficulty is involved in the interpretation of Chrysost., Theophl., Theodoret, and Œcumenius, maintained by Luther, and recently established and illustrated by Rosenm., in a Dissert. in the Comment. Theolog. (by Velthusen, Kuin. and Ruperti); in which he lays down the following sense: “who was declared in the strongest and clearest manner to be the Son of God, by the Holy Spirit in his miraculous operations after his resurrection from the dead.” And this is also adopted by Schoettgen and Seiler.

On ἀναστάσεως νεκρῶν Paræus, Willet, Hardy, and

Koppe observe, that *ἐκ* is omitted for the sake of euphony: and of this Koppe produces Classical examples; as Herodot. ἀναστάντες τῶν βαθεῶν.

5. δι' οὗ ἐλάβομεν χάριν καὶ ἀποστολήν, "by whom (i. e. Christ) we have received the favour of Apostleship." For Chrysost., Piscator, Glass, Grot., Taylor, Markland, Pott, Koppe, Rosenm., and Schleusner, here recognize an hendiadis. From the *plural* being used, we *may*, with Glass, understand himself and the rest of the Apostles: but it is more natural and agreeable to the context (with Crellius, Locke, Macknight, and Koppe), to take the plural for the singular; as in Gal. 1, 8 & 9. 4, 17. and often. If χάριν and ἀποστολήν be kept separate (as Whitby and Doddridge contend they should), ἀποστ. may signify (as Markland suggests) the *office*, and χάρις the supernatural *endowments* to fit any one for its discharge. Schleusner takes it to mean the *office* of the Apostleship: and of this sense Koppe adduces many examples. But the context will not, I think, admit of it *here*.

5. εἰς ὑπακοὴν πίστεως ἐ. π. τ. ζ. The construction (which is somewhat obscure by its brevity) is for ὥστε πείθειν ἡμᾶς πᾶσι τοῖς ἔθνεσι τὴν ὑπακοὴν τῆς πίστεως, i. e. ἵνα ὑπάκωσι τῇ πίστει. (Koppe.) By πίστ. is meant the Christian faith, the Gospel. And so it is understood by Beza, and most of the early Translators and Commentators. Many Fathers, however, and Greek Commentators, take it to signify, "in order to the obedience of faith, in order that they may obediently believe, and yield implicit faith." And so Chrysost., in his paraphrase: "in order that we may obey, and not dispute about the nature of God." But this seems not so agreeable to the context.

5. ἐν πᾶσιν τοῖς ἔθνεσιν, "among all the nations, both Jews and Gentiles."

5. ὑπὲρ τοῦ ὀνόματος αὐτοῦ. This is usually joined with ὑπακοὴν πίστεως, and taken for εἰς τὸ δὲν, "which is in his name." An interpretation that has been

thought to be favoured by the similarity of this expression to the Hebrew idiom. But the simplest and most satisfactory one seems to be that of Grotius, Taylor, Zeger, Hammond, Willet, Koppe, and Rosenm. "to his honour and glory; that he may be preached, acknowledged, and worshipped among all nations," So Jaspis: "on account of his dignity and authority."

6. ἐν οἷς ἔστε καὶ ὑμεῖς, κλητοὶ Ἰησοῦ Χ. "among which Gentiles are also ye (who are) called of Jesus Christ, and by instruction brought to the Christian faith." Κλητὸς is properly one to whom any benefit is offered or destined, and *especially* one to whom is destined the benefit of the Christian religion. (Rosenm.) See Koppe on Gal. 1, 6. Wets. paraphrases thus: "Cum vos ex eorum numero sitis, qui Christo vocanti paruerunt, et collecti sitis ex variis nationibus, et fides vestra tantum celebretur, quantum ipsa urbs quam incolitis rerum dominam: mei etiam muneris esse vel maximè judicavi, ut ad vos scriberem, atque ita absens Apostolatio meo apud vos fungerer, donec ea mihi felicitas contingat, ut vos videam."

7. πᾶσι τοῖς οὖσιν ἐν Ρώμῃ. The πᾶσι must, as is usual with such general terms, be limited by the context and the circumstances; and accordingly we are to understand, all of its inhabitants whom Paul could be supposed to address, and who came under the description which he immediately subjoins by way of explanation. I should not have thought it necessary to mention what might appear too obvious to need pointing out, were it not that at least *two* distinguished Commentators (Wets. and Macknight) have fallen into the error of supposing the epistle addressed to all the inhabitants of Rome without exception, Heathens and Jews, as well as Christians. It is not, however, necessary, with Rosenm. and Koppe, to cancel the comma after 'Ρώμῃ.

7. ἀγαπητοῖς Θεοῦ, κλητοῖς ἁγίοις. Koppe treats these titles as synonymous; which is, to a certain degree true; namely, that the latter is exegetical of

the former. By ἀγίοις are meant Christians*; and κλητοῖς signifies “called to be.” And Christians might well be called *beloved of God*, since they had been enabled by His grace to see the truth of the Gospel, and embrace it amidst infuriate myriads of their unbelieving fellow-citizens.

7. χάρις ὑμῖν καὶ εἰρήνη, &c. I cannot assent to Koppe and Rosenm., that this is equivalent to the χαίρειν and εὖ πράττειν of Greek epistles. Nay even the εἰρήνη, which in the common salutation denoted health and every kind of worldly prosperity, and partook most of these, yet must together with χάρις be taken in the spiritual sense for that Peace of God which passeth all understanding, (Phil. 4, 7.) the peace *with God*, spoken of in Rom. 5, 1. See also Rom. 2, 9. and consult Macknight, and also Bishop Fell ap. Doily and Mant. On this it is observed by Koppe: “Regnare cæterum in hac totâ inscriptione et salutatione, tum insignem quandam sententiarum et sermonis ubertatem ac copiam, tum vehementiorem sensum et affectum, quo beneficii divini, munere apostolico sibi demandato in se collati, magnitudinem venerari solebat Ap. cuivis apparet.” Wets., too, remarks, that as the Apostle determined to write them a long epistle, so he prefaced it with a proportionably long *inscriptio*, and withal such as should clearly make known the purpose and intent of the whole. Wetstein also cites Pliny, Ep. 8, 7.

8. πρῶτον μὲν εὐχαριστῶ τῷ Θεῷ μου—ὑμῶν. Here we have the commencement of the epistle, properly

* The term is thus learnedly explained by Jaspis. “Hæc vox non *sensu morali* hoc loco et alibi initio epistolarum Pauli capitur, ut sint revera emendati, sancti, ac pii, neque *historico sensu* de dignitate externâ, qui valedixerunt falsæ religioni et veram veri Dei religionem Christianam amplexi, Deoque se mente, sententiâ, sensu, vitâ, factisque consecrare velle professi sunt. Multi enim volunt hanc vocem translatum esse a judaico particularissimo, Tob. 2, 17. Cfr. Deut. 30, 3. 2 Chron. 20, 7. Jes. 48, 12. “Sed Christiani potius sic videntur dici, quod iis propter mortem Jesu peccata condonata, et ipsi ut innocentes habendi sunt. Clarissimè hoc patet ex Act. 26, 18. 1 Cor. 6, 11. ideo Jesus dicitur ἀγιαζων, et Christiani ἀγιαζόμενοι. Ebr. 11, 11.”

so called : and *πρῶτον* has in this place, as often, an *inchoative* sense ; as in Joh. 8, 25. (Grot.) Wetstein here compares Acts 27, 23. 1 Cor. 1, 4. 2 Cor. 12, 21. Phil. 1, 3. 4, 19. Philem. 4. Ps. 18, 7, 22, 30. 42, 12. 43, 5. 1 Tim. 2, 1. Liv. 1, 1. Jam primum omnium satis constat.

8. What now follows up to ver. 17. is prefatory, and is meant to conciliate their good will, by commending their constancy in their religion, and testifying his zeal for them, and his desire of seeing them. (Rosenm.) *Εὐχαριστῶ*, Koppe observes, is for *θέλω εἰδέναι ὑμᾶς ὅτι εὐχαριστῶ* : the criticism is well founded ; since abruptness is a distinguishing characteristic of the Apostle's style. It is remarked by Loesner and Krebs, that the phrase *εὐχαριστεῖν τινι* is not found in *this* sense in the Classical writers, who use, instead of it, *χάριν εἰδέναι*. See note on 2 Thess. 1, 3.

8. *τῷ Θεῷ μου, my God*. This expression, which occurs no where in the *Gospels*, is pregnant with meaning. Koppe explains it, "the God whom I worship, whose love I have experienced, and whose precepts I obey." Doddridge, "my covenant God." It is, however, not very easy to determine the construction of *διὰ τοῦ Χριστοῦ* ; and especially since it will make a good sense in more than one way. Grotius observes, that as Christians *pray* to the Father through Christ, so they *return thanks* to the same through Christ. But this is taking for granted what ought to be proved. Others suppose it to be equivalent to *ἐν ὀνόματι* I. X. See Ephes. 5, 20. Nor are there wanting other and harsher solutions. The simplest and surest mode of interpretation seems to be that of taking the words with *τῷ Θεῷ μου*, thus referring to Christ as the *μεσέτης* through whom God has become *his* God.

Macknight observes, that "Paul, in the beginning of his epistles, generally subjoined to the Apostolic benediction a solemn thanksgiving for the faith, charity, patience, and other virtues of the brethren to whom he wrote, to make them sensible of their

happy state, and to lead them to a right improvement of the advantages which they enjoyed as Christians."

8. ὑπὲρ ὑμῶν, for ἔνεκα, "on your account."

8. ὅτι ἡ πίστις ὑμῶν καταγγέλλεται ἐν ὅλῳ τῷ κόσμῳ, "your faith in Christ and the Gospel." With respect to the phrase ἐν ὅλῳ τῷ κόσμῳ, it must neither be *pressed*, nor, on the other hand, *limited* to a particular country; nor even be explained, with Koppe and Rosenm., "wherever there are Christians." It must imply, *the whole of the empire*, nay, all parts of the world with which the Roman nation had connexion, whether there were Christians or not. For to all these the news of the Gospel and its spread at Rome, would be likely to be carried: thus advancing its credit, and paving the way for its introduction elsewhere.

Some, as Ammon and Rosenm., would take πίστις for "faithful adherence to the Christian religion;" and Koppe *includes* that sense.

9. μαρτυρῶ γὰρ μου ἐστὶν ὁ Θεός, &c. These words are thus paraphrased by Koppe: "Esse vos bonos Christianos lætor, et gratias ago Deo, quotiescunque in vestri memoriam redeo; semper enim et assidue me redire solere per Deum testor." And he observes that this is a formula of earnest asseveration, answering to the Heb. הוּדַתִּיךָ.

9. ὃ λατρεύω ἐν τῷ—εὐαγγελίῳ. Many eminent Commentators here render λατρεύω *worship, venerate, adore*; as in Phil. 3, 3. οἱ πνεύματι τῷ Θεῷ λατρεύοντες, and 2 Tim. 1, 3. ὃ λατρεύω ἐν καθαρῷ συνειδήσει. And this sense may seem to best suit the added clause ἐν πνεύματί μου, which, if it really admitted of no other sense than *ex animo, sincerely, absque hypocrisi*, would determine me in favour of the interpretation in question. But that is not necessary: the phrase may also mean (as was suggested by Piscator) *volente animo, haud renitens*. Besides, the first mentioned interpretation unjustifiably lowers the sense of λατρεύω, which as it in the New Testa-

ment often denotes not religious worship only, but also that active performance of what is enjoined in the Levitical law, so it here denotes the same *active service* in the Christian church, though with a change of the kind thereof. We may compare Acts 27, 23. *ὃ καὶ λατρεύω.*

9. *ἀδιαλείπτως*, *unceasingly*; i. e. at the regular returns of prayer. See Wells.

9. *μνείαν ὑμῶν ποιῶμαι*, "I make mention of you." Examples of this phrase, which differs from *μεμνήσθαι τινος*, are adduced by Wets. from Aristot., Lysias, and Diog. Laert., and by Palairet from Isocrates. The *ὡς* before *ἀδιαλείπτως* may be rendered either *how*, with Doddridge, or, with our common version, *that*, which seems preferable: for *ἀδιαλείπτως* scarcely admits of a particle of comparison; and *ὡς* is often used for *ὅτι* in the best writers. (See Raphel.) This, however, if I remember right, takes place chiefly after words of speaking.

10. *πάντοτε*—*δεόμενος*. These words should (I think with Koppe) be taken together; otherwise *πάντοτε* will be redundant.

10. *εἴπως ἤδη ποτὲ εὐοδοθήσομαι*. The sense of these words may be thus expressed: "if by any means I might yet ever be so favoured as to be permitted to visit you:" which interpretation is adopted by Kypke and Koppe.* Now *οἷ ποτὲ* is for *ἵνα*: but it also implies doubt. The *ἤδη ποτὲ* may be rendered *ever, at length*. Kypke observes that the words signify great desire of averting evil, or of obtaining good. And he adduces examples from Josephus and Dionys. Hal. The expression not unfrequently occurs in the Classical writers; but generally, I think, in the *former* signification.

10. *εὐοδοθήσομαι*. The word properly signifies "to be rightly set forward on a road:" but it is often used metaphorically, in the sense of *be prospered, be fortu-*

* And so, indeed, Œcumenius, who says the *εἰ πῶς* is for *ὅποτε*; and is, he observes, an expression indicative of ardent desire, *σφύδρα ἐπειγομένον*.

nate." And this signification is frequent both in the Old Testament, the Apocryphal writers, and is sometimes found in the Classical authors; from whom examples are adduced by Kypke and Wets.; as Herod. 6, 73. αἰς εὐωδάσθαι τὸ πρῆγμα; as also in the New Testament, from which Schleus. adduces two examples; namely, Joh. 5, 2. περὶ πάντων εὐχαίμι σε εὐδοῦσθαι καὶ ἐγιαίνειν, and 1 Cor. 16, 2. θησαυρίζων ὃ τι αὐτῷ εὐδοῦται. There is a similar construction in 2 Macc. 10, 23. τῷ εὐδοῦσάντι καθαρισθῆναι. Upon the above sense the best critics (as Grot., Kypke, Wets., and Koppe,) are agreed. They truly observe, that Paul would be more solicitous about *seeing* them, than *having a prosperous journey* to them; since affection is little mindful of impediments or inconveniences, so that the end be but attained.

10. ἐν τῷ θελήματι Θ., i. e. "by the will of God;" like the Heb. עִלְמֵי הָאֱלֹהִים.

11. ἐπιποθῶ γὰρ ἰδεῖν ὑμᾶς. The ἐπὶ is intensive; and ἰδεῖν is to be taken, *populariter*, in the sense of *enjoy your society*. Wets. here cites Phalaris: εἴθε μοι τὸ θεῖον παράσχοι τὴν σὴν ἱερὰν θεάσασθαι μορφὴν, ἥς ἀπολαύσαι πάλιν ἐλπίζω, διηγεκείς εὐχὰς ὑπὲρ τούτου ποιούμενος τῷ κρείττονι, and Liv. 42, 10. Caussam veniendi sibi Roman fuisse, præter cupiditatem visendi deos hominesque, quorum beneficio in eâ fortunâ esset.

11. ἵνα τι μεταδῶ χάρισμα ἰ. π., "that I may impart to you some spiritual gift." This is generally supposed to refer to some *miraculous* gifts. Doddr. thinks we may infer from 12, 5—7., that the Roman Christians already had *some*; and that, considering the temptations to which they were exposed, it was desirable they should have *more*. On the other hand, most recent Commentators entirely exclude *miraculous gifts*, and confine the sense of the words solely to *preaching the Gospel*, as the great means of imparting spiritual knowledge and edification. And so Schleusner, who explains the χάρισμα πνευματικὸν "quodvis beneficium divinum, quod christianis ho-

minibus contingit, et contingere potest. v. c. perfectior religionis christinæ cognitio, intensius studium omnium virtutum christianarum, et major tranquillitas animi." And so, indeed, Theophylact: *Χάρισμα δὲ ἐστὶ πᾶν, ὅπερ οἱ διδάσκαλοι εἰς ὠφελείαν τῶν ἀκούοντων ἐνδείκνυνται.* Then *πνευματικὸν* will merely signify "relating to the soul." But this is evidently too confined a sense. There is, I think, a *reference* to those gifts which were imparted by the laying on of hands of the Apostles. Now whether these shall be called *miraculous* or not, is merely a question of words. Perhaps it may be better to term them *supernatural*. Such gifts, it appears from 12, 5—7., did then exist at Rome; such it should seem as were supernaturally conferred: and to these, I conceive, Paul especially refers; since, though they did *exist*, yet that probably was only in a *slight degree*; at least to a *limited extent*.

11. *εἰς τὸ στηριχθῆναι ὑμᾶς*, "to the end that you may be established." For nothing would so much tend to confirm the great multitude (who are here meant, *ὑμᾶς* here signifying you *all*) in their religion, as the evidence of its Divine origin, so unquestionably supplied by the communion of such gifts. So far, therefore, from thinking such gifts excluded, or at most slightly alluded to, I conceive that the words *εἰς τὸ στηριχθῆναι ὑμᾶς* are meant to designate the effects upon *all*, and not *merely on those who received the gifts*. Had no more been meant than Schleus., and other recent Commentators tell us, that would scarcely have required the presence of an Apostle; nay, the epistle might have been expected to produce nearly the same effect. Mr. Slade, indeed, objects that, had miraculous gifts been meant, the *plural* would have been used; since no *particular* gift can be meant. But there is plainly an *enallage* (as even Schleus. admits), and the word admits a *general* sense. Nor ought it to be objected that *τι* shews the *χαρ. πνευμ.* must be confined to a singular sense: for, as is well

observed by Chrysostom, the *τι* is here *μετριάζοντος*, as if Paul had said *μικρόν τι*.

12. *τοῦτο δὲ ἐστὶ συμπαράκληθῆναι*, &c. Chrysostom, Œcumenius, Theophyl., Grotius, Locke, Koppe, and Rosenm., here notice the *exquisite delicacy* with which the Apostle softens down what might appear arrogant in the preceding sentence. So Œcumen. p. 10. med. *ἵνα μὴ καταφορικὸν* (I conjecture *καὶ φορτικόν**) *ποιήσῃ τὸν λόγον*, &c. Chrysost. explains the *συμπαρ.* by *εὐφροσύνην τὴν ἐπὶ τῆς πίστεως αὐτῶν ἐπίδοσιν*. But I suspect that we should for *ἐπίδοσιν* read *ἐπιδόσει*: and so it is found in Theophylact. In adjusting, however, the exact sense of *συμπ.* there is some little difficulty. *Παρακαλεῖσθαι* may signify not only *to be comforted*, but *supported*, *raised*: and therefore it *may* be equivalent to *στηριχθῆναι*, which two terms are united in 1 Thes. 3, 2. So Carpzov: “Hoc in loco verbum *παρακληθῆναι* idem est ac præcedens *στηριχθῆναι*, *sustentare et confirmare fidem*. Reditque omnis res ad *mutuam* fidei confirmationem. Nam adjicitur ἐν ἀλλήλοις. Item ὑμῶν καὶ ἐμοῦ.” But I cannot agree with this learned Commentator, that its sense is to be *confined* to that of *στηριχθῆναι*. Theophylact has alone, I think, seized on the right clue. There is, he observes, a sort of *dilogia*; and in interpreting the *παρακαλεῖσθαι*, (which may mean both *comfort*, and *support*, or *confirm*,) the Apostle means that the former should be appropriated to himself, the latter to the Roman brethren: though, out of delicacy, he only *hints* at this. It is finely remarked by Chrysostom, t. 3. p. 13. *καθάπερ γὰρ ἐπὶ πυρὸς ἂν πολλὰς τις συναγάγῃ λαμπάδας, λαμπρὰν ἀνάπτει τὴν φλόγα· οὕτω καὶ ἐπὶ τῶν πιστῶν γίνεσθαι πέφυκεν ὅταν μὲν γὰρ καθ’ ἑαυτοὺς ὤμεν διεσπασμένοι, ἀθυμότεροί πῶς ἐσμεν· ὅταν δὲ ἰδόντες ἀλλήλους τοῖς οἰκείοις περιπλακῶμεν μέλεσι, πολλὴν δεχόμεθα τὴν παρακλήσιν*.

* This emendation is confirmed by Chrysostom, T. 3, 28. *ὑπομένεσθαι, καὶ τοῦτο πάλιν τὸ φορικόν, λεαίνουσι τὸν λόγον, καὶ ποιῶν εὐπαράδεκτον*; also 13, 17.

Doddridge, too, remarks, "that every new instance in which miraculous gifts were communicated, by the laying on the hands of any of the Apostles, would be a source of new edification and establishment to these holy men; as being so evident a token of the divine presence with them, and a new and solemn seal set to the commission they had received."

13. οὐ θέλω δὲ ὑμᾶς ἀγνοεῖν—ὅτι. An elegant *meiosis*, equivalent to, "I would have you know." It is frequently used by St. Paul; and is not unexampled in the Classical writers. So Athen. 560 B. οὐδένα δὲ ὑμῶν ἀγνοεῖν, ἄνδρες φίλοι, ὅτι, &c.

It is well remarked by Theophylact and Œcumenius, that this is meant to meet a tacit objection, such as, "if then you so much wished to see us, why did you not come: what hindered you?" the answer to which is; "I *did* wish, and *fully proposed it*: but up to this time I have been hindered."

13. ἄχρι τοῦ δεῦρο, scil. χρόνου, equivalent to ἕως τοῦ δεῦρο. The phrase occurs in Thucyd. 3, 69. and without the article, in Plato, and Æschines, cited by Wetstein. But when the article is not *expressed* it must be *understood*. The clause καὶ ἐκωλύθη is plainly parenthetical. Wolf refers to Wollius de parenth. Sacr. p. 61 & 43. Those who have not the book may consult Glass Phil. Sacr.

On the cause which produced this hindrance, the antient, and the early modern Commentators speculate variously. In a matter where we are wholly left to conjecture, it may be sufficient to suppose, that different hindrances existed at different times; perhaps *all* those which have been conjectured. So that Dr. Doddridge has prudently paraphrased it, "*hindered by one means or other.*" This, Mr. Slade observes, is a proof that the minds and actions of the Apostles were not continually overruled by a Divine afflatus; but that their measures were often concerted by human foresight alone, and of course subject to disappointment. And he compares 15, 23. & 24. and Acts 19, 21.

The *καὶ* is rendered by Koppe *et tamen*; by Wolf *ut verum*. Yet why not *sed*. Markland renders it *although*. I prefer the *but* of our Common Version, nor do I see that it is quite necessary to suppose a parenthesis.

13. ἵνα καρπὸν τινὰ σχῶ ἐν ὑμῖν. Some Commentators, as Battier and Kypke, would take *σχῶ* for *παρασχῶ*, *show*; and they appeal to the preceding ἵνα τι μεταδῶ, &c.; which, however, is not a conclusive argument: and although *παρέχειν* is found in this sense in the Classical writers,* yet not so in the Scriptures. Besides, the common interpretation recommends itself by its simplicity, and suitableness to the context. Ἐχειν here plainly signifies *have*, i. e. *obtain*, *enjoy* some fruit. By the *fruit* is meant the increase of the Gospel (as Phil. 1, 12.) and the confirmation of the weak, as arising from the miracles of the Apostles. Thus in Col. 1, 6. the Gospel is said *καρποφορεῖσθαι*. The above interpretation is also adopted by Cajetan and Paræus. Mr. Turner, however, paraphrases thus: "that I may *be benefited*, by witnessing your Christian character."

13. ἐν ὑμῖν, "among you, by you, by your conversion, or confirmation and perfecting;" as Tolet and Piscator explain.

13. καθὼς καὶ ἐν τοῖς λοιποῖς ἔθνεσιν, "even as among other Gentiles;" to whom the Gospel had been preached from Jerusalem even to Illyricum by the Apostle. See 15, 19. (Koppe.) The Apostle, I conceive, adverts both to those whom he had already converted, and those he should hereafter convert: and it may be observed (with Tolet.) that he put all on a footing of equality, such as they really sustained in the sight of God.

14. Ἐλλεσι τε καὶ βαρβάροις—ὀφειλέτης. The Syriac,

* Kypke, however, observes that is very rare, and cites Eurip. H. F. 732. But that passage (as Koppe observes) is of another kind. The learned Commentator might, I think, have aptly cited Thucyd. 1, 42. οὔτε τῷ πολέμῳ ἐπελόντι ἀγανάκτησιν ἔχει, and the Schol. on Æschyl. Agam. ἐκπλήξιν ἔχον.

and Chrysostom, followed by most interpreters, understand by these words, "I am bound by my calling, gifts, and apostolical office, as teacher of the Gentiles, to evangelize both Greeks and Barbarians." It is well remarked by Grotius: "Significat autem Apostolus ita omnibus hominibus aptatum esse Evangelium, ut nec stupidos contemnat, nec ab ingeniosis contemni debeat." Taylor, too, observes, that "as the Gospel was committed to his trust, he was a *trustee*, and so a debtor, to dispense it freely to all, as he should have opportunity. See 1 Tim. 1, 11. 1 Thess. 2, 4. The above interpretation is also adopted by Rosenmuller and Schleusner. Koppe, however, takes exception to it, on the ground that it would necessarily require the *infinitive of a verb*. He maintains that both grammar demands (since it is always ὀφειλέτης εἰμι τινι, *I am much obliged to,*) and the context requires, the sense which he proceeds to lay down. "For how much delight and consolation am I indebted to the various nations of the universe!" But the argument he uses, as it regards propriety of language, has little force in so irregular a writer as St. Paul; and the interpretation he proposes is surely not *more* suitable to the context than the common one; and indeed involves, with an appearance of refinement, something frigid and far-fetched. And though it may seem to be countenanced by ver. 13. ἵνα καρπὸν τινα σχῶ ἐν ὑμῖν, yet that sentence is of another kind. The Apostle there speaks with exquisite modesty, with, it must be observed, somewhat of obscurity: but he soon unfolds his real meaning, before veiled by delicacy. The sense which he intends to express will best appear from the use of the word ὀφειλέτης elsewhere in his epistles. The phrase ὀφειλέτης εἰμι occurs both here and in 8, 12. ὀφειλέται ἐσμεν οὐ τῇ σαρκί, "we are not bound to sin." 15, 27. καὶ ὀφειλέται αὐτῶν εἶσιν, "and their duty requires this." Galat. 3, 3. ὀφειλέτης ἐστὶν ὅλον τὸν νόμον ποιῆσαι, "he is bound to observe the whole law." To these Schleus. (from whom these examples are extracted) subjoins

Soph. Aj. 590. seq. οὐ κατοισθ', ἐγὼ θεοῖς ὡς οὐδὲν ἀρκεῖν εἴμ' ὀφειλέτης ἐτι; Now more cannot be necessary to prove that the sense of the formula ὀφειλέτης εἰμι in Paul's writings is, "I am bound by office and duty to perform something to, or for another." Thus the interpretation first mentioned appears to be well founded. Ammon, who also adopts it, says we must supply τοῦ εὐαγγελίου, and make this construction: πᾶσιν ὀφείλω τὴν τοῦ εὐαγγελίου διδασχὴν.

14. Ἑλλησὶ τε καὶ Βαρβάροις, σοφοῖς τε καὶ ἀνοήτοις.

Many Commentators, especially Krebs, Kypke, and Koppe, enter into copious discussions on the terms Ἕλληνες and Βαρβάρους. On the origin of the words I must refer the reader to the note on Acts 28, 2 & 4. in addition to which I must, on the present occasion, observe that both the Hebrews and Greeks, from a narrow-minded spirit, engendered by peculiar causes,—in the former by the preference God had, for certain purposes, given them, and by their separation from the rest of the nations; and in the latter from their comparative seclusion, (see Thucyd. l. 1. Præf.) the consequences turning out in both cases the same,—divided the nations of the universe into two classes; the former into *Hebrews* and *Non-Hebrews*, the latter into *Greeks* and *Non-Greeks* (or *Barbarians*), by which term they originally meant *rude* and *uncivilized*, but afterwards all that was *not Greek*. Thus Ammonius explains βάρβαρον by τὸ οὐχ Ἑλληνικόν; so also Festus. And in this sense it seems to be here used. A cloud of examples are adduced, by Krebs from Joseph. and by Loesner from Philo: ex. gr. 657 A. δεινὸν ἡγησάμενοί τινες, εἰ οἱ νόμοι παρὰ τῇ ἡμῖσει τιμῇματι τοῦ ἀνθρώπων γένους ἐξετασθῇσονται μόνῃ τῇ Βαρβαρίκῃ, τὸ δ' Ἑλληνικὸν εἰς ἅπαν ἀμοιρήσει πρὸς ἐρμηνείαν τὴν τούτων ἐπάγοντο. That the Greeks did make the distinction, and that from a very early period, appears from Thucyd. 1, 3. (cited by Wets.) οὐδὲ βαρβάρους εἶρηκε, διὰ το μηδὲ Ἕλληνας πῶ, ὥς ἐμοὶ δοκεῖ ἀντίπαλον· and Herodot. 2, 11. Ἕλλησι πολεμήσαντες καὶ βαρβάρους. That it continued to a late period, and that the term βαρβ. comprehended the *Romans*, there is no reason to doubt. For so they are called by Polybius; as, for instance, in 5, 104, l. 9, 37, 5. and 38, 5 & 7. After, however, the Romans had completely conquered the Greeks and the civilized world, the Grecian historians, who had occasion to treat of Roman affairs, were put to great straits, and pursued two different courses. Some, as Diod. Sic. and Appian, avoided the use of the invidious word. Dionys. Hal. used it indeed, but *included* the Romans, on the ground of their Greek extraction, their generally speaking the Greek language, and their civilization; or rather would take the words as signifying *civilized* and *uncivilized*. (See the passages cited by Kypke.) Strabo, too (116 A.) seems to recommend the same distinction: both of them, no doubt, to gain favour with the Romans. This recommendation was not unattended to. For the later Historians, as Hero-

dian, Dio Cassius, &c. observe it, and confine the term βαββ. to such nations (chiefly eastern) as were really uncivilized. Plutarch and other Greek writers of his age carefully abstain from the use of the term; or at least never apply it but to such as undoubtedly merited the title on every account. Josephus very rarely uses the expressions Ἕλληνες and Βαββάρτοι, and when he does, as in Bell. Proœm. § 5. and Bell. 5, 1, 3. he takes care not to express in which class he reckoned the Romans. He evidently, however, means to consider the Jews as *separate from both classes*. And so, if I mistake not, does the Apostle. (So Coloss. 3, 11.)

Thus we shall be enabled to see how to dispose of a question which has been stiffly disputed among the Commentators, whether Paul meant the *Romans* to be included in the βαββ., or not. Some take the former, and others the latter, side of the question. Others again, think that St. Paul uses the names in the sense of civilized and uncivilized. It is the opinion of Carpzov that by οἱ Βαββάρτοι are here meant all other nations except the Greeks and Romans. "For (says he) the *Romans* are expressly named in the following verse: καὶ ὑμῖν τοῖς ἐν Ῥώμῃ. And it seems a mark of Paul's elegance of diction, not to class the *Romans* with those Ἕλληνες, nor yet with the Βαββάρτοι. He has assigned to them a third, and, as it were, middle place; after the manner of Chalcidius, p. 225. *Testis est cuncta Græcia, omne Latium, omnisque Barbaria.*" The whole question, however, is a very frivolous one, since (as Koppe has partly seen) the expression is a *formula loquendi*, by which the Apostle merely intended to denote *nations of all names and classes, and in every stage of civilization*. And, as the Christian converts were probably composed of various nations, in various stages of cultivation, this language was very appropriate. It seems, therefore, that the Apostle meant "the civilized and the uncivilized Gentiles;" and thus the words σοφοῖς τε καὶ ἀνοήτοις seem to have been added exegetically. This, too, appears to be confirmed by the passages in Wetstein. Yet it *may* be understood of *individuals*. I will only add, that for ἀνοήτοις perhaps a Classical writer would have used ἀσόφοις. So Pind. Ol. 3, 85. τὸ πόρσω Δ' ἐστὶ σοφοῖς ἄβρατον κᾶσσοις.

15. οὕτω τὸ κατ' ἐμὲ πρόθυμον, &c. Commentators are here not agreed upon the construction. The most *antient* opinion is that of Œcumenius, which supposes a repetition ἀπὸ κοίνου of the words ὀφειλέτης εἰμι. But this is justly regarded by Beza as harsh. Others, as Piscator, our English Translators, and Doddridge, adopt the following construction: τὸ κατ' ἐμὲ (ὅν) τὸ πρόθυμον (ἐστὶ) μοι. Yet this *quadruple* ellipsis (though the sense hence arising is a good one) is exceedingly harsh: and moreover, as Kypke observes, had the Apostle meant *that*, he would have written τὸ κατ' ἐμὲ πρόθυμος εἰμι. Certainly πρόθυμον cannot be taken from πρόθυμος. The simplest con-

struction is that proposed by Beza, De Dieu, Scalliger, Kypke, Rosenmuller, and Koppe, by which τὸ πρόθυμον is to be taken for προθυμία and κατ' ἐμὲ for ἐμὸν, with the subaudition of ἐστὶ. Thus the sense will be: "My anxious wish it is to preach,"* &c.; which is equivalent to (but more elegant than) ἐγὼ πρόθυμος εἰμι. So also the Syr. and Arab., and likewise Theophylact, who paraphrases, πρόθυμος οὖν εἰμι; &c. And in this manner the words are plainly taken by Chrysostom. In this last mode of construction I must finally acquiesce.

At πρόθυμον Grammarians direct ἥθος to be supplied. Be that as it may, the principle is of perpetual application. It must be observed, moreover, that τὸ πρόθυμον denotes not only *readiness*, but *ardent desire* and *zeal*. So Theophyl. οὕτως ἔξεε τῇ ἐπὶ τοῦ Χριστοῦ σπουδῇ. The οὕτως is by Koppe rendered *similariter*; and he considers it as a particle of transition. But this is a precarious principle.

16. οὐ γὰρ ἐπαισχύνομαι τὸ εὐαγγελίον τ. X., "for I am not ashamed of the Gospel of Christ." Many eminent Critics take this for a *meiosis*; q. d. "I *glory* and *rejoice* in the Gospel of Christ." And so Paræus, Glass, Doddridge, Rosenmuller, and Carpzov, which last Commentator compares Hebr. 2, 11. and 2 Tim. 1, 8.† But this seems an unnecessary re-

* The original εὐαγγελίζεσθαι was a word first used by the Sept. to signify the *publishing of any good news*: and having inserted it in their translation of Is. 60, 6. 61, 1. where the Messiah's preaching good tidings to the poor is foretold, (see Luke 4, 21.) the Apostles justly appropriated it to the preaching of the Gospel, as the best news mankind would hear. (Macknight.)

† Wetstein paraphrases thus: "Judæi convitiis me proscindunt, vocantes Apostatam; gentes me vexant; omnes ad mortem ignominiosam me depescunt. Multa pericula jam adli, et prævidetur majora mihi imminere: sed pudorem et contumelias contemno, ut Domini meus. (Heb. 12, 2.) imo hæc mihi honorifica esse existimo."

Grotius, Wetstein, and Macknight think the Apostle hints that the Gospel is not an institution like the heathen mysteries, which the keepers concealed from all but the initiated; either because they were ashamed of the infamous things practised in them, (Eph. 5, 11 & 12.) or, because they thought the only way to render them venerable, was to conceal them; whereas the doctrines and precepts of

finement. Chrysostom has, I think, alone suggested the true mode of considering the expression: and in this he has been followed (as usual) by Theophylact, Oecumen., and Theodoret. "Now since (say they) the Romans were great admirers of riches, pomp, and worldly glory, and Paul was about to preach to them a Saviour in whom was the very reverse of all this, and doctrines very humbling to the pride of man, he takes care to assure them that *he* is not ashamed of the Gospel: and thereby means to delicately admonish *them* not to be so." It is observed by Koppe that this sentiment was suggested to the Apostle, by the association of ideas, on writing the words τοῖς ἐν Ῥώμῃ: q. d. "I shall not be ashamed, no not at Rome, where high literary endowments are combined with unrestrained licentiousness, and where, therefore, the doctrines of a crucified Saviour would be likely to attract nought but derision, both to themselves and their promulgator." By this sentiment (observes the same Commentator) the Apostle glides, *tanquam aliud agens*, to the subject which he especially meant to treat; namely, to prove that it is only by Christ Jesus that men could be delivered from those punishments to which *all*, both Jews and Gentiles, had, by their own fault, rendered themselves obnoxious.

Χριστοῦ is omitted in some MSS., but is rightly retained by Wetstein.

16. δύναμις γὰρ Θεοῦ ἐστὶν—πιστεύοντι, i. e. "it is the powerful means employed by God for the salvation of man." Abstract for concrete. Koppe says it is for διδασχὴ θεία δυναμένη σώζειν, &c.; and he refers to 1 Cor. 1, 24. compared with 18. 2 Cor. 4, 7: 10. 4.

16. εἰς σωτηρίαν, "for the purpose of salvation:" implying that it is *meant by God to be effectual to the salvation of all*.

the Gospel being honourable in themselves, and beneficial to society, cannot be too openly published." But this a very fanciful and precarious opinion, and for which I see no foundation.

16. *κατὰ τῷ πιστεύοντι*. The words *τῷ πιστεύοντι* are perhaps emphatical: for Grotius well observes, that as no medicine can be good except it be drunk off, so neither can the Gospel, except it be received in faith. See also Chrysost. and Œcumenius.

16. *Ἰουδαίῳ τε πρώτῳ καὶ Ἑλληνι*. I know not why Mill and Bengel should have caught up the fancy of the Heresiarch Marcion, that the *πρώτῳ* ought to be omitted; since for this there is no authority, the word being found in every MS. *but one*, and that perhaps by accident, or by the whim of some over nice critic. Indeed, it has a somewhat awkward appearance, and is never used in this construction in the Classical writers: but in its idiomatic harshness it bears the stamp of genuineness.

As to the reading *πρώτῳ*, it is only another attempt to get rid of the awkwardness; which may perhaps be lessened by considering the word *πρώτῳ* as parenthetical. Thus: *Ἰουδαίῳ τε (πρώτῳ) καὶ Ἑλληνι*. And this may be the more easily admitted, considering that St. Paul's style is, perhaps above that of all others, parenthetical. Moreover, not only critical, but doctrinal reasons require this. For (as many Commentators have seen) the Apostle here alludes to our Lord's command recorded in Matt. 10. 5., and elsewhere alluded to.* And this was so much the more apposite, since (as Wetstein observes) we have reason to think that the Roman church was composed both of Jews and Gentiles. "For (says he) the names Tryphæna, Tryphosa, Hermes, Hermas, and Olympas, seem not to be names imposed by Jews. Some, too, were Cæsar's domestics, (as Phil. 4, 22) and yet those seem never to have been Jews. That

* Dr. Doddridge observes, "that in these words the Apostle on the one hand, strongly insinuates to the Jews their absolute need of the Gospel in order to salvation; and on the other, while he declares to them that it was also to be preached to the Gentiles, he tells the polite and greatest of these nations to whom he might come as an ambassador of Christ, both that their salvation also depended upon receiving it, and that the first offers of it were every where to be made to the despised Jews."

many Jews inhabited Rome we know from Philo and Josephus. (See note on Matt. 23, 15.) So Liv. 6, 18. and Joseph. B. 2, 6, 1. συμπαρίσταντο δὲ αὐτοῖς τῶν ἐπὶ Παύλης Ἰουδαίων ὑπὲρ ὀκτακισχιλίου.

Crellius has well remarked, that thus far is the *Exordium*, and that now follows the *principalis tractatio*. By this observation Schoettgen has profited, who lays down the following plan :

Tractatio cum Gentilibus, to which ver. 17. & 18. are introductory ; for the benignity of God towards all, and his wrath towards the wicked, might impel all the Gentiles to rightly esteem the former, and avoid the latter. Then in the tractatio itself the Apostle observes, 1. that they *could* have known God by the light of nature, ver. 19 & 20. ; 2dly, that nevertheless they neither knew nor worshipped Him, ver. 21—23. ; 3dly, that therefore they are punished by God for their ignorance and perversity, ver. 27—32.

Rosenmuller observes, that this, and ver. 17. contain the *primary* thesis, treated by the Apostle in the *dogmatical part* of this Epistle, which is this : that the Christian Religion is a most effectual means of bringing such as embrace it, whether they be Jews or Pagans, to true happiness and eternal salvation ; and that there is no longer, in order to effect this, any need of Judaism.

With respect to the names Ἰουδ. and Ἑλλ., the former was, as we learn from Joseph. Ant. 2, 5., a name first given to the Hebrews by the Gentiles, after their return from the Babylonish captivity ; especially since those that came back first were of the tribe of Judah (Ἰουδα), and were therefore properly styled Ἰουδαῖοι. Thus the name came, at length, to be given to all the Hebrews ; just as Thucydides tells us (l. 1, 3.) the name *Hellenes*, which was, at first, only that of a single tribe, or clan, in Phthiotis, came, at length, to be applied to all the nation. As to the latter name, Ἑλλην., here it evidently means Gentiles in general ; and this, says Grot., *more Ju-*

duico. For (as he observes) since the Greeks were those of the Gentiles who were especially known to the Jews, the name therefore came to be applied, as a general appellation, to *all the Gentiles*. And though Raphel, to prove that this is not an Hellenistical idiom, cites Arrian Epict. 2, 9. *τι ἑξαπατᾷ τοὺς πολλοὺς ; τι ὑποκρίνη, Ἰουδαῖος ὢν, Ἑλλήνας*, yet that passage cannot, I think, be held conclusive, since the person there introduced as addressing the Jew, accommodates himself to the Jewish idiom. It, therefore, only proves that the idiom was so common as to be known to Arrian.

17. *δικαιοσύνη γὰρ Θεοῦ ἐν αὐτῷ ἀποκαλύπτεται ἐ. π. ε. π.* It is not easy to fix the sense of *δικαιοσύνη* here. Most Commentators explain it, "the doctrine of acceptance with God by faith," i. e. *justification*, implying a state of favourable acceptance with God; the manner of becoming righteous which God hath appointed in the Gospel.* "So called (says Locke) because it is a righteousness of his contrivance and his bestowing. See 3, 21—24, 26 & 29. and 8, 33. and especially Phil. 3, 9." On the exact sense, however, Commentators are by no means agreed. Koppe takes it to mean, "immunity from the punishment of sin; and, united with this, a sense of divine rewards." But this seems very vague and arbitrary. Storr (*Opusc. Acad.*) renders it "*probitas et beatitas*." Schoettgen, supported by the Syr., *benignity*.† Ammon, Wahl, and Turner take it to mean, not the righteousness, or rather justification, itself, but the

* See Dodd. and Slade.

† And so it is understood by Rosenmuller, who renders it *favor, beneficium*; comparing the Hebr. *רַחֲמִים* in Ps. 142, 1. And he translates the whole passage thus; "Nam per eam (*religionem Christianam, εὐαγγέλιον*, ver. 16.) manifestatur beneficium divinum, quod tribuitur propter fidem (*fiduciam in Deo repositam*) credentibus, (*fiduciam hanc habentibus*) ut in hac etiam re valeat illud, quod scriptum est, Pius per fiduciam servabitur." In these words, he observes, there is an *ætiologia* of the former verse, 16. i. e. there is a reason given *why* the Christian religion is to be acknowledged as the most effectual means of salvation.

mode of justification, which God has exhibited in the Gospel. And this indeed seems a correct view of the sense of δικ.; but it is not easy to fix the sense of the words ἐκ πίστεως εἰς πίστιν. Many, as Hammond, Macknight, and Storr, render, "for the righteousness of God by faith (i. e. produced by faith) is revealed in it (i. e. the Gospel) in order to faith (i. e. to produce faith in those to whom it is promulgated]."* Rosenmuller, Doddridge, and Schleusner; render εἰς πίστιν "to those who have faith." But that would require the article: and moreover (as Koppe observes) there is no undisputed proof of this signification; for as to 3, 22. where justification is said to be εἰς πάντας τοὺς πιστεύοντας, that is not conclusive, and it withal shows the necessity for the article.

17. καθὼς γέγραπται, "so that one may here apply the passage of Scripture." Such it is admitted to be the true force of the formula καθὼς γέγραπται. Ζῆν here signifies *to be happy*. The words are thus paraphrased by Wets.: "What Habac. 2, 4. has written of the liberation of the Jews from Babylonish invasion who confided in God, may by a better right be said of the eternal salvation which God will bestow on all who believe in Christ." This, therefore, is *the true life, the true faith, justice, &c.* See Heb. 10, 38. That

* Macknight refers to Rom. 3, 22. 9, 30. 10, 6. Phil. 3, 9.; and adds that *righteousness by faith* is called *the righteousness of God*. 1. Because God hath enjoined faith as the righteousness which he will count to sinners, and hath declared that he will accept and reward it as righteousness. 2. Because it stands in opposition to the *righteousness of man*, which consists in a sinless obedience to the law of God. For, if men gave that obedience, it would be *their own righteousness*, and they might claim reward as of debt.

Of this difficult passage Wetstein offers the following exposition. "Justitiæ quæ hominum injustitiæ opponitur comm. 18. 3, 5. et æquitas Dei rectoris et gubernatoris mundi nunc demum in clarâ luce posita est. Salus populi regis suprema lex est; eam a Deo observari prius non ita constabat. Judæis enim impositum erat onus durum et importabile, Gentes vero videbantur planè negligi; tantum inter Judæos et Gentes discrimen erat, ut non ejusdem regis subditi nec ejusdem patris filii esse viderentur.

this was a common Jewish opinion, appears from the writings of the Rabbins; *ex. gr.* Schemoth 23. Cant. 4, 8. (cited by Wets.) Dicent Israelitæ Canticum novum tempore futuro S. D. Psal. 98. Cujus autem merito dicet Israel canticum? merito Abrahami S. D. quia credidit Deo S. D. Gen. 15. Hæc est fides, in quâ Israel possidet, de quâ Scriptura dicit Habac. 2. Carpzov moreover cites a remarkable passage of Philo 387 A. on faith, as referred to Abraham.

“The Apostle (says Rosenm.) places the excellence of the Christian Religion in its showing us a way of obtaining the favour of God and true happiness, and that without respect to individual merit, or the observance of the Law, on which the Jews prided themselves.”

17. ὁ δίκαιος ἐκ πίστεως ζήσεται. Kop. thinks these words are equivalent to ἡ πίστις κατεργάζεται δικαιοσύνην καὶ ζῶν, and he adds, that the same *sentiment* is found in Rom. 4, 6. Taylor conjectures that the words are a Jewish proverb. On the words of the prophecy, and their application, see Doddridge.

18. ἀποκαλύπτεται γὰρ ὁργὴ Θεοῦ, &c. The connection between this and the preceding verse is not very clear. Hence there has been no little diversity of opinion. Wetstein traces it thus: “After having in ver. 16. taught, that the doctrine of the Gospel bringeth salvation, it was necessary to show that men had been in the most extreme danger; insomuch that, had it not been for the Gospel, nothing could have remained for them but despair and death; and also to intimate, that the condition of those who, when the Gospel was offered to them, would not receive it, was worse than if it had never been offered to them. For the Gospel teacheth, that God hath appointed a day in which he will judge the world by his Son, who shall again return from Heaven: and then will a severe sentence be pronounced on those who have not only transgressed their duty towards God and man, but also neglected that truth and sense of duty which both conscience, by the light of reason,

the writings of Moses and the Prophets, and especially the doctrine of the Gospel, had so clearly taught; have dared to *extinguish* it, like tyrants, who unjustly terrify, bind, and oppress those under their subjection. See *infr.* 25. and 5, 9."

Koppe thinks the *series cogitatorum* is this: "That to faith alone we all owe exemption from the punishments which we had merited, adverted to by the Apostle at ver. 17., who now proceeds (at ver. 18.) to describe the impiety of men, and their abominably vicious lives; and this he does *first* by enumerating the enormities of the Heathens, so that his Jewish readers may be induced to give him a favourable hearing, by supposing that he would only speak of the *Gentiles*, destitute of true religion, and, in their opinion, devoted to the wrath of God, and by the satisfaction they would feel at these being rebuked. (See ver. 18—32.) But *then*, coming round another way, he shows that the *Jews themselves*, though accustomed to denounce heavy judgments against the Heathens, yet were in no respect different from them, but suffered themselves to be, at all times, defiled by the same vices and corruptions. (See 2, 1. seq.)"

Koppe maintains that the γὰρ is not put for δὲ. To me it appears probable that that particle has the *inchoative* force, which is often found both in the Classical and Scriptural writers; especially as at *this verse* (according to the opinion of some enlightened Commentators, as Schoettg.) commences the *Tractatio cum Gentilibus*, whose plan and chain of reasoning is thus ably laid down by Winterburg, in his *Periculo Crit.* cited by Rosenmuller:

"I. The Apostle describes the moral contagion of almost the whole human race, depicts them as sunk into the grossest depravity of life and manners. Now of these sins and enormities he first accuses the *Pagans*, (ver. 18. ult.) then the *Jews*, (at c. 2.) whom he shows to be no better; (c. 3, 1—19.) lastly, *both*

of them (at c. 3, 20, 22 & 23). The Apostle, it must be observed, argues from a rhetorical *enthymema*, which is *ex consequentibus*, thus. Neither the Pagans by *natural religion*, nor the Jews by the *Mosaic Law*, could be brought to rectitude of life as leading to salvation; therefore α δικαιοσύνη Θεοῦ, some better method than that, and, by the Divine counsel, more accommodated to procuring and conferring salvation on the human race, was exceedingly desirable, and most worthy of being embraced by all. Now to this *argumentation* the Apostle subjoins the following *reflections*: 1. That it is plain God connects the evil lives of those persons with contempt of him, who are so infatuated as to stifle and weaken the truth which they might have learnt. 2. That God hath given to the Pagans certain aids, as well of *knowledge*, as of *action*; and hath endued them with faculties and means of knowing and revering Him, and of discerning right from wrong. (See c. 1, 19, 20 & 22. c. 2, 34, 15, 26 & 27.) 3. That they, nevertheless, could not be restrained from idolatry and flagitiousness."

18. ἀποκαλύπτεται. Koppe takes it for ἀποκαλυφθήσεται, for it cannot well, he thinks, be understood of the Gospel, since ἐν αὐτῷ is wanting. This, however, is too harsh; neither is it necessary. Rosenm. observes, that the Apostle here adverts to the distinctions which the Almighty hath ordained between right and wrong, annexing to the former *good*, to the latter *evil*, that men might experience the difference; this he proceeds to show by the examples both of Jews and Gentiles. But this was revealed as well by the law of Moses as by that of nature.

The sense of the whole passage is thus correctly laid down by Macknight: "As the *righteousness of God by faith* is revealed in the *Gospel*, so the *wrath of God* is revealed *from Heaven* against, &c. It is revealed by the works of creation and providence, and by their own consciences, clearly teaching that God will severely punish all ungodliness, especially

idolatry. It is revealed also in the law of Moses, where it is written, Deut. 27, 26."

18. ἀπ' οὐρανοῦ. Rosenmuller would unite this with ἡ ὁργὴ τοῦ Θεοῦ. But this is not necessary. The expression may be taken, as Koppe says, *graphicè*; and he refers to Ps. 14, 2. 1 Kings 8, 30. Ps. 2, 4 & 5. "Whatever (adds he) the Almighty doth, he is by the Hebrews said to do *from Heaven*, or Mount Sinai, which was his perpetual abode." Besides, in a figurative and popular sense, even the law of nature, as written by God in the consciences of men, may be said to be revealed (i. e. to come down) from Heaven.

18. ἐπὶ πᾶσαν ἀσέβειαν καὶ ἀδικίαν. Many Commentators, both antient and modern, distinguish between the words ἀσέβεια and ἀδικία, understanding by the former sins committed against *God*, and by the latter those against *man*. And indeed this may be justified by the usage of the *Classical* writers. But in the Sept. the words, and their derivatives, are used indifferently; and ἀσέβεια is used of sin both against God and man. Hence the two terms are here regarded by Koppe as synonymous, signifying vices of every kind. He remarks, too, that all the vices of men were by the Jews referred to impiety, as were all the virtues to piety. And indeed rightly, since sins towards men are, in fact, sins towards God; and virtues towards men are so agreeable to the will of God, as to partake of the nature of piety.

18. τῶν τὴν ἀλήθειαν ἐν ἀδικίᾳ κατεχόντων. This is a phrase of an anomalous appearance, and whose sense it is not easy to determine. Theophylact (from Chrysostom) explains it of dishonouring God by vice, and abusing the knowledge of natural religion given them by God. His words are these: κατεκάλυψαν καὶ ἐσκότισαν ἀδίκως τὴν δόξαν (lege γινώσιν) τοῦ Θεοῦ. And so Œcumenius and a Scholiast ap. Matth. Wells, however, and Koppe, as also our English Translators, take κατέχειν here for ἔχειν; (referring to Jam. 2, 1. 2 Tim. 1, 13.) and they consider the

expression as equivalent to *ἔχειν τὴν ἀλήθειαν, καὶ ἱκανοὶ εἶναι*, "not living up to what they know, or may know, of religion." This Koppe thinks very applicable to the Jews and even the Gentiles. But that sense of *κατέχω* is by no means established. Mr. Slade, who adopts the above interpretation, observes, that it does not appear that *κατέχειν* is ever applied in a bad sense to a moral and doctrinal subject. But the question is, whether there is any reason why it should *not*. Indeed it appears to *be so applied* in 2 Thess. 2, 6 & 7. Besides, there is more difficulty in supposing *κατέχειν* to be used for *ἔχειν* (though the contrary is common) than in supposing *κατέχειν* to be used in the sense of hindering or impeding virtue. It seems, therefore, safer to adhere to the common interpretation of *κατεχ.*, supported by the antient Versions, and render, "who hinder, or impede, true religion, its knowledge, and its prevalence, by an immoral life." It is well remarked by Ammon, that among those who obstructed the course of truth and religion were not only the Jewish, but also the Heathen priests and magistrates, by whose malice and superstition the Apostles were often brought into great danger. (See Luke 11, 52. and Acts 16, 22 seqq.) Here the reader may also consult with advantage the annotation of Dr. Mac-knight, who, however, has (with Doddridge) erred by *pressing* too much on the sense of *κατεχ.*, making it signify "holding it bound, keeping it to themselves," &c.; which may be true, but it is too limited a sense to be here intended, since it is only *one* of the many ways in which they hindered and impeded the progress of true religion. Carpzov renders thus: quasi vinculis et custodiâ hæc continebant (*κατεῖχον*), ut neque vim suam exerere, neque ducere ad revelatam Dei cognitionem potuerint; immo vero hæc planè suffocabant principia per vitam improbam sceleratamque.

19. διότι τὸ γνωστὸν τοῦ Θεοῦ—αὐτοῖς. The *διότι* is for *καὶ γὰρ*, *siquidem* (as in Luke 1, 13. 2, 7.) By τὸ

γνωστὸν τοῦ Θεοῦ is meant, "what may be known respecting God." De Dieu, Koppe, and Rosenm., take it for ἡ γνῶσις, by a figure frequent in St. Paul's writings; and they resolve the sentence thus: φάνερον ἐστὶ γνῶσιν τοῦ Θεοῦ εἶναι ἐννάτιοις, i. e. "they may easily know God, if they will." But I see no reason to recede from the common interpretation. Koppe, indeed, admits that it may be *thus* interpreted. "Quantum quidem scire et cognoscere hominis de Deo, naturâ, sensibus et intelligentiâ humanâ, longè superiori, possunt idem edoctæ etiam esse poterant gentes."* It is rightly remarked by Macknight, "that *that which may be known of God* is his existence, his unity, his power, his wisdom, his goodness, and his righteous government of the world, called his invisible things," ver. 20. †

19. ἐν αὐτοῖς signifies *inter eos, among them.*

20. τὰ γὰρ ἀόρατα αὐτοῦ — καθορᾶται. "This sentence (says Theophylact) is meant to confirm the former: for the εὐταξία of the creatures there is declared the Creator." The words may be rendered, with Koppe, "For although he himself cannot be seen with the eyes, yet from the very creation of the world there may be seen (if we attend to the things constituted and effected by him) his eternal power and majesty."

26. ἀπὸ κτίσεως κόσμου, i. e. "from the period of the creation of the world;" not, as Luther and others render, "from the created world," "things of the creation." The expression is equivalent to ἀπ' ἀρχῆς κόσμου, Matt. 24, 21. and ἀπὸ καταβολῆς κόσμου, in Matt. 12, 35. Luke 11, 50. and elsewhere.

* And he cites Arrian 2, 20. p. 224. γίνωσκε ὅτι οὐδὲν ἐστὶ, ἀλλὰ πάντα ἀτέκμαρτα. But Wets. adduces a far more apposite passage from Plut. Fab. p. 176 B. καὶ τὸ μὲν γνωστὸν οὐκ ἦν ἑτέροις πυθέσθαι.

† So Theophylact. Τὸ γνωστὸν δὲ τοῦ Θεοῦ τί ἐστὶν οὕτως ἂν μάθοις. Τοῦ Θεοῦ, τὸ μὲν ἐστὶν ἀγνωστον, οἷον ἡ οὐσία αὐτοῦ· τὸ δὲ γνωστὸν, οἷον πάντα τὰ περὶ τὴν οὐσίαν, τούτέστιν, ἡ ἀγαθότης, ἡ σοφία, ἡ δύναμις, ἡ θεϊότης, ἥτοι μεγαλειότης· ἃ καὶ ἀόρατα αὐτοῦ ὁ Παῦλος λέγει, νοούμενα μὲν τοῖς, ποιήμασιν εὐταξίας.

The τὰ ἀόρατα αὐτοῦ is explained by Koppe as equivalent to ἡ φύσις αὐτοῦ ἡ ἀόρατος, i. e. αὐτὸς ἀόρατος.

20. Νοούμενα καθορᾶται, "are minded, apprehended by the mind, and (thereby) discerned;" or (as Koppe renders) "mente animoque cernitur." And he rightly remarks, that the νοούμενα is meant to soften the harshness of the ἀόρατος—καθορᾶται. Of this moral sense of καθορᾶν an example is found in Lucian. By the τὰ ποιήματα may be understood, with Kypke, not only the works of the creation, properly so called, but all the visible operations of God in governing the world, including also the methods of Divine grace, in promulgating the Gospel by Jesus Christ and the Apostles. He also refers to a similar use of the correspondent Hebrew word מַעֲשֵׂה in Eccl. 7, 13. 8, 17. Ps. 143, 5. at which passages he compares the Sept. and Eph. 2, 10.

20. ἥτε αἰδῖος αὐτοῦ δύναμις καὶ θεϊότης, "even his eternal power and Godhead." The words δύναμις and θεϊότης are by Koppe treated as synonymous; and he regards both together as equivalent to "his Divine Majesty." But it rather seems to me that the true sense of the words is this: "His eternal omnipotence and the (other attributes of his) Godhead." For Mackn. has, I think, very rightly, remarked that the word θεϊότης denotes everything comprehended in the idea of God; namely, his unity, incorporeity, immutability, knowledge, wisdom, justice, &c. So that by θεϊότης may be understood his Godhead generally, including other attributes besides those of eternity and omnipotence, which are here mentioned, and that as being the more obvious. It is also rightly observed by Macknight, that καθορᾶται denotes the continued manifestation of the being and perfections of God, by the works of creation from the beginning; as Ps. 19, 1. This is indeed inherent in the very notion of the present tense, which is, in all languages, a sort of aorist; as we say, "the sun shines." On the sen-

timent contained in τοῖς ποιήμασι νοούμενα καθορᾶται Elsner, Wets., Carpzov., and others, have adduced some parallel passages from the antient Philosophers; ex. gr. Aristot. de Mundo, l. 6. πάσῃ θνητῇ φύσει γεγόμενος ἀθεώρητος, ἀπ' αὐτῶν τῶν ἔργων θεωρεῖται ὁ θεός. Cic. Tusc. 1, 29. Deum non vides, tamen — Deum agnoscis ex operibus ejus. Philo 1, 107, 3. ἐξήτησαν οἱ πρῶτοι, πῶς ἐνόησαμεν τὸ θεῖον· εἴθ' οἱ δοκοῦντες ἄριστα φιλοσοφεῖν ἔφασαν, ὅτι ἀπὸ τοῦ κόσμου καὶ τῶν μερῶν αὐτοῦ καὶ τῶν ἐνυπαρχουσῶν τούτοις δυνάμεων ἀντίληψιν ἐποιησάμεθα τοῦ αἰτίου. And the eloquent Jew concludes a very powerful and argumentative passage thus: λογικῆται δήπου, ὅτι ταῦτα οὐκ ἄνευ τέχνης παντελοῦς δεδημιούργηται, ἀλλὰ καὶ ἦν καὶ ἐστὶν ὁ τοῦδε τοῦ παντὸς δημιουργὸς ὁ θεός. Similar sentiments may also be seen in Xen. Mem. 1, 4. 4, 3. and Arrian, Epict. 1, 6. 2, 14.

“In this mundane system (says Dr. Macknight) every thing is so formed, that to the pious among the vulgar God himself appears to be the author of all the operations of nature. But they who have attained a partial knowledge of what is called *natural philosophy*, have, from the discovery of some second causes, been led to fancy that the whole system may be accounted for without the intervention of a Deity. This is what the Apostle calls, ver. 21. *becoming fools by their own reasonings*. Those, however, who have made the greatest advances in true philosophy, know that *second causes*, properly speaking, are no *causes*, because they have no efficiency in themselves, but are set in motion by God. And thus the most perfect philosophy always ends where the natural sense of mankind begins.”

The subject has been admirably treated by Dr. Paley in his *Natural Theology*. See an extract from which in D'Oyley and Mant.

20. εἰς τὸ εἶναι αὐτοὺς ἀναπολογήτους. Jaspis regards the words τὰ γὰρ ἀόρατα — θειότης as parenthetical. It may indeed be convenient, for connection's sake, to so consider them: but they are, in fact, an *illus-*

tration of what went before. The phrase *εἰς τὸ εἶναι* is treated by Koppe as merely a formula of transition. It is, however, well rendered in our Common Version, "so that they are," &c.* *Ἀναπολογ.*, *unexcused* or (as here), *inexcusable*, is a somewhat rare term. Yet it is found in the later Greek Classical writers, as Dionys. Hal., Plutarch, and Polybius. So Polyb. 12, 12. ἀναπολόγητον γίνεται τὸ ψεῦδος.

21. διότι γνόντες, "because, though they knew God." This must be understood with some limitation; ex. gr. "knew him (sufficiently for the purpose of seeing his claim to be glorified as God)." Hardy, Koppe, Schleus., and other recent Commentators (from Photius and Sedulius) render: "*might* have known him." But this seems too arbitrary an interpretation.

Of the *knowledge* possessed by the ancients Philo supplies many examples: on which subject see Cudworth, Int. Syst. l. 4. On the *abuse* of it in various ways consult the annotation of Macknight.

21. οὐχ ὡς Θεὸν ἐδόξασαν, i. e. "did not render to him that reverential homage and worship, both in public and private, to which, *as God*, the creator and preserver of the human race, he hath a just claim." Ἡ εὐχαρίστησαν, "nor made him the proper return of thanks for his benefits." Nay they did not (as observe Tolet., Paræus, and Wollius) recognize him as the *author* of all good things, but referred them mostly to fortune, to the stars, to their own prudence; very rarely ascribing any thing to the providence of God. Grotius, indeed, quotes Aristot. Nicom. 9, 1. as maintaining that thanks are due to God, as the author of most numerous and excellent benefits. But the philosopher's *esoteric* doctrines on the Deity were not (he remarks) so correct as his *exoteric*.

* Macknight Pr. Ep. 154. truly remarks that *εἰς τὸ* with the infinitive does not, in every instance, denote the *end* for which a thing is done, but the *event*; as in 1 Thess. 2, 16. Heb. 12, 3.

21. ἐματαιώθησαν ἐν τοῖς διαλογισμοῖς αὐτῶν. This is an Hellenistical word, only occurring in the Sept. and the New Testament. "It may (says Koppe) be compared either with the Hebr. כָּחַל, *to fraudulently deceive*, or rather הִסְכִּיל, *to be foolish, act foolishly*." Here the sense is, "they became foolish in their reasonings, or fancies." For διαλογισμὸς, though properly a term of middle signification, yet is in Scripture generally used in a bad sense. The clauses following are exegetical of its use: now, as Grot. observes, (from an antient writer,) "Nimirum altercando veritas amittitur." And yet, from the verses following there is reason to think it is not so much *perplexing sophistry* that is meant, as the *folly* of idolatry. (See Locke and Theophylact.) Wets. refers to 1 Cor. 3, 20. 1 Tim. 1, 6. 1, 1. Tit. 1, 10. 2 Pet. 2, 18. Eph. 4, 18. 1 Cor. 1, 21. Jerem. 2, 5. He also cites Euseb. Præp. 1, 8. and 15, 62. and the well-known sentence of Horace, Carm. 1, 34. *Insanientis dum sapientiæ consultus erro*.

21. ἐσκοτίσθη ἡ ἀσύνετος αὐτῶν καρδιά, "their foolish minds were darkened (by ignorance)." This ματαιότης τοῦ νοῦς (says Jaspis), or this *magno conatu nihil agere*, this mental perversion, among the Gentile idolaters generated μάταιαν ἀναστροφὴν, a perverted and vicious life. (1 Pet. 1, 18.) Therefore the worship of God under any image, and the worship of idols *generally*, was strictly forbidden to the Jews, as being the fruitful mother of obscenity and vice of every kind. And *as* was their crime, *such* was their punishment. They had *deprived themselves* of the light of reason, and thus their condition became deplorable indeed. See Prov. 19, 3."

22. φάσκοντες εἶναι σοφοί, ἐμωράνθησαν,* "professing

* In the same sense the *active* is used by the Greek Classical writers, as Æschylus and Euripides. This verb is also found in a *physical* signification; as in Matt. 5, 13. εἰὰν τὸ ἄλας μωρανθῇ, where Wets. appositely cites Dioscorid. 8. ῥίζαι γευσσάμενῳ μύραι, *insipid to the taste*. The word is (if I am not mistaken) cognate with μωρὸς, debilis, weak, vapid.

to be wise, wishing to be thought wise." That this is the sense is plain from the copious illustrations of the phrase adduced by Raphel, Wets., and Kypke; though in the passages they cite it is applied to φιλοσοφοί. Yet this is, in fact, what Paul here means by σοφ., in which sense the word was used by the earlier and more correct writers, and often by the tragedians. Thus Hegesander ap. Athen. 162 A. humourously speaks of the δοξοματαισοφοί and the ζηταρετησιάδαι, which reminds one of some of the Aristophanic compounds. And so Timon (cited by Grot.) κενῆς οἰήσεως ἔμπλεοι ἄσκολ' and Eurip. Μισῶ σοφιστὴν ὅστις οὐχ αὐτῷ σοφός. Beza thinks this refers also to the σοφοί of other nations as well as the Greeks. See Aristid. 3, 511. and 512, 513. a description of the pseudo-philosophi, the contrary to whom are those who, though they thought themselves foolish, were really wise, as Socrates. On which subject the reader will do well to consult a long and eloquent passage of Plutarch 2. 81 D.

That the philosophers *themselves* should have been deficient in moral virtue, cannot, to those acquainted with human nature, appear surprising. It was impossible for them to be uncontaminated in a world which many causes (arising from the spread of commerce, the increase of wealth, and the growth of luxury, &c.) had contributed to render corrupt. Hence it was that, as Moses says, "the sons of God were allured by the daughters of men," so was it with them. Their endeavours to reform the world proved almost as ineffectual as those of reforming *themselves*. That world was far more successful in *corrupting them*, than they in *reforming it*; since it had many temptations with which to corrupt them; they had no allurements with which to entice the world, and what is more, no divine sanctions to give authority to their precepts.

With respect to the *mythology* of the ancients, Euripides, though he often professes his disbelief of those fictions, yet admits them to be useful as the *ter-*

riculamenta (*bug-bears*) of the οἱ πολλοί.* So Electr. 743. φοβεροὶ δὲ βροτοῖσι μῦθος κέρδος πρὸς Θεῶν θεραπείαις, where for θεραπείαις I conjecture θεραπείαις.

23. καὶ ἥλλαξαν τὴν δόξαν τοῦ ἀφθάρτου Θεοῦ ἐ. ὁ. ε. The καὶ may be rendered *for* or *thus*. On ἥλλαξαν it is well remarked by Paræus: "Mutarunt autem gloriam Dei non absolutè, sive quod se, sic enim mutari non potest; sed relatè, quod nos cultumque ipsi à nobis præstandum; non in rei veritate, sed suâ opinione: non imminutione Dei, sed creaturarum errore et scelere." The fact is, that in this sense ἀλλάσσω is a *verbum prægnans*; and we may render: "they dishonoured the nature of God by representing him under," &c. Ἐν ὁμοιώματι is for εἰς ὁμοίωμα. By δόξα Θεοῦ is meant *the glorious God* (by an Hebraism): and the whole clause may thus be rendered: "the glorious immortal Being." Ἐν is used like the Heb. ג. Ὁμοίωμα εἰκόνης is for ὁμοίωμα καὶ εἰκῶν. See 1 Macc. 3, 48. and the learned note of Elsner.

23. καὶ πετεινῶν — ἐρπετῶν. By ἐρπ. are meant not only reptiles, properly so called, as serpents, but some amphibious animals which are so, as crocodiles, and fishes of every kind. To this error all the nations of the old world were more or less liable.† On the worship of serpents, Doddr. refers to Jenk.

* A truly Roman Catholic sentiment! Hence *pious frauds*, which, I would observe, are one of the many vestiges of false religion to be found in that religion, whose corruptions, so often referable to Pagan customs, have been recently so ably exposed by Dr. Southey.

† Of this, numerous proofs may be seen in the notes of Grotius and Wetstein. Thus Lucian 8, 83, 1. Nos in templa tuam Romana recepimus Isin, semideosque canes. Virg. Æn. 8, 698. Omnigenumque Deum monstra et latrator Anubis. Philo 2, 566, 6. τί δὲ οὐκ ἐμελλον ἀνθρώπους γε ὕντας; οἱ κύνας, καὶ λύκους, καὶ λέοντας, καὶ κροκοδείλους, καὶ ἄλλα πλείονα θηρία, καὶ ἐνυδρα, καὶ χερσαῖα, καὶ πτηνὰ θεοπλαστοῦντες, ὑπὲρ ὧν βωμοὶ καὶ ἱερά, καὶ ναοὶ, καὶ τεμένη κατὰ πᾶσαν Αἴγυπτον ἱδρύνται' p. 570, 2. Θεοῦ κλήσις οὕτως ἐστὶ σεμνὸν παρ' αὐτοῖς, ὥστε καὶ ἵβεσι καὶ λοβόλοις ἀσπίσι ταῖς ἐγγχωρίοις, καὶ πολλοῖς ἑτέροις τῶν ἐξηγγιωμένω' αὐτῆς θηρίων μεταδεδώκασιν' & T. 1. p. 374, 22.

Reas. of Christianity, vol. 2. p. 246—248. *Tennison, of Idol.* c. 14. p. 352—354. *Owen on Serp.* c. 4 & 5. *Stillingfl. Orig. Sac.* p. 516.

24. διὸ καὶ παρέδωκεν αὐτοὺς ὁ Θεὸς ἐν ταῖς ἐπιθυμίαις τῶν καρδιῶν αὐτῶν εἰς — ἐν ἑαυτοῖς. By *παρέδωκεν*, the best Commentators, ancient and modern, unite in understanding “permitted them to fall into,” &c. Though as to the extent to which this is to be understood, or the mode of its operation, they are not agreed. On this the student must consult the professed Theologians. Koppe remarks, that the formula must be interpreted with reference to the common opinion of the Hebrews, and of every ancient nation not accustomed to the more refined philosophical opinions; namely, that whatever is done on earth, whether good or evil, is to be ascribed to the operation and agency of the Deity. See Ps. 81, 12 & 13. Acts 7, 42. Sir. 4, 19. ἐὰν ἀποπλανηθῇ, ἐγκαταλείψει αὐτὸν, καὶ παραδώσει αὐτὸν εἰς χεῖρας πτώσεως αὐτοῦ. It was (he adds) the perpetual opinion of the Hebrews, that the worship of idols is so hateful to the true God, that whosoever indulges in it, the Almighty urges on to every kind of vice; and by these means plunges him into the depths of misery and calamity. See 1 Sam. 2, 30. Nor is it to be doubted (as no sin comes alone, but draws many after it, and vices are observed to go by clusters*) but that by *idolatry*, especially as it was then cultivated in its grossest form, occasions were supplied to the devotees of plunging into innumerable impurities, from which a nation not addicted to such superstition would seem comparatively uncontaminated by vice. The Apostle,

* So Wets.: “Ea est natura vitiorum, ut, qui semel uni fenestram aperuerit, omnia immittat. Idolatria imprimis omnium scelerum mater est. Sap. 14, 12—31. Idem de avaritiâ dixit Paulus, 1 Tim. 6, 10. Tam perdit in scelera ruerunt, ac si ineluctabili et fatali quadam necessitate impulsu fuissent. Non quod Deus vel dona ipsis necessariâ subtraxerit, aut impuras cogitationes immiserit, quod à sanctitate ejus alienum est: sed quod hæc sit ut vitiorum ita et virtutum necessaria et naturalis connexio, ut unum post se trahat alterum.”

however, is not to be understood as denying that the origin of the vices he here enumerates are referable to *other* causes in conjunction with those which he here specifies; and (as Mr. Turner observes) this description of the heathens is only intended to apply to them *as a body*, not to *every individual*, since to some it would not be appropriate.

28. ἐν ταῖς ἐπιθυμίαις, &c. On the construction here to be adopted, Commentators are not agreed. I prefer taking ἐν τ. ε. for κατὰ τ. ε.; and I think a comma ought to be placed after Θεοῦ, and one after αὐτῶν. By ἀκαθαρσία (uncleanness of any kind) is here (from the context) to be understood venereal impurity. Τοῦ ἀτιμάζεσθαι, &c. is, according to a common Hellenistical idiom, to be taken for ὥστε ἀτιμάζεσθαι τὰ σώματα αὐτῶν ἐκ ἑαυτοῖς. On the exact force of these words Commentators are not quite agreed: yet on their *general* meaning there can be no doubt; namely, that they indicate illegitimate and unnatural venery. The term ἀτιμάζεσθαι may, I think, be considered as an *euphemism*; and I agree with those who define the sense to be, “that they should defile their own bodies one with another.” Now ἀτιμάζειν properly signifies to *dishonour*, *disgrace*: but it will also mean to *defile*: and as putting any thing to a use (and that a worse one) for which it was not intended, is most emphatically defiling it, so this word is very applicable to *unnatural* venery; and of this the expression (notwithstanding what some Commentators urge) must, I think, here be understood. See 1 Thess. 4, 4.

25. οἵτινες μετήλλαξαν τὴν ἀληθειάν τοῦ Θεοῦ ἐν τῷ ψεύδει. I cannot agree with Beza, Paræus, Tolet., and Koppe, that οἵτινες is to be taken for *quapropter*. Indeed, the other interpretations of Commentators seem all inadmissible, arising from their not perceiving the true *construction* of this verse. I am surprised that none of them should have seen that ver. 24. is *parenthetical*, and that ver. 26. clearly connects with ver. 24., and relates to the same sub-

ject, namely, idolatry. Thus ver. 26. is only a further unfolding of the same idea. The sense, then, of the words may be laid down in the following manner: "They (I repeat) have changed the truth of God (i. e. the true God, and only legitimate object of worship) to a lie (i. e. a pretended God), and one only worthy of detestation; and (thus) worshipped and adored the creature more than, or in prejudice to, the Creator, who is alone the proper object of worship, whose name be blessed for ever." Now μετήλλαξαν and ἀλήθειαν are to be taken as ἡλλαξαν and δόξα τοῦ Θεοῦ at ver. 33.; and ἐν τῷ ψεύδει for εἰς τὸ ψεύδος, like our *in* for *into*. Πεύδος, which answers to the Heb. רשׁו, denoted not only a *lie*, or a false assertion, but any action which, as it were, implied or involved a lie, and moreover any such *thing* as was very different to what it professed to be. Thus it was very applicable (and very often *applied*) an *idol*. See Is. 44, 20. Jer. 3, 10. 3, 25. 23, 14. Hence (as Macknight observes) idols are called *lying vanities*: and an image is, in Heb. 2, 18., termed a *teacher of lies*. On this passage see Elsner, who appositely compares Philo 678 c., where he describes the astonishment of Moses, on returning from the mountain, to see ὅσον ψεύδος ἀντὶ ὅσης ἀληθείας ὑπηλλάξαντο. & 679 A. οἱ τὸν ἀληθῆ Θεὸν καταλίποντες τοὺς ψευδωνύμους ἐδημιούργησαν, φθαρταῖς καὶ γενεταῖς οὐσίας τὴν τοῦ ἀγεννήτου καὶ ἀφθάρτου πρόσρησιν ἐπιφημίσαντες.

25. ἐσεβάσθησαν καὶ ἐλάτρευσαν. These words are thought nearly synonymous. The difference, however, seems to be this, that the former denoted reverence, worship, adoration, by *words* and postures; the latter, the *service* rendered to those gods by *ceremonial observances*, especially sacrifices: many examples of which may be seen by consulting Steph. Thes. Of σεβ. I must observe that it is not (as Koppe says) an ἀπαξ λεγόμενον for σέβεσθαι; since it occurs in Hosea 10, 5. (Aquila.) ἐσεβάσθησαν. It is also cited from Greg. Naz. and Gennadius ap. St. Thes.; nay, even from Hom. Il. § 167. And the

new editor, Schæfer, refers for examples of it to Diodor. Sic. 1, 248. *Heyn.*, Hom. 4, 604. 5, 219. Wessel. Obs. 178., and Clem. Al. 308 & 662.

25. *παρὰ τὸν κτίσαντα*. This is, by almost all Commentators, explained "*more than the Creator.*" And this sense *παρὰ* often bears in the New Testament. But perhaps something more is meant: for it may be questioned whether they worshipped the Creator *at all*. Koppe has best expressed the force of the words, thus, "*contra, cum detrimento alterius.*" Perhaps, however, it may be understood in a sense *between* the two just mentioned; viz. "*to the prejudice, or injury of;*" which is an adjunct to the signification *rather than*. So that the author of the Constit. Can. Apost. and St. Hilary, though censured by Grot., seem to have not very ill represented the sense, the former rendering "*Creatoris loco,*" the latter, "*præterito Creatore.*" Certainly, whatever their worship might be, it was to the prejudice and injury of the Creator. Loesner here compares a similar sentiment in Philo p. 2 B. *τινες τὸν κόσμον μᾶλλον ἢ τὸν κοσμοποιὸν θαυμάσαντες*. Koppe observes (from Grot.) that *τὸν κτίσαντα* is for *τὸν κτίστην*, which word occurs in 1 Pet. 4, 19. But *here* (it is proper to notice) the antithesis (to which Paul always pays especial regard) required the participle rather than the noun verbal: by using which he moreover followed the Hebrew idiom, since, in that language, participles present (as בֹּרֵא) are often used as verbals. To this clause, too, Paul applies a *doxology*, which was usual with Jews (see Gen. 9, 26. 14, 20. 24, 27 & 31.) on mentioning the name of God on any solemn occasion, especially when speaking in vindication of his honour. And, to express a still greater veneration, they used it (as in the present case) even in the middle of a discourse, or chain of reasoning: See Gal. 1, 5. 2 Cor. 11, 31.

Koppe observes, that Grotius here treats copiously of the theology of the ancient sages of Greece and Rome, and shows in what respect Paul may here be

said to have refuted *that very theology*, though widely different from the religion of the vulgar, and far superior to it. Yet Koppe doubts whether to those systems of the philosophers Paul can be supposed to have had any reference.*

26. διὰ τοῦτο παρέδωκεν, &c. Paul repeats the formula used at ver. 24.; for ver. 25. is, as I observed, parenthetical. This sort of *epanalepsis* is very frequent in St. Paul. Παρέδωκεν must, of course, be understood, as at ver. 24. Πάθη ἀτιμίας. Here again is a Hebraism, by which the words signify *disgraceful, infamous affections*. To ἀτιμίας may be applied what was said supra ver. 24. on ἀτιμάζεσθαι.

26. αἶτε γὰρ θηλείαι, &c. The γὰρ signifies "thus for instance." Or it may be considered as inchoative.

* This opinion, however, seems somewhat questionable. At all events, the annotation of Grotius is so erudite and instructive, that I shall here lay it before my readers.

"Sensus est, Majori honore opificia effecere quam ipsum Opificem, quem si aliquo modo agnovere, ut Platonici, nulla tamen ei sacrificia instituerunt. Poterant dicere, sicut dixerunt Pythagorei, Platonici, Stoici, Se non eadem cum plebe sentire: Non civilem se sequere theologiam, aut poeticam, sed naturalem; ut ista distinguebat Varro: Per Jovem se intelligere Ætherem; per Junonem, Aërem; per Neptunum, Mare; per Naidas, Fontes; per Cybelen, Terram extimam; per Ditem et Proserpinam, Terræ viscera; per Cererem, Vim frugiferam; per Dryadas, Arborum vitas; per Vulcanum, Ignem; per Liberum, Humorem corporibus insitum. Dicit ergo Paulus ne sic quidem eos excusari posse, qui rebus ipsis cultum detulerent quem potuere maximum, Opifici vero nullum aut præ illo tenuem. At plane, ut Josephus de illis loquitur 2. contra App. eis πλήθος, &c. (Veritatem coram populo proferre non ausi sunt;) nimirum quia, ut dicebat Plato, τὸν μὲν οὖν ποιτὴν καὶ πατέρα τοῦδε τοῦ παντὸς εὐρεῖν τε ἔργον, καὶ εὐρόντα eis πάντας ἀδύνατον λέγειν, i. e. non tuum est dicere. Quam ad rem plura testimonia attulimus Annotatis ad Lib. 4. de V. R. C. Vide et quæ contra Platonem hoc loco habet Chrysost. Seneca de sacris agens receptis, Quæ omnia, inquit, sapiens servabit tanquam legibus jussa, non tanquam diis grata. Hæc mali moris velamenta injustitiæ convincit Evangelium, et hoc loco Paulus. Adde his mores qui Romæ jam Pauli tempore invaluerent, Cæsares mortuos Divinis colendi honoribus: de quibus Læcanus, Fulminibus manes radiisque ornabit et astris, Inque Deum templis jurabit Roma per umbras. Siquis per Cæsarem pejerasset, gravissimè puniebantur, si per Deum, ferebant id impunè."

26. μετήλλαξαν τὴν φυσικὴν χρῆσιν εἰς τὴν παρὰ φύσιν.

This is well known to have been one of the abominations of the ancients, and said to have been first introduced by the Lesbian women, and afterwards continued, and even made a profession of, by certain women called Tribades, or Frictrices. In justification of the Apostle's censure, and in illustration of the expression, the Commentators, especially Wets., have heaped together a mass of evidence which overpowers all doubt, and makes one feel a horror at the corruption of human nature. Of these a few may suffice. Plato de Leg. 776 B. καὶ παλαιὸν νόμιμον δοκεῖ τοῦτο τὸ ἐπιτήδευμα [τα συσσίτια] καὶ κατὰ φύσιν τὰς περὶ τὰ ἀφροδισίῳ ἡδόνας οὐ μόνον ἀνθρώπων ἀλλὰ καὶ θηρίων διεφθαρκεῖναι, καὶ τοῦτων τὰς ἡμετέρας πόλεις [Cretam et Spartam] πρώτας ἂν τις αιτιῶτο, καὶ ὅσαι τῶν ἄλλων μάλιστα ἄπτονται τῶν γυμνασίων. Καὶ—ἐννοητέον, ὅτι τῇ θηλείᾳ καὶ τῇ ἀρσένων φύσει ἀποδεδοῦσθαι δοκεῖ· ἀρρένων δὲ πρὸς ἀρρένας, ἢ θηλείων πρὸς θηλείας παρὰ φύσιν, καὶ τῶν πρώτων τὸ τόλμηρα εἶναι δι' ἀκρατεῖαν ἡδονῆς. Πάντες δὲ δὴ κρητῶν τὸν περὶ τὸν Γανυμήδην μῦθον κατηγοροῦμεν, ὡς λογοποιήσαντων τούτων—ἵνα ἐπόμενοι δὲ τῷ θεῷ καρπῶνται καὶ ταύτην τὴν ἡδονήν. Athen. 605. οἱ παρὰ φύσιν τῇ Ἀφροδίτῃ χρωμένοι. Æschin. in Timant. τῇ γυναίκει κατὰ φύσιν ἀμαρτανούσῃ. Ovid, Met. 9, 724, Si Di mihi parcere vellent, Naturale malum saltem et de more dedissent. Interque animalia cuncta, Femina femineo correpta cupidine nulla est. Lucian, Dial. Meretr. 5. τοιάντας γὰρ ἐν Λέσβῳ λέγουσι γυναῖκας, ὑπὸ ἀνδρῶν μὲν οὐκ ἐβελούσας αὐτὸ πάσχειν, γυναῖξί δὲ αὐτάς πλησιάζουσας, ὥσπερ ἀνδρας. See also Plato 776 B. 910 B. 914, 4. Anthol. 1, 78, 6. Ovid, Heroid. 65, 281. Mart. And to this there is an allusion in Hos. 4, 14. where Aquila renders the Hebr. נִשְׁתַּחֲוֶה by ἐνηλλαγμένas, or ἐνδιηλλαμένas, mulieres puticas. To the above I shall add a few, out of a great number which I had noted down in my reading. Athen. 256 B. τὰς ἔκει βασιλίδας ὃν τρόπον ταῖς ὀμιλίας διέθεσαν οὐδὲ λέγειν καλὸν, πλὴν ὅτι, μαγεύμεναι καὶ μαγεύουσai. I would conjecture ματτόμεναι καὶ ματτούσαι. The Tribades are meant. So Artemid. On. 1, 80. p. 124. γυνή δὲ γυναῖκα ἂν παραινέειν δοκῇ. See also L. 2, 12. and Martial. Ep. 1, 91. Nay Artemid. On. 1, 80. coolly treats in a whole section περὶ τῆς παρὰ φύσιν συνουσίας. See Suidas in σύγχρωτα.

27. ὁμοίως τε καὶ οἱ ἄρρένες, ἀφέντες τὴν φυσικὴν χρῆσιν τῆς θηλείας. I am inclined to think that the words φ. χ. τ. θ. ἀ. refer to every unnatural * use of women as well as men; an abomination common in antient times, and sometimes even defended by their writers, and,

* So the Etym. Mag. p. 152, 48. ἀσελγαίνειν, Κυρίως τὸ παρὰ φύσιν ταῖς γυναῖξί μίγνυσθαι· εἴρηται δὲ ἀπὸ τινος Ἑλληνίδος πρώτης τὴν τοιαύτην ἁσυχίαν εὐρούσης.

(as we find by Suidas in *v. Ἀστυάνασσα*) digested into a *system* by some female writers, (called Astyanassa, Philænis, and Elephantine,) whose works were entitled, *περὶ σχημάτων συνουσιαστικῶν*. See Sueton. Tiber. and Casaub. So also Sophron. ap. Schol. ad Aristoph. Lysist. 17. *πλείσται γυναῖκες ἐνθαδὶ κυπτάζουσιν*. See Toup. on Suid. 1, 102. So Arist. Lysist. 137. (de foeminis): *ὃ παγκατάπυγον θ' ἡμέτερον ἅπαν γένος*. Aristoph. Vesp. 1346. *μέλλουσιν ἤδη λεσβιεῖν τοὺς ξυμπότας*: which the Schol. on Aristoph. p. 273. explains *τὸ παρανόμως πλησιάζειν τὸ στόμα*. Schol. on Aristoph. 512 E. *τὸν δ' τῷ στόματι αἰσχρορρουντα*. See the Schol. at 526. and Flor. Christ. But the most decided proof of the abomination is to be found in Aristoph. Equit. 1284. Artemid. On. 4, 59. *ἔδοξε τῆς τὴν ἑαυτοῦ γυναῖκα ἀρρήτοποιεῖν, καὶ πάλιν ἔδοξε τῆς ὑπὸ τῆς γυναικὸς ἀρρήτοποιεῖσθαι*: and then he proceeds to say, *ἔμαθον ὅτι ἄρα ἀμφοτέροις ἔθος τοῦτο πράσσειν, καὶ μὴ καθαρεύειν τὰ σώματα*. It is, however, just to say, that Artemid. mentions these abominations with severe reprehension at 1, 79. p. 129 and 121. See Casaubon, Animadv. on Athen. 234. See also Appian, T. 2, 156. 28 Schw. Lysist. 102. The above passages have almost all escaped the Commentators, in whose notes, especially Wets. several *others* may be seen, if these have not been satis super que — usque ad nauseam. — I should not, indeed, have brought them under view but for the sake of fully justifying the truth of the Apostle's charge, which might otherwise have seemed exaggerated.

27. *ἄρσενες ἐν ἄρσεσι τὴν ἀσχημοσύνην κατεργαζόμενοι*. The fact itself is notorious to all who have read the antients, and a cloud of passages in proof are cited by the Philological Commentators. I must, however, add, that some very forcible and eloquent dissuasives from this vice are to be found in Max. Tyr. Diss. 26, 5. T. 2. p. 22. and 31. So also Procop. Gaz. ap. Villos. Anecd. Græc. T. 2, 40. *ἄρρηνες γὰρ παῖδες, ὥσπερ τὴν ἰδίαν εἰς γυναῖκας ἀμειβόμεναι φύσιν, γυναῖκες ἤθελον εἶναι τῷ σχήματι, καὶ διεκλῶντο ταῖς μέλεσιν*. But the most important passage to this purpose

and, one *instar omnium* (though it has escaped all the Commentators) is to be found in Athenæus, p. 601, and several following pages, commencing with the words: ὅλως δὲ τοὺς παιδικούς, ἔρωτας τῶν ἐπὶ ταῖς θηλείαις προκρίνουσι πολλοί· παρὰ γὰρ ταῖς ἄλλαις ταῖς εὐνομούμεναις πόλεσιν ἐπὶ τῆς Ἑλλάδος σπουδασθῆναι τόδε τὸ ἔθος. Κεῖντες γοῦν, &c. The following, too, is a most remarkable passage. Phil. Jud. p. 782 c. παρὰ πολλοῖς τῶν δῆμων μαλακίας ἄθλα κέϊτας· τοὺς ἀνδρογύνους ἰδεῖν ἔστι διὰ πληθούσης ἄγορας, αἰεὶ σοβοῦντας, ὑπαντῶντας, ἐπιστρέφοντας. Not less so is that of Theopompus ap. Athen. p. 260 v. οὐχ οἱ μὲν ξυρούμενοι καὶ λεαινόμενοι διετέλουν, ἄνδρες ὄντες; οἱ δ' ἁλλήλοις ἐτόλμων ἐπανίστασθαι, πάγωνας ἔχουσι· καὶ περιήγοντο μὲν δύο καὶ τρεῖς ἑταιρουμένους· αὐτοὶ δὲ τὰς αὐτὰς ἐκείνοις χρήσεις ἐτέροις παρείχον· ὅθεν δικαίως ἂν τις αὐτοὺς οὐχ ἑταίρους, ἀλλ' ἑταίρας ὑπέλαβεν· οὐδὲ στρατιώτας, ἀλλὰ χαμαιτύπας προσηγόρευσεν· ἀνδροφόνοι γὰρ τὴν φύσιν ὄντες, ἀνδρόπορνοι τὸν τρόπον ἦσαν. Sed ohe! jam satis est.

27. τὴν ἀντιμισθίαν ἣν ἔδει, τῆς πλάνης αὐτῶν ἀπολαμβάνοντες. By ἀντιμ. is meant punishment, ironically. So Herodot. 3, 15. ἔλαβε τὸν μισθόν. And often in the N. T. The word ἀντιπ. is rare, but it is found in Clem. Alex. 190 A. and 273 D. A similar term is used in Æschyl. Agam. 396. ἄγουσα τ' ἀντίφερνον Ἰλίου φθορὰν: where Bp. Blomfield explains "exitium dotis loco datum." But it is not so certain how we are to understand πλάνης. Many Commentators think it refers to *idolatry*; which *may* be defended from the scope of the whole passage; but the word is so connected with those that immediately precede it, that I see not how we can avoid interpreting it of what has been just mentioned, sodomy, and understand ἀντιμ. of some *consequences* of that enormity. That is, as some explain, to be *given up*, εἰς ἀδόκιμον γοῦν ποιεῖν τὰ μὴ καθήκοντα, which may be admitted. But it is probable that the Apostle has here referred to something more *special* as the punishment of their vice. And this I am inclined to suspect is what is

meant by the *θήλεια νόσος*, which has so puzzled the Commentators on Herodot. 1, 105. viz. a compound of the catamenia, the hemorrhoids, impotence, and those hysteric and nervous disorders which often accompany and terminate such abominations. Any further observations on the point would here be out of place. I will only add, that so also may be understood Herodian 4, 12, 4. (T. 2, 991.) *εἰς ἀνανδρίαν καὶ θήλειαν νόσον διέβαλλεν*, where Strothius explains *θήλειαν νόσον* by *sodomiam*, adducing a remarkable passage of Euseb. Vit. Const. L. 3, 55. where he says of the temple of Venus, *σχολὴ τις ἦν αὕτη κακοεργίας πᾶσιν ἀκολάστοις, πολλῇ τε βραστάσῃ διεφθορῦσι τὸ σῶμα· γύνιδες (read γύνιδες) γοῦν τινες, ἄνδρες οὐκ ἄνδρες, τὸ σέμνον τῆς φύσεως ἀπαρησάμενοι θηλείᾳ νόσῳ τὴν δίμονα (scil. Venerem) ἱλεοῦντο.* And to this there may be reference in Hor. Carm. 1, 37, 10. *Contaminato cum grege turpium Morbo virorum.*

28. καὶ καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἐν ἐπιγνώσει. In the interpretation of this word *ἔδοκίμασαν* the later Commentators differ considerably from the ancient ones; and pressing on the primitive sense of *δοκινάζω*, render: "did not try, *search out*." And so it is taken by Locke, Dr. Wells, and others. Adami, Wolf, Wets., Macknight, Le Clerc, Doddridge, Slade, and Koppe, render: "were not solicitous." They were partly induced to propound those interpretations from the notion that there is a *paronomasia* between *ἔδοκίμασαν* and *ἀδόκιμον*. But it is not clear that any such was intended. And, indeed, the above interpretations are harsh and frigid, little agreeable to the context, or capable of satisfactory proof. Greatly preferable is the one adopted by the ancient Commentators. Chrysostom has, as usual, successfully caught the leading idea, and pointed out the true scope of the passage. "St. Paul (says he) shews that their sins are wilful, and he deprives them of every excuse: οὐ γὰρ ἀγνοίας, ἀλλὰ μελέτης εἶναι φησὶ τὰ τολμήματα, διόπερ οὐκ εἶπε, καὶ

καθὼς οὐκ ἔγνωσαν, ἀλλὰ, καθὼς οὐκ ἔδοκίμασαν τὸν Θεὸν ἔχειν ἐν ἐπιγνώσει, κρίσεως διεφθαρμένης καὶ φιλοκεικίας μᾶλλον, οὐ συναρπαγῆς λέγων εἶναι τὸ ἀμάρτημα, καὶ δείκνους, οὐχὶ τῆς σαρκὸς (καθὼς τινες τῶν αἰρετικῶν φασιν) ἀλλὰ τῆς διανοίας ὄντα τῆς πονηρᾶς ἐπιθυμίας τὰ ἀμαρτήματα, καὶ τὴν πηγὴν ἔκειθεν οὖσαν τῶν κακῶν. Theophylact, following the same track, explains: *ἐκρίναν μὴ ἔχειν τὸν Θεὸν ἐν ἐπιγνώσει, καὶ ἐκόντες εἴλοντο τὴν ἀσεβείαν. Οὐκ ἄρα οὐδὲ τῆς σαρκὸς εἰσι τὰ πταίσματα, ὥς τινες τῶν αἰρετικῶν φασιν, ἀλλὰ τῆς διεφθαρμένης κρίσεως. Πρῶτοι γοῦν ἐκείνοι ἀπεδοκίμασεν τὸ εἰδέναι τὸν Θεόν, καὶ τότε ὁ Θεὸς εἰσεν αὐτοὺς εἰς ἀδόκιμον νοῦν κατενεχθῆναι.* And in like manner Œcumenius and Theodoret: *εἰ γὰρ δὴ γνῶναι αὐτὸν ἐβουλήθησαν τοῖς Θεοῖς ἂν ἠκολούθησαν νόμοις.* And so our common translation: "they did not like," &c., of which Doddr. disapproves; though, after all, its chief objection is its being obsolete. The sense *noluerunt* is espoused and strenuously maintained by Krebs, who adduces a pertinent example from Joseph. Ant. 2, 7, 4. *τὰ μὲν οὖν ὀνόματα δηλώσαι τούτων οὐκ ἔδοκίμαζον, nolui recusare.* Many others may be seen in Wetstein's note: as Plut. 1. p. 5 D. *οὐκ ἔδοκίμαζε φράζειν αὐτὸν ὅστε ἦ, he did not choose to ask him who he was.* Upon the whole, the word may, I think, be best rendered: "they did not care to have God," &c., i. e. in our popular phrase, they did not chuse to take thought, be anxious, &c. "God was not in all their thoughts." And from this the interpretation mentioned by St. Thes., "*non consultum patarunt, they did not think it worth while* (of which sense he adduces examples) does not materially differ. Schleus., in his Lex., prudently retains the common interpretation.

I am surprised that Locke and Dr. Macknight should have rendered thus: "did not hold God with acknowledgment;" which is scarcely sense at all, and certainly not the sense of the Greek words. Dr. Macknight, in his note, thus further explains: "did not approve of holding God as the object of the people's acknowledgment or worship, but approved of the worship of false gods, and of images, as more proper for the vulgar; and on that account substituted idolatry in

place of the pure spiritual worship of the one true God, and established it by law." And, in his paraphrase, he directly asserts this as said of the Grecian translators (read legislators) and philosophers; but without any authority from the original, either from the text or context. Just as a little before, where the Apostle asserts the practice of unnatural vices of the heathens as a *body*, Dr. Macknight maintains, that he does not speak simply of the *people* committing these vices, but of their *law-givers* authorizing them. And, a little further on, he avers that they were countenanced both by the precepts and practice of the philosophers. And this charge he seriously advances not only against *legislators* and *philosophers*, but *Priests*, whose temples, he says, were brothels! Now for the first of these assertions there is no foundation; and in respect to the others, there is much misrepresentation. What he says of the temples is only true in a very qualified sense, and of the temples of *Venus*, which were probably frequented by none but the dissolute; and certainly the *regulated impurities* there committed was in them far less censurable than the *licensed brothels* of Christian monarchs, nay, even *Popes*!

As to the charges of *sodomy* thrown out upon Socrates, Aristotle, and Plato, they rest only on scandals to be found in such gossiping writers as Diog., Laert., and Athenæus (both too far removed from the times to be of any authority), or in the buffoon Lucian, who has poured much the same filth on St. Paul and the primitive Christians. As to the *Fathers* Tertullian, Greg. Naz., and Theodoret, their accusations are only faint echoes of the charges above advanced. If we credit scandal, there was not one celebrated character of antiquity but was stained with vice and corruption.* At the

* Even Dr. Macknight acknowledges the force of the argument deduced in favour of Socrates, from the silence of Aristophanes and his accusers at his trial. But he triumphantly brings forward the visit of Socrates, accompanied by his disciples, to Theodota, as an undeniable proof in how little estimation chastity was held both by the master and his disciples. I am willing to hope that the good Doctor only borrowed this story at second hand. If he had read the original (Xen. Memor. 3, 11.), and carefully considered the scope of the whole chapter, and the true import of the highly idiomatical and figurative language there employed, he would have seen that Socrates acted as he did with the view of *dissuading his disciples from fornication*, as he had, on other occasions (see Mem. L. 1, 2, 3.) from *sodomy*. As a proof of the assertion, I can only advert to Sect. 6., where he says she *may* (hinting that she *does*) draw lovers to her by such snares as the *spiders lay for flies*. "For you know (says he) how *they* provide for their support, ἀράχνια γὰρ δῆπου λέπτα ὑφηνάμενοι, ὃ τι ἂν ἐνταῦθα ἐκτέσῃ τοῦτ' ὑποφῶν χρῶνται. And when he goes on to notice the tricks she may use to attract and retain lovers, he must be stupid indeed who does not see that the whole language is ironical, and that this was meant to put his disciples on their guard against the wiles of *ἐταῖραι*. Let us learn to leave such disingenuous

same time, the Apostle's statements are no doubt true of *that time* of which he speaks, and (as they were meant) of *the great multitude*. And need enough there was of a Divine revelation to rouse men to a sense of the enormities into which they had fallen, to place religion on its true footing, and on a pure and simple faith to erect the superstructure of an innocent and holy practice! And this is all that is meant.

But to return, the sense of the words ἔχειν ἐν ἐπιγνώσει (an idiom frequent in the Greek language, by which ἔχειν, with a noun in the Dative dependent on ἐν, is equivalent to a verb in a kindred sense with the noun) is the same with that of ἐπιγινώσκειν, in which, however, I cannot (with many) think that the ἐπὶ is intensive. It signifies *to know, to acquire a knowledge of, and (from the adjunct) to obey and worship.*"

28. παρέδωκεν αὐτοῖς ὁ Θεὸς εἰς ἀδόκιμον νοῦν. The παρέδωκεν must be explained as before. It is (as is well observed by the Greek Commentators) used for the *third time*. By ἀδοκ. is meant *improbis*, literally, what will not pass, *good for nothing*, bad, depraved. The word properly signifies *reprobis*, *rejectaneus*, and is used of bad money, which will not pass, and is therefore *useless, good for nothing*. So it is also said of bad *land*, Heb. 6, 8. I am surprised that Macknight should render: "an *unimproving mind*, an *injudicious mind*:" for which sense there is no authority. Besides, νοῦν signifies, not *mind*, but *disposition*. See Grotius.

28. ποιεῖν, for εἰς τὸ ποιεῖν. It may be rendered: "so that they should do," &c. In the τὰ μὴ καθήκοντα there is a litotes. The term signifies *indigna, turpia, naughty*; literally, "unsuitable to them as *men*, contrary to nature, reason," &c.

29. πεπληρωμένους πάσῃ ἀδικίᾳ. Now comes a black catalogue of vices, which may be regarded as explanatory of what resulted from the νοῦς ἀδόκιμος. On these Koppe remarks that they are such by which injury is done not so much to ourselves as to others, in their fortune, reputation, property, &c.; and that between the words ἀδικία, πονηρία, and κακία is in-

practices to those religionists whose corrupted systems require the arts of misrepresentation to support them. As for ourselves, I would say, *non tali auxilio, nec defensoribus istis* —

serted *πλεονεξία*, to hint that it is the cause of many other *ἀδικίαι*. “ Whence (he adds) it follows that we need not anxiously discriminate between the terms *κακία*, *πονηρία*, and *ἀδικία*, which are almost synonymous; and, when united, have an intensive force, and are meant to intimate that the whole circle of vice was exhausted. These observations may be admitted in a general way, but that respecting the insertion of *πλεονεξία*, and the cause of it, is too hypothetical. I cannot think that the Apostle meant to digest the charges against the Gentiles in any regular order. They are only mentioned *populariter*, and as exemplifying and justifying the general charges already made. Now it is the very essence of the popular style in such cases, to run into much which, critically or dialectically considered, would seem inconsequential, or at least irregular,* and not sufficiently definite. But this *popular* style is not confined to the Scriptures, but is found, to a certain degree, in the best Classical writers, and, in some measure, produces that vigour, raciness, and naiveté which is one of their greatest charms. Here our difficulty in comprehending the exact meaning of the Apostle is, in a great degree, occasioned by some of the terms employed having a considerable latitude of signification, and there being often nothing sufficiently marked in the context to assist us in determining the exact sense. To remedy this, some Commentators, as Locke, *change the order*. Others, as Doddridge, by long paraphrastical insertions, endeavour to mould the original into true regularity. But both these methods are equally precarious. Perhaps *ἀδικία*, with which the list commences, is meant to denote *improbability*, *iniquity* in general,† which is then followed up by a more *special* definition. Wets.

* Thus the Apostle (as Koppe observes) intermixes evil habits and dispositions with sins actually committed.

† And, indeed, this is sanctioned by Chrysostom and the Greek Commentators, especially Œcumenius, who observes: *γενικῶς εἰπὼν τὴν ἀδικίαν, λοιπὸν γὰρ τοῖς εἰδικωτέροις αὐτῆς ἐπεξέρχεται.*

illustrates this from Sallust. Jugurtha 81, 1. Hist. 4, 5, 6, 7, 8. 17, 20. Tacit. Vit. Agricola 30. Cic in Verr. 1, 1, 3, 89. Pro. L. Manilia 22. Ad Att. 1, 12.

To proceed to *πορνεία*, *πονηρία*. Here many Commentators are of opinion that the former word has no place here: and Koppe thinks that even were there no authority for its omission, it could not be defended. But that opinion arose merely from his own hypothetical view of the sentence. It seems more probable that the Apostle would not omit the vice meant by *πορνεία*, which, by the way, is a general term denoting all illegitimate venery, especially adultery.* As to *πονηρία*, since it is used in Matt. 22, 18. to denote *malignity*, *craft*, and in Luke 2, 39. is united with *ἀρπάγη*, and in Mark 7, 22. with *δόλος*, and in 1 Cor. 5, 8. with *κακία* (which here follows immediately after, and signifies *mischievousness*),† so it must, in the present passage, denote more than *iniquity* in general, and signify *malignity*.

29. *πλεονεξία*, with which is united *κακία*, seems to mean *violent rapaciousness*, *extortion*: as in Thucyd. 1, 40. οἶδε βιαίῳ καὶ πλεονέκτῃ εἰσλ. So Hesych. *πλεονέκτα*, *βιαίε*. And it is united with *βίαία* by Polux 8, 7. and Xen. Mem. 1, 2, 12. *πλεονέκ. καὶ βαιότατος ἐγένετο*, and not unfrequently elsewhere. Wets.

* And so it was taken by Zonaras in Can. 19. Basil., cited by Wetstein, who illustrates this from Juvenal S. 2, 37. 6, 293. Hor. S. 2, 7, 13. Senec. Epist. 97. de Benefic. 1, 9. and 3, 16. Numquid jam ullus adulterii pudor est, postquam eo ventum est, ut nulla virum habeat, nisi ut adulterum irritet? Argumentum est deformitatis pudicitia. Quam invenies tam miseram, tam sordidam, ut illi satis sit unum adulterorum par? nisi singulis divisit horas? et non sufficit dies omnibus? nisi apud gestata est, apud alium mansit? Infrunita et antiqua est, quæ nesciat, matrimonium vocari unum adulterium—horum delictorum jam evanuit pudor, postquam res latius evagata est.

† It seems to denote the *mens prava agendi*, *intentional*, *wilful mischief*; in which sense it occurs in Eurip. Hipp. 1331. τὴν δὲ σὴν ἁμαρτίαν. Το μὴ εἰδέναι—ἐκλύει κάκης & Thucyd. 1, 32. (T. 1, 74, 5. ed Lips.) καὶ ζυγγνώμη, εἰ μὴ μετὰ κακίας, δόξης δὲ μᾶλλον ἁμαρτίᾳ—τολμῶμεν.

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and the sentiment. The citations of Wets. and Kypke, in illustration of this word, tend to establish the above interpretation.

30. ψιθυριστὰς καταλάλους, θ. ὁ. The words ψιθυριστὰς and καταλ. are meant to be coupled. The former signifies those who whisper evil of any one, chiefly in his presence; or (taken figuratively) who *secretly* disseminate calumny. The latter signifies *open calumniators*, chiefly, we may suppose, against the absent, and *not* (as Dr. Macknight remarks) persons who speak evil of others to their face, giving them opprobrious language and bad names. Thus Theodoret explains the former τοὺς πρὸς τὸ οὖς διαλεγόμενους καὶ παρόντας τινὰς κακῶς ἀγορεύοντας; the latter, τοὺς διαβολαῖς κατὰ τῶν ἀπάντων ἀδεῶς κεχρημένων. Of the same opinion is Œcumenius. Though when he explains ψιθυρ. by τὴν ὑπ' ὀδόντα τὴν παρ' ὀτῶν κακολογίαν, I confess I do not quite understand the ὑπ' ὀδόντα. Is it equivalent to our "under the nose of any one;" or is it a Latinism, answering to *in odicis*? But, after all, I prefer the interpretation of Theophylact, who explains ψιθυριστὰς by τοὺς διαβάλλοντας λάθρα, and καταλάλους by τοὺς ἀναφανδόν scil. διαβάλλοντας. Perhaps Grotius refines too much, when he explains it of insinuating calumny under the semblance of praise or defence of any one, citing Sueton, *excusando opprobare*, and Polyb. καί-νός, &c. *novus hic est calumniandi modus, non carpentem, sed laudantem, lædere*. If the word ψιθυρ. be interpreted literally, we may observe that such calumnious whispering partakes of the meanness of listening for secrets. Hence in Plut. de Curios. 519 E. (cited by Wets.) whisperers and eaves droppers are put on the same footing: παραβάλλουσιν γειτόνων τοίχοις τὰ ᾄτα, καὶ συμψιθυρίζουσιν οἰκέταις καὶ γυναίκοις, πολλάκις μὲν οὐδὲ ἀκινδύνως, αἲ δὲ ἀδόξως. Nor can I omit directing the attention of the reader to a most elegant passage on this subject in Pind. Pyth. 2, 141. (where of Hiero it is said) οὐδ' ἀπάταισι θυμὸν Τέρπεται ἔνδοθεν· οἷα ψιθύρων παλάμαις ἔπετ' αἰεὶ

Βροτῶν (which usually happens by the various arts of whisperers) Ἀμαχὸν κακὸν Ἀμφοτέροις διαβολίαν ὑποφάτιες Ὀργαῖς ἀπενὸς ἀλωπέκων ἱκελοι. The word καταλάλος is rare ; but the verb καταλαλεῖν is found in Polybius. We may, therefore, understand by the term *detractors*, as Crellius observes, such as not only circulate, but invent stories, merit the name of *calumniators*.

30. θεοστυγεῖς. This word admits of being interpreted either, "*hateful to God, hated by God, or hating God, God haters.*" Now the former signification is usually found in the Classical writers, and it is adopted by several recent Commentators, as Koppe. Nor was it unknown to the ancient interpreter ; as appears from the Gloss. Alberti. But Chrysost., Œcumen., Theophylact, Theodoret, and Cyprian, unite in inculcating the *latter* signification. And so Beza, Grot., E. V., Piscator, Menoch., Crellius, Kypke, Schleusner, and others. To which interpretation I must also accede ; and therefore I would understand, "those who hate God and religion, and make a mock at both." Wets., however, strenuously supports the *former* interpretation, and adduces a great number of citations, but almost entirely *Classical*. The most important one is from Athanas., where he applies to the Arian heresy the term Θεοτύγης, clearly in the sense *hated by God*. Wets. thinks that the epithet has especial reference to the preceding word καταλαλούς.* But that interpretation seems harsh, and too much narrows the sense.

30. ὑβριστὰς, ὑπερηφάνους, ἀλαζόνας. These three terms seem to form *another class* by themselves : and

* And he cites Tacit. Ann. 6, 7. Quod maximè exitiale tulere illa tempora, cùm primores senatûs infirmè etiam delationes exercerent ; alii propalam, multi per occultum : neque discerneres alienos à conjunctis, amicos ab ignotis, quid recens, aut vetustate obscurum, perinde in foro, in convivio, quaquà de re locuti incusabantur, ut quis prævenire et reum destinare properat, pars ad subsidium sui, plures infecti quasi valetudine et contactu—Principi quidem grati, at Deo exosi sunt.

they do not materially differ, except that the first denotes *insolence*, as shown in *acts* and deeds, i. e. (as Schleus. explains) *injuriosus*, qui jus et fas audacter violat: the second and third, *insolent*, *proud behaviour*. For ἀλαζ. seems, from the context, to here signify those who *boast over* others. The two last terms are often found joined; as in 2 Tim. 3, 3. and Polyb. 5, 33.

30. ἐφευρετὰς κακῶν, i. e. “persons who not only perpetrate all the *known* vices, but *seek out and invent more*.” And so the word is understood by Chrysost., Theoph., Œcum., and Theodoret (where I read προσεπινοῦτας.) Thus in 2 Macc. 7, 31. Antiochus is called πᾶσης κακίας εὔρετης. And Wets. ap-
positely cites Philo 520, 18. στασιάρχαι, φιλοπράγ-
μονες, κακῶν εὔρεται. Sallust. Hist. 4, 7. Persen—
apud Samothracas Deos receptum in fidem, callidi et
repertoires perfidiæ. Tacit. 4, 11. Sejanus facinorum
omnium repertor habebatur. Virg. Æn. 2, 161.
Sclerumque inventor Ulixes. Philo 165, 38. εὔρετην
ἀσεβήματος καὶ ἀνοσιουργήματος ἀτόπου καὶ ξένου· &
308, 11. εὔρετης γενόμενος παρηλλαγμένων ἐπιθυμιῶν.
527, 44. ὁ καινῶν ἀδικημάτων εὔρετης. Hence we
may clearly discern the force of the word; especi-
ally when we consider the manners of that *most* cor-
rupt age, when Tiberius, like Sardanapalus of old,
offered a reward to whoever would invent a new
pleasure, (i. e. *lust*,) and we know there were per-
sons who professionally applied themselves to such
discoveries. That the people of those times should
have been γονεῦσι ἀπειθεῖς, *disobedient to parents*, is
not strange, considering the horrible depravity of
morals, which would extinguish all the natural affec-
tions, and loosen the natural connections too, for
few would know their own parents.

31. ἀσυνέτους, ἀσυνθέτους. The former of these
Grotius would have omitted, on the ground that
“those who are devoid of understanding, cannot be
reckoned among the wicked.” But that will only
prove that we must otherwise *interpret* the word.

For that it must not be *omitted*, is clear from the united testimony of MSS. and Versions. Neither can I agree with Piscator, that there is a *paronomasia* between ἀσυνέτους and ἀσυνθέτους. Almost all Commentators, for the last century, have seen that the word must be retained, and have generally followed the interpretation proposed by Phavorinus, Scaliger, Maius, and Wolf, who take it for συνειδήτους, *without conscience*, i. e. without religion. But this interpretation is deficient in authority. Preferable, upon the whole, is the interpretation of Koppe, who explains it *improbi*; “vitiositas (says he) a stupore dicta.” And he compares the Hebr. לַבַּי in Deut. 32, 21. So Theodoret: οἱ γὰρ εἰς τὸν παράνομον ἐξακείλαντες βίον, τοῦ λογικοῦ τοὺς χαρακτήρας ἀπέβαλον. Yet this is vague and unsatisfactory. I am inclined to think that, after all, the true force of the word was best seen by Theophylact, who rightly refers it to the preceding words γονεῦσιν ἀπειθεῖς. He remarks: Εἰκότως· Οἱ γὰρ γονεῦσιν ἀπειθοῦντες, τινος ἄλλου συνίεσαν ἄν; It is evident that he takes it to mean *obstinate*, disobedient, just as our word *stupid* is used by the vulgar. The only modern Commentator who has taken this view of the subject is Wetstein, who remarks: “Cum juniores parentibus non obedirent, omnes autem arrogantes essent, nec monitoribus aurem præberent, consequens est, insipientes et stolidos fuisse, eoque stolidiores, quanto sibi ipsi sapientiores videbantur. See *infr.* 3, 11.” This interpretation is, I have no doubt, the true one, but it requires the confirmation of some *example*, and this will, I think, be found in a sentence of an inscription in Chishull’s *Antiq. Asiat.* p. 2. p. 12. (cited by Bowyer): Ἀξυνέτων δὲ Βουλαῖς· ἀνθρώπων τοῦδ’ ἐτυχον θάνατου. Mr. Chishull there rightly remarks, “Ἀξυνέτους homines h̄c intellige non ita a fatuitate, sed ab improbitate et feritate dictos.” In this very sense, too, the kindred word ἄφρων is used in Prov. 12, 1. which, as being spoken with reference to instructors or parents, is exactly to the purpose: ὁ ἀγαπῶν παιδεῖαν ἀγαπᾷ.

αἰσθησιν, ὁ δὲ μισῶν ἐλέγχους ἄφρων; *brutish, stupid*. And Hesychius explains ἀσύνητος by ἄφρων. If, however, any should be inclined to prefer the *second* interpretation, but hesitate on account of its wanting authority, such, I would observe, may be found in Eurip. Phoen. 1741. Pors. τι τλᾶς, τι τλᾶς; οὐχ ὁρᾷ δίκαια κακοῦς, Οὐδ' ἀμείβεται βροτῶν ἀσυνεσίας. Indeed, several proofs of this signification may be adduced from the *Sept.*; but (I repeat) it seems vague, and not significant enough.

31. ἀσυνθέτους, ἀστόργους, ἀσπόνδους, ἀνελεήμονας. I place these four words together, because it appears to me that they may best be understood by considering them as two *pairs of terms*. Yet, after mature consideration, I am inclined to suspect that the words have been accidentally thrown out of their true position, which will be found to be that of the Cod. 17. (an antient MS. of the eleventh century,) and Theophylact, namely, ἀσυνθέτους, ἀσπόνδους, ἀστόργους, ἀνελεήμονας. Nor is this order destitute of *authority*, since all the Uncial MSS., except two, together with the Coptic Version and many Fathers, omit the ἀσπόνδους. Now in the archetypes of these copies, I suspect, the ἀσπόνδους was written after ἀσυνθέτους, and was omitted, either on account of the homoioteleuton, or because it seemed unnecessary. The words *are*, indeed, nearly synonymous, but there is perhaps a *climax*, by which the former term refers to *private* breach of faith, viz. the breaking of an agreement; the latter to a *public* violation of it in treaties, * &c. Ἀσύνητος occurs in the *Sept.*, and ἐνσύνητος in Polybius, Chrysostom, and Plutarch.

Chrysostom explains as if he read ἀσυνδέτους.

31. ἀστόργους ἀνελεήμονας. Here again the words,

* Ἀσπονδος, indeed, means not only he who *abides* by no treaty, but he who *enters* into none, *implacable, irreconcilable*; and although in this latter signification it is almost always found with a *thing*, not a *person*, yet this use is noticed by the Greek Lexicographers, and is found in two examples cited from Philo by Wetstein. But the former seems the more probable sense.

though nearly allied to each other, differ, and there seems to be a *climax*. The former signifies "devoid of natural affection," or the *στοργή*, by which parents are attached to their children, and children to their parents. To the examples cited by Philologists I add Theocrit. Id. 2, 112. & 17, 43. Bion. Id. 8, 5. ἀγρίων ἀστοργον. Æschin. p. 47, 29. θηριώδη καὶ τὴν ψυχὴν ἀστοργον. Some think that the Apostle had reference to the opinions of the Stoics. But these dogmas can be supposed to have had, comparatively, but little effect on the *people*, and indeed had now grown out of favour with all. The Apostle rather seems to have had reference to such a temper as prevailed among the generality; and as he had before mentioned *undutifulness to parents*, so he now appears to notice *want of affection from parents to children*. See Eph. 6, 4. The other part of the climax, and the concluding term of this *συναθροισμὸς*, or *congeries* of reproaches, is ἀνελεήμονας, *pitiless, remorseless*. Now of the truth of this surely no one at all conversant with antient literature can doubt. The brutality of the Romans towards their slaves would of itself be proof enough; and the gladiatorial contests, in which *multitudes* of poor wretches were brought out to butcher each other, *in order to amuse the people*,* stamp this odious vice in indelible characters: and indeed I cannot but think the Apostle had such enormities chiefly in view.

Grotius, who has adduced Classical citations evincing the brutality of the Romans towards their slaves, cites a passage from Philo, in which there is a similar ἀθροισμὸς of reproach. He might more appositely have cited the following forcible and antithetical passage of Max. Tyr. Diss. 36, 2. t. 2, 183. ed. Reisk., in which the philosopher pours forth a torrent of reproaches on the men of his time, uttering (to use the words of Horace), "jussit quod splendida bilis;" and which calls to mind the words of Juv. "Facit indignatio versum." Ἀεὶ τι ταῖς ἡδοαῖς εὐρίσκοντες νέον, καὶ τῶν ἐώλων ὑπερὸν ῥῶντες, καὶ διώκοντες μὲν τὰ τερπνὰ, περιπίπτοντες δὲ τοῖς λυπηροῖς· πλούτου μὲν ὀρεγόμενοι, αἰὲ δὲ τὸ παρὸν ἐνδεέστερον ἡγούμενοι τοῦ

* And of the same bloodthirsty spirit we have an instance in Petron. 119. (cited by Wets.): Premit advena classes, Tigris, et aurata gradiens vectatur in aulâ, ut bibat humanum, populo plaudente, *cruorem*.

ἀπόντος, καὶ τὸ κτηθὲν ἔλαττον τοῦ προσδοκώμενου· δειδίότες μὲν ἐν-
 δειαν, πληρωθῆναι δὲ μὴ δυνάμενοι· φοβούμενοι μὲν θάνατον, μὴ
 φροντίζοντες δὲ τοῦ ζῆν· εὐλαβούμενοι νόσους, τῶν δὲ νοσερῶν οὐκ
 ἀπεχόμενοι· ὑποπτεύοντες μὲν ἄλλους, ἐπιβουλεύοντες δὲ τοῖς πλείο-
 τοις· δεινοὶ μὲν πρὸς τοὺς ἀνόπλους, δειλοὶ δὲ πρὸς τοὺς ὠπλισμένους·
 μισοῦντες μὲν τυραννίδα, τυραννεῖν δὲ αὐτοὶ ἐπιθυμοῦντες· ψέγοντες
 μὲν τὰ αἰσχρὰ, τῶν δὲ αἰσchrῶν οὐκ ἀπεχόμενοι· τὰς εὐτυχίας θαυ-
 μάζοντες, τὰς ἀρετὰς μὴ θαυμάζοντες· τὰς δυστυχίας ἐλεοῦντες, οὐκ
 ἀπεχόμενοι τῶν μοχθηρῶν· ἐν μὲν ταῖς εὐπραγίαις τολμηταί, ἐν δὲ
 ταῖς δυσπραγίαις ἀνάκλητοι· μακαρίζοντες μὲν τοὺς τεθηγκότας, γλι-
 χόμενοι δὲ τοῦ ζῆν· μισοῦντες μὲν τὸ ζῆν, φοβούμενοι δὲ ἀποθανεῖν·
 προβεβλημένοι μὲν τοὺς πολέμους, εἰρήνην δὲ ἀγείν μὴ δυνάμενοι·
 ἐν μὲν δουλείᾳ ταπεινοί, ἐν δὲ ἐλευθερίᾳ θρασεῖς· ἐν μὲν δημοκρατίᾳ
 ἀκατάσχετοι, ἐν δὲ τυραννίδι ἐπιτηχότες· παίδων μὲν ἐπιθυμοῦντες,
 γενομένων δὲ ὀλιγωροῦντες· εὐχόμενοι μὲν τοῖς θεοῖς ὡς δυναμένοις,
 ἐπαρκεῖν, καταφρονοῦντες δὲ ὡς οὐ δυναμένων τιμωρεῖν· καὶ δειδίότες
 μὲν ὡς κολάζοντας, ἐπιιορκοῦντες δὲ ὡς οὐδὲν ὄντας. See also a not
 dissimilar Philippic in his Diss. 2, sect. 3. Finally, Pausan. 8, 2, 2.
 ἐπ' ἐμοῦ δέ, (κακία γὰρ δὴ ἐπὶ πλείστον ἤζετο καὶ γῆν τε ἐπενέμετο
 πᾶσαν, καὶ πόλεισ κασας) οὔτε Θεὸς ἔγινετο οὐδεὶς ἔτι ἐξ ἀνθρώπου.
 Πλὴν ὅσον λόγῳ καὶ κολακείᾳ πρὸς τὸ ὑπερέχον· καὶ ἄδικος μὲν τὸ
 μήνιμα τὸ ἐκ τῶν Θεῶν ὅψε τε καὶ ἀπελθοῦσιν ἐντεῦθεν ἀπόκειται.
 To prove the abominable corruption of morals in the antient world,
 no passage will be found more apposite (though it has been omitted
 by all the Commentators) than Theopomp. ap. Athen. 517 D. E. F.
 See also the same writer, 260 F. (speaking of the Greeks the adher-
 ents and soldiers of Philip of Macedon) which passage, however,
 is too revolting to be given at large, and therefore I will only lay
 before my readers the expressive words with which it commences:
 τί γὰρ τῶν αἰσchrῶν ἢ δεινῶς αὐτοῖς οὐ προσῆν; ἢ τι τῶν καλῶν καὶ
 σπουδαίων οὐκ ἀπῆν; I can only refer to the inimitably fine descrip-
 tion of the corrupt manners of the Grecians during the Peloponne-
 sian war to be found in Thucyd. 3, 84. which, I hope, ere long, to
 bring under my reader's attention, accompanied with suitable illus-
 trations.

32. οἵτινες τὸ δικάϊωμα τοῦ Θεοῦ ἐπιγνόντες—ποιοῦσιν,
 “who, although they know it is decreed and or-
 dained by God, that they who do such things are
 worthy of death.” Δικαίωμα, which corresponds to
 the Hebr. דין and צדקה, denotes what is *thought good*,
 constituted, and decreed by any ruler, a *law*. Now
 the law here meant is plainly the natural law, that of
 conscience, written by God on the hearts of men,
 which as being derived from him may well be said to
 be *his law*. See Whitby, Macknight, and Slade.

32. ἄξιοι θανάτου, “worthy of most severe punish-
 ment.”

32. οὐ μόνον αὐτὰ ποιῶσιν, ἀλλὰ καὶ συνευδοκοῦσι τοῖς πράσσουσι. In vain do some Commentators, as Hallet, Bowyer, and Pyle, here propose an alteration of the text, founded on a conjecture of some of the Fathers; namely, οὐ μόνον δὲ οἱ αὐτὰ ποιῶντες, ἀλλὰ καὶ οἱ συνευδοκοῦντες τοῖς πράσσουσι; which reading is founded on no authority of MSS., and arose merely from a misapprehension of the sentiment. The best critics have long seen that the common reading, which yields a sense far more accordant with the cast of thought of our Apostle, is to be retained. The *mode* in which it is to be understood, has been correctly laid down by Chrysostom, Theophylact, and Theodoret, and especially by Œcumenius, whose words are these: ὁ μὲν γὰρ μετὰ τοῦ πλημμέλλειν καταγινώσκων τῆς ἁμαρτίας, δυνήσεται χρόνῳ ποτε ἑαυτὸν ἀνακτήσασθαι, μεγίστην βοήθειαν ἔχων εἰς τὸ μετανοῆσαι, τὴν κατάγνωσιν τῆς ἁμαρτίας· ὁ δὲ ἐπαινῶν τὴν πονηρίαν, τῆς ἐκ τοῦ μετανοῆσαι βοήθειας ἑαυτὸν ἀποστερεῖ· ἐπεὶ ποῖνον διεφθαρμένης ἐστὶ γνώμης, καὶ ψυχῆς ἀνίατα νοσοῦσης αὕτη ἡ ψήφος, εἰκότως τοῦ πλημμελοῦντος ὁ τὴν ἁμαρτίαν ἐπαινῶν, πολλῶ παρανομώτερος κέκριται. This view of the subject has been illustrated and adopted by Grot., Willet, Wets., and Doddridge. See also Ap Secker, cited by D'Oyly and Mant. As to Mr. Locke's interpretation of συνευδοκ., it can by no means be admitted: and in this instance, as in many others, he has clearly evinced his insufficient knowledge of the Greek language, without which indispensable requisite the acuteness and ingenuity of an interpreter of Scripture will often only cause him to err the more egregiously. Dr. Macknight truly observes (from Grot.) that these last words glance at the Greek legislators, priests, and philosophers, who, by their institutions, example, and presence, encouraged the people in the practice of many of the debaucheries here mentioned, especially in the celebration of the festivals of their gods. The whole of Grotius's instructive annotation on this passage will repay the trouble of an attentive perusal.

CHAP. II.

Tractatio cum Judæis,

the substance of which is as follows :

1. The Apostle warns his countrymen against condemning the Gentiles on account of their not having the Law, ver. 1—16. And he here takes occasion to censure the obduracy of the Jews, at the same time introducing the doctrine of the just judgment of God, ver. 5—11. 2dly, he exhorts them to lead a life correspondent to the doctrine they profess, ver. 17—24. 3dly, he warns them against trusting in external religion, ver. 25—29., introducing, at the same time, a discourse on the comparative merits of the Jews and Gentiles, and the superiority of the former, 3, 1—18. 4thly, he teaches that justification has nothing to do with the deeds of the Law, 3, 19—31.; and this he illustrates by the example of Abraham. (Schoettg.) I must be content to *refer* my readers to the luminous view and illustration of the subject matter of this chapter given by Dr. Macknight.

1. *δίο ἀναπολόγητος εἶ, ὦ ἄνθρωπε — κατακρίνεις*, “for this reason, thou art inexcusable, O man,” &c. Thus the words may be translated. The question, however, is, whether the *δίο* has a conclusive force, or is a particle of transition: on this point the Commentators are not agreed: and, consequently, they differ respecting the *persons* whom the Apostle here addresses under the designation of *ὦ ἄνθρωπε πᾶς ὁ κρίνων*. Now Chrysostom and the Greek Commentators, followed by Grot., Beza, Wolf, Calovius, Curcell., Le Clerc, Calvin, Cajetan, and Gomar., connect the *δίο* with the last verse of the preceding chapter, thus regarding it as *conclusive*; and they suppose the Apostle addresses the *Gentiles*. But, as the words scarcely suit the *people* in general, others think that the Apostle has here in view the *rulers and magistrates*, especially the Roman ones.

It is, however, justly objected by Willet, that this is too restricted a sense: and he maintains (I think rightly), with Paræus, Piscator, Vorstius, Locke, Whitby, Wells, Marckius, Schoettgen, Wetstein, Doddr., Mackn., Rosenm., Jaspis, Koppe, and Turner, that the $\delta\iota\omicron$ is a particle of transition, and that the Apostle means the *Jews*,* to whom he in fact turns. Indeed the transition is made with such delicacy as scarcely to be perceptible, and (as Rosenm. observes) under a certain figure by which the Apostle apostrophises some one of the Jews, whom he supposes to be present, and, on hearing him enumerate the abominations of the Pagans, to break out into condemnation of them. We may, then, consider it as established, that the particle $\delta\iota\omicron$ is here not illative, but conclusive and transitive. The passage is thus paraphrased by Wetstein: "Graviter peccat, qui scelera illa patrat: gravius qui scelera ab aliis patrata approbat laudatque; gravissimè qui illa quidem damnat, et in alios delinquentes acerbè invehitur, dum ipse iisdem est deditus. Hic enim suo ipsius judicio condemnatur." And Doddridge observes, that "the Apostle, from what he had before said to prove the most abandoned and ignorant of the heathens inexcusable in their wickedness, justly infers that the crimes of those who had such knowledge of the truth as to condemn the vices of others, were proportionably yet more inexcusable."

That the Jews *did* thus harshly judge the heathens we *know*. So Tacit. Hist. 5, 5. (cited by Wets.) "Ex quo profluebat, ut gentes omnes Deo exosas et ab eo tandem perdendas crederent; quod nec Philosophi, nec gentes aliæ, nec eorum magistratus fecerunt. And that they "*did the same things*," and

* The *contrary* opinion (as Koppe observes) cannot be reconciled with vv. 4, 5, 9, 10, 12, 14. Whereas (to use the argument of Schoettg.) this interpretation is required by the *predicate*, the substance of which is, 1st, "that the Jews set themselves above and despised other nations; 2dly, neglected the goodness and forbearance of God; 3dly, were hard-hearted; 4thly, had the Law."

were stained with the same vices (except idolatry), cannot be denied. In proof of this, the Commentators refer to the testimony of their own historian Josephus: and, *upon the whole*, this is satisfactory evidence. Yet some passages merely regard the Jerusalemite Zelotæ, and other ruffians. Nay it is equally plain from his narrations that there were not a few virtuous, well-disposed people among them. However, decided evidence of the immorality of the Jews is to be found in the Rabbinical writings. (See Wets. on ver. 26.) Beza and Le Clerc think that the *heathen philosophers* are here meant: but this seems improbable: for it does not appear that *they* were remarkably prone to censoriousness. Theophylact, with more judgment, extends it to *private* persons, shrewdly observing, *πᾶς δύναται κρίνειν, καὶ μὴ θρόνον ἔχει*. He seems to have been of the opinion since maintained by Carpzov, who explains it *principally* of the Gentiles, and not those openly vicious persons described in the last chapter, but those who, under an external appearance of morality, used to condemn some vices, and yet themselves secretly commit other vices. Rash judgment, however, was an offence far more usual among the Jews than Gentiles. Dr. D'Oyly understands it of all who are sensible of moral distinctions, either from the light of reason or from revelation. But this is taking the question for granted: though, indeed, in a popular view, and for public instruction, the interpretation may be admitted.

Carpzov here appositely cites Philo, p. 453 B. *προσηκόντως οὖν ἀποδράσεται ὁ τῶν θείων ἀγαθῶν ἀμέτοχος, ὃς καὶ ἐν οἷς ἕτερον αἰτιᾶται, διαβάλλων ἑαυτὸν λέληθεν*.

1. ἐν ᾧ, scil. *πράγματι*. Some MSS. and Versions, as also the Coptic Version, have *κρίματι* added, which is plainly from the margin. Did any antient Critic subaud *χρήματι*?

1. τὸν ἕτερον, "the other (person);" meaning the Gentiles. *Κρίνειν*, it may be observed, is for *κατα-*

κρίνειν, to censure, condemn. Τὰ αὐτὰ πράσσεις. A brief and popular expression for, "doest the same things for which thou judgest him." It is rightly observed by Taylor, that the present tense here denotes *habit*.

1. σεαυτὸν κατακρίνεις, "condemnest thyself:" for *that*, as Grot. observes, is a common law of all men; and he learnedly illustrates the principle from the Civilians, Historians, and Orators; ex. gr. Cic. Verr. 5. Omnia quæ vindicaris in altero, tibi ipsi fugienda sunt. It is, however, unnecessary to consider the words of the Apostle otherwise than in a popular view. He probably alludes to some common adage.

2. οἶδαμεν δὲ ὅτι—πράσσοντας, "we know," &c. Koppe explains, "we *Jews*." But surely the *Christians*, to whom Paul addresses himself, are to be included. Nor need any stress to be laid upon the pronoun; this being a *popular* expression. Piscator, Grotius, and others, think it is equivalent to, "even reason and natural religion teach, shew," &c.

2. κατὰ ἀλήθειαν. Some Commentators, as Raphael, take this formula to signify *certainly*, *undoubtedly*: a sense which it might have in a Classical writer. But *here* this sense seems both contrary to the construction, and destructive of the reasoning. The best Commentators are agreed that it must mean, "according to truth," *true*,* and be applied to κρίμα; and that by *true* is meant *just, right*; an application of the word found in most languages. See Pole's Synop. and the note of Mr. Slade. It is well remarked by Grotius, that we can have no conception of a God without justice. Even the Heathens said, εἰ Θεὸς τι δρῶσιν αἰσχροῦν, οὐκ εἰσι Θεοὶ.

3. λογίζῃ δὲ τοῦτο—ὅτι σὺ ἐκφύξῃ τὸ κρίμα τοῦ Θεοῦ.† No emphasis is to be laid on ἀνθρώπε.‡ The whole

* So Onosander 23. (cited by Wets.) κἄν τε καὶ κατ' ἀληθειαν ἢ τοῦτο γιγνόμενον, κἄν τε μὴ.

† The interrogation, as usual, here involves a strong negation.

‡ I should not have thought it worth while to notice this, had not so judicious a Commentator as Carpzov adopted this false principle, which, indeed, he pushes so far as to render, *nocens, miselle homo!* ὦ ἀμαρτωλὲ.

clause is a spirited, and not unusual formula, found in argumentation and vehement discussion. Wets. here cites Galen. οὐ βούλει μαθεῖν, ἄνθρωπε, τὴν τῶν ἐλλήνων, &c. And Themist. 21. p. 251 D. ὦ ἄνθρωπε, ἐπειδὴν φιλόσοφος εἶναι τὴν ἀκροτάτην φιλοσοφίαν ποιῇ. He also compares the Latin *mi homo*, and *homo*. But *that* always implied contempt; and so perhaps did the ὦ ἄνθρωπε. *Here* we can recognise nothing but a grave, though vehement expostulation.* Macknight and Rosenmuller confine it to the Jews, and the latter remarks that it is an old error of that people, which it even yet retains, to fancy that its nation is of great dignity, insomuch that no Israelite will be condemned by God, as will the Gentiles, so long as he studiously observes the rites of the Law.

4. ἡ τοῦ πλούτου τῆς χρηστότητος—καταφρονεῖς; The ἡ is here merely a particle of interrogation, signifying *num*, or *an?* like the Hebr. **אֵין**. So 1 Cor. 11, 14. 14, 36. 9, 6 & 10. Xen. Symp. 4, 52. Cyr. 1, 3, 15. (Schleus.) Τοῦ πλούτου τῆς χρηστότητος αὐτοῦ. A common Hebrew expression, answering to **בְּכָבוֹד**. See Ps. 5, 8. Ex. 34, 3. Πλούτος is, indeed, a favourite word with the Apostle; and he uses it thus, in the place of an adjective; as Ephes. 1, 7. Rom. 9, 23. and elsewhere. (See Schl. Lex.) Of Classical examples, one is produced by Grotius from Philo, ὑπερβολὴ τοῦ πλούτου τῆς ἀγαθότητος Θεοῦ: and from Simpl. on Epict. ὑπερβολὴ τοῦ πλούτου τῆς ἀγαθότητος τοῦ Θεοῦ. But the former is not from a Classical author, and the latter seems to be imitated from the passage now under our consideration. It is, indeed, rare to find anything correspondent to this idiom in the Greek Classics; (though the Latins use

* With this Wets. compares one in Himerius, p. 39. ἐφ' οἷς γὰρ τις ἀγανακτῶν ὡς φαύλοις ἐπιδείκνυται, εἶτα αὐτὰ πράττων ἀλίσκοιτο, φιλαπεχθήμων ὁμοῦ καὶ πονηρὸς. Πονηρὸς μὲν οἷς, ἃ μὴ χρῆ, πράττων ἐλέγχεται· φιλαπεχθήμων δὲ, ὅτι τούτων τοὺς πλησίον ἐξείργειν ζητεῖ, ἃ τῷ λόγῳ μισεῖν προσκισνύμενος ἔργοις μεταδιώκων ἀλίσκεται. Grotius, too, aptly cites Diphil. Οἶει σὺ τοὺς θανόντας, ὦ Νικήρατε, Τρυφῆς ἀπάσης μεταλάβοντας ἐν βίῳ Πεφηνγεῖναι τὸ θεῖον. And Sophocl. Θεοῦ δὲ πληγὴν οὐχ ὑπερπερὶ βρότος.

ubertas in nearly the same way.) Yet I am enabled to subjoin the following. Aristoph. Av. 731. πλουθυμία. Aristid. 1, 278 B. περιουσίαν καρτερίας καὶ σώμης καὶ φιλοτιμίας ἐπεδείξασθαι. Aristæn. L. 1. p. 10. (cited by Palaiet): αἰραιζομένην ὑπὸ πλούτου τῆς εὐπρεπείας.

The words *χρηστότης*, *ἀνοχή*, and *μακροθυμία*, are considered by Koppe as nearly synonymous. *Χρηστ.*, however, denotes "benignity, benevolence, willingness to do any good," or "waiting to be gracious;" *ἀνοχή*, a bearing with offences, an unwillingness to take offence; and *μακροθυμία*, a long suffering of injury, slowness to anger. (See Poli. Syn. on each word, and Macknight.) The passage is thus paraphrased by Wetstein: "Tu alios omnes crudeliter damnas: dum nec tantum peccanti breves inducias concedit, sed longa patientia ad se invitat."

4. *καταφρονεῖς*. This is ill rendered by Macknight *misconstructest*: for (as Mr. Slade justly remarks) the fault of the Jews was rather in the heart than in the head. The Doctor's arguments from the etymology of the word are undeserving of any attention. *Καταφρονεῖν* properly signifies "to think against (i. e. ill of) a person or thing;" 2dly, "to contemn, to set lightly by," (chiefly as applied to *persons*); 3dly, "to slight, neglect, care not for, and abuse," chiefly as applied to *things*. So Hebr. 12, 2. *κατ. αἰσχύνῃς*.

Κατ' ἀγνοίαν, "not knowing, not considering, (from want of attention)." So the Hebr. *שׁוּחַ*, attend.

4. *τὸ χρηστὸν*, *the goodness*, for *ἡ χρηστότης*, by a common Grecism; as in 1, 19. And so Eurip. Phœn. 1755. *τὸ χρήσιμὸν φρενῶν*. It is explained by Mæris, *τὸ χρηστὸν*. So that Macknight is wrong in rendering, "*this goodness*."

4. *εἰς μετανοίαν σε ἄγει*. By *μετανοία* is here meant such a change of mind as operates on the practice, *reformation*. On the interpretation of *ἄγει* the Commentators are not quite agreed. One thing is clear, that (as Paræus says) *ἄγει* is more forcible than *καλεῖ*. In adapting the import and extent of this term to the

nature of the case, Commentators pursue different courses. Taylor explains, "*ought* to lead thee to repentance." Glass, Phil. Sacr. p. 203. (under the *canon*, of verbs denoting action or effect being sometimes used of *endeavour* only) explains, "endeavours to draw thee." But both these interpretations are arbitrary and precarious. Koppe thinks it equivalent to βούλεται ἄγειν: but this interpretation is liable to the same objection as the former. I prefer, with Chrysost., to explain it by ἔλκει, *draws*, or, with Schleusn., ἐπάγει, *impels* by the use of all moral means, i. e. *is exerting a force meant to bring thee to repentance*. So Joh. 10, 16. ἄλλα πρόβατα ἔχω, ἃ με δεῖ ἀγαγεῖν. And that Chrysost. has rightly explained, is clear from Joh. 10, 44. οὐδεὶς—ἐλκύσῃ αὐτόν, i. e. *draw him*, impel him.* Wets. illustrates the expression ἄγειν from Polyb. 5, 15. πεπεισμένος—ταχέως εἰς μετάνοιαν ἄξειν τὸν βασιλέα. Appian B. 1. 2. p. 766. θεοῦ σφῶς ἐπὶ μετάνοιαν ἄγοντος τὸ ἀμάρτημα ἡδυντο. Kypke, too, cites Joseph. Ant. 4. ἐπειράτο τοὺς νέους ἐπανορθοῦν, καὶ εἰς μετάνοιαν ἄγειν, ὧν ἔπραττον.

Koppe remarks, that the χρηστότης evinced by God towards the Jews in many and signal benefits they did not venture to *deny*, but they *abused* it, by placing such excessive confidence in it, as to suppose that no Jew, however he might have sinned, would finally fail of the kingdom of Heaven, but would, after due correction, be admitted thither. And he cites Torath. Improbi Israelitæ puniuntur a Deo pro ratione peccatorum, sed manet tamen ipsis הכא חלק לעולם: nam omnes Israelitæ participes fiunt felicitatis æternæ. הכא יש להם חלק לעולם.

* Carpzov, too, explains this of God's supplying efficacious means to draw men to repentance, faith, and virtue; and he illustrates this sense of ἔλκειν by Tab. Cebet. § 15. where the goddesses Ἐγκρατεῖα and Κρατερία are represented as holding out their hands to encourage travellers to toil up the steep, and bending forward ἔλκουσιν αὐτοὺς ἄνω πρὸς ἑαυτοὺς. Here the aid given is only such as is calculated to encourage them to use their own best exertions, not such as tends to supersede them. They, it is added, inspire them with strength and resolution, by encouraging them.

And the same sentiment occurs from Tripho the Jew, ap. Just. Martyr. See Eisenmenger, p. 2. p. 298. And Koppe concludes by observing that the very same error found its way into the Christian Church.

5. κατὰ δὲ τὴν σκληρότητα, “but according to, because of, by means of,” (not in proportion to, as Mac-knight explains.) So Ephes. 4, 19. κατὰ σκληρότητα, for σκληρότητι. Raphel cites an example from Arrian Epict. 5, 21, 4. to which I add Thucyd. 1, 9. κατὰ ἔχθος τὸ Κορινθίων 1, 103, 2. κατ’ ἔχθος τὸ Λακονικῶν and 4, 1. κατὰ ἔχθος τὸ Ῥηγίων. Herodot. 8, 30. κατὰ τὸ ἔχθος τὸ Θεσσαλῶν and 9, 37. κατὰ δὲ τὸ ἔχθος τὸ Λακονικῶν—κατ’ ἔχθος τὸ Πάριον. It is well remarked by Theophylact, in his paraphrase, “Ὅταν γὰρ μῆτε τῇ χρηστότητι μαλάττη, μῆτε φόβῳ κάμπτη, τί σκληροτηρὸν σου;

5. ἀμετανοήτων. This may either signify, *impenitent, that which does not*, or *that which cannot repent*. The latter interpretation is supported by Erasmus, Beza, Piscat., Paræus, and Schleusner. But it seems harsh, as requiring the *salvo* offered by Paræus, “unless it be softened by Divine grace.” I therefore prefer, with Grotius, our English Translators, Mac-knight, and most other recent Commentators, the *former* interpretation. And this is also adopted by Theophyl., who explains ἀμετ. by ἀνένδοτον. Grotius remarks a similar use of ἀμετακίνητος in the sense of *unmoved* in 1 Cor. 15, 38. to which I add ἀλαλήτοις in Rom. 8, 26., as also ἀμετάθετος, ἀμεταμέλητος.

5. θησαυρίζεις σεαυτῷ ὀργήν, “thou layest up.” This verb properly signifies to *lay up in a treasury*, or store-house, and then to *lay up, prepare generally*. In its primitive sense it is, for an obvious reason, only appropriate to *good* things, but in the metaphorical it is not unfrequently used, sarcastically, of what is *evil*: in illustration of which Wetstein cites Diod. l. 2, 36. τεθραυρισμένον τὸν φθόνον. Eurip. Ion. 923. μέγας κακῶν θησαυρὸς. Plut. 2, 500. ὀργῆς τινος ὑποούλου θησαυρὸς. And so Prov. 1, 18. θησαυρίζουσιν ἐαυτοῖς

κακὰ. Deut. 32, 34 & 35. Amos 3, 10. Mich. 10, 10. Carpzov aptly cites Philo p. 80 D. εἰσι γὰρ ὥσπερ ἀγαθῶν, οὕτω καὶ κακῶν παρὰ τῷ Θεῷ θησαυροί, ὡς ἐν μεγάλῃ φησὶν ᾠδῇ, Οὐκ ἰδοὺ ταῦτα συνήκται περὶ ἐμοί, καὶ ἐσφράγισται ἐν τοῖς θησαυροῖς. And he thinks Philo and the Apostle had reference to the above passage of Deut. To the examples just adduced I add Œcumen. on Acts, p. 58 B. τὸν ὀλεθρον ἐθησαύρισεν. Theophyl. Simoc. 85 B. ἀπεθησαύριζεν ἐαυτῷ δυσμενείαν ἀκατάλλακτον. Liban. in Declam. ap Villosi Anecd. 2, 14. τοῖς ἀδικῶς βιώσασι ταρτάροι τε καὶ κωκύτοι καὶ πυριφλέγοντες ὑποδοχαὶ (scil. εἰσι) καὶ δεινὰὶ κολάσεις καὶ πολυχρόνιοι τιμωρίαι ταμιεύονται which is a kindred passage, both in sentiment, and phraseology. Eurip. Heracl. 757. μῆνιν κεύθειν. Appian. 1, 607, 11. ταμιεύεσθαι ἐγκλημα. Tacit. Agric. 39. *reponere odium*. Ὁργὴ here designates *wrathful punishment*; of which sense Kypke cites examples from Demosth. and Æschines. Koppe thinks there is no occasion to take ἐν for εἰς; and he would subaud παραδειχθήσομένην. But such a subaudition is very harsh. The ratio metaphoræ requires ἀποκειμένην; and therefore ἐν must here, as often, be taken for εἰς.

5. ἀποκαλύψεως δικαιοκρισίας τ. Θ. A sort of Hellenistic phrase for ἐν ᾗ ἀποκαλυφθήσεται ἡ δικαιοκρισία, a periphrasis for the day of judgment. Δικαιοκρισία is a very rare word. It is found in no writer earlier than Paul, from whom it has been adopted by some of the Fathers, and by an anonymous Translator of Hos. 6, 6. Δικαιοκρίτης is used of the Deity in Esth. 8, 13. 4 Macc. 12, 18. And from that model Mr. Slade thinks the Apostle formed the word. At all events, it is formed analogically, like δικαιοπραγία.

6. ὡς ἀποδώσει ἐκάστῳ κατὰ τὰ ἔργα. There is a sort of *digression* from vv. 6--11., in which the Apostle demonstrates the justice of the Divine judgment both *generally*, (ver. 6.) and *speciallly*, in respect to those who are to be *saved* (ver. 7.), and those who are to be *damned* (ver. 8.); and shows that these are to be of all nations without distinction, both Jews

and Gentiles. (Carpzov.) I cannot assent to the learned Commentator, that there is here a digression. The sentence seems closely connected with the preceding, being intended to depict the *nature* of that judgment, and evince its justice. On the *doctrine* itself Grot. well remarks : Nihil planius. Bonis factis bona, malis factis mala Deus reddet. Respicit Deus judicans et hæc et ista, Matt. 16, 27. and 25, 35. et seqq., 2 Cor. 5, 10., Apoc. 2, 23. 20, 12. 22, 12. Hoc interest quòd poena non potest per justitiam excedere mensuram criminis : præmium autem, si accedat dantis liberalitas, potest esse majus quàm quantum facta per se valent. Here Beza (ap. Pole) furiously attacks the Commentators who venture to plead the cause of works. " Quia hæc impudentia (says he) est velle justitiam operum stabilire ex eà ipsà δικαιοκρισίᾳ per quam Paulus eam evertere studet, et omnes justæ damnationi subjicere!!" But the matter is put on a another footing by a Theologian perchance superior to Beza, the pious, orthodox, and eloquent Chrysostom, who here steers the *middle* and *only safe* course. His words are these : Ἐνταῦθα καὶ τοὺς ἀναπεπτωκίτας ἐν τοῖς πειρασμοῖς διανιστήσι, καὶ δείκνυσιν ὅτι οὐ χρή τῇ πίστει θαρρῆν μόνον· καὶ γὰρ καὶ πράξεων ἐστὶ τὸ δικαστήριον ἐκεῖνὸ ἐξεταστικόν.

7. τοῖς μὲν καθ' ὑπομονὴν ἔ. α. The construction here is thought to be uncertain. Some, as Beza, join καθ' ὑπομονὴν with ζητοῦσι, and Koppe is inclined to prefer this mode. Yet I do not see how it can be admitted. It would, I think, overturn the construction of the whole sentence ; and καθ' ὑπομονὴν in the sense of *constantly* is harsh. I cannot but suspect that Beza's Calvinistical sentiments warped his critical decisions. Ammon has rightly observed, that τοῖς μὲν καθ' ὑπ', &c. is for πᾶσι τοῖς ὑπομένουσιν ἐν ἔργοις ἀγαθοῖς καὶ ζητοῦσι, &c. So 1 Thess. 1, 3. τῆς ὑπομέτης τῆς ἐλπίδος. The words ὑπομ. ἔργου ἀγαθοῦ are well rendered by Koppe " constans virtutis studium." And he observes that ἔργον ἀγαθόν in the sense of *virtue* occurs in 2 Tim. 3, 17, πρὸς φᾶν ἔργον ἀγαθὸν ἐξ-

ηρητισμένος. But perhaps that passage is not quite of the same nature. It is truly remarked by Grotius, that the singular is here used for the plural; as infr. 15. 1 Cor. 3, 14 & 15. 15, 58. 1 Thess. 1, 3. 2 Thess. 2, 17.; which is frequently the case when the *universality* of any thing is signified.

The *sentiment* here inculcated may be illustrated from Plat. Phæd. 32. εἰς δὲ γε θεῶν γένος, μὴ φιλοσοφῆσαντι, καὶ παντελῶς καθαρῶ ἀπιόντι, οὐ θέμις ἀφικνεῖσθαι ἄλλω, ἢ τῷ φιλομαθεῖ· ἀλλὰ τούτων ἕνεκα, ὃ ἑταῖρε Σιμμία τε καὶ Κέβης, οἱ ὀρθῶς φιλόσοφοι ἀπέχονται τῶν κατὰ τὸ σῶμα ἐπιθυμιῶν ἀπασῶν, καὶ καρτεροῦσι, καὶ παραδιδόασιν αὐταῖς αὐτοὺς, ὥτε, οἰκοφθορίαν τε, καὶ πενίαν, φοβούμενοι, ὥσπερ οἱ πολλοὶ καὶ φιλοχρήματοι, οὐδὲ αὖ ἀτιμίαν τε καὶ ἀδοξίαν μοχθηρίας δεδιότες, ὥσπερ οἱ φιλαρχοὶ τε, καὶ φιλότιμοι, ἔπειτα ἀπέχονται αὐτῶν.

7. δόξαν καὶ τιμὴν καὶ ἀφθαρσίαν. These terms,* Kypke observes, are nearly synonymous, and are a periphrasis denoting the eternal felicity which the pious will enjoy in the kingdom of the Messiah. The δόξα Grotius explains a *state* of glory, (as in Matt. 13, 42.) and τιμὴ, the honour from God and Jesus Christ, which will be conjoined with it.

The terms δόξα and τιμὴ are often conjoined. So among the passages cited by Wets., Thucyd. 4, 17. προσλαβοῦσι τιμὴν καὶ δόξαν. Lucian. Somn. 13. τιμὴν καὶ δόξαν συνάπτων. Arrian. Ind. 2. οἱ σοφισταὶ—πλήθει μὲν μείους τῶν ἄλλων, δόξε δὲ καὶ τιμῇ γεραῶτατοι. Thucyd. 4, 86. οὐκ ἀντι πόνων χάρις καθίσταται ἀντὶ δὲ τιμῆς καὶ δόξης αἰτία μᾶλλον. Plut. 61 F. πρὸ τῆς ἐν Ῥώμῃ διὰ τὸν πατέρα τιμῆς καὶ δόξης· & 141 D. δόξης καὶ τιμῆς ἐραστής.

* On them Chrysost. has the following profound observation: "Ὅρα δὲ αὐτὸν θῆαι περὶ τῶν μελλόντων διαλέγεται, μὴ δυνάμενον τρανῶς εἰπεῖν τὰ ἀγαθὰ, ἄλλα καὶ δόξαν καὶ τιμὴν λέγοντα· ἐπειδὴ γὰρ πάντα ὑπερβαίνει τὰ ἀνθρώπινα, οὐκ ἔχει εἰκόνα αὐτῶν ἐντεῦθεν δεῖξαι, ἀλλ' ἀπὸ τῶν δοκούντων εἶναι λαμπρῶν παρ' ἡμῖν, ἀπὸ τούτων αὐτὰ, ὡς ἐγγώρει, παρίστησιν, ἀπὸ τῆς δόξης, ἀπὸ τῆς τιμῆς, ἀπὸ τῆς ζωῆς· ταῦτα γὰρ ἐστὶ τὰ ἀνθρώποις περισπούδαστα· ἀλλ' οὐ τοιαῦτα ἐκεῖνα, ἀλλὰ πολλῶ βελτίω τούτων, ὅσῳ καὶ ἀφθαρτα καὶ ἀθάνατα.

Ἀφθαρσία suggests the idea of the felicity to be enjoyed from the favour of God, with an adjunct notion of its being imperishable. So that it is equivalent to the antithetical term of ζάην αἰώνιον; and both denote eternal felicity. "And thus (observes Grot.) is held out to men the object of their most anxious wishes." So Posidippus: "Ὡν τοῖς θεοῖς ἀνθρώπος εὐχεται τυχεῖν, Τῆς ἀθανασίας κρείττον οὐδὲν εὐχεται.

8. τοῖς δὲ ἐξ ἐριθείας, καὶ ἀπειθοῦσι μὲν τῇ ἀληθείᾳ, scil. οὓσι. An Hebraism. For in that language (as is well known) circumlocutions are frequently used by abstracts, with a concrete particle prefixed. (Koppe.) Thus οἱ ἐξ ἐριθείας is for οἱ ἐρίζοντες, or οἱ φιλονεικούντες; as in Gal. 3, 7. οἱ ἐκ πίστεως, for οἱ πιστοί. And so οἱ ἐκ περιτομῆς and οἱ ἐκ νόμου. The meaning, therefore, of the expression is *contentious*, *contumacious*. Thus Theophyl. explains it, τοῖς ἐριστικοῖς. And Rosenm. observes that "when any moral quality is spoken of, according to the Hebrew idiom, those are said to be of that quality who have it, or are prone to it."

Some, as Toletus and Menochius, think that the Apostle has here reference to the Roman Christians, as especially prone to this vice; so in Phil. 1, 16. some, it is said, preach Christ through *strife*. Yet it seems safer to give the words all the latitude they will admit: and that they refer to the Gentiles equally with the Jews, is clear from the next verse. I cannot, moreover, accede to those Commentators, as Macknight,* who *confine* this to contention about *opinions*. The antithetical words *πειθομένοις δὲ τῇ ἀδικίᾳ* shew that it must also refer to *actions*: and to this most recent Commentators, as Koppe, Rosenm., and Schleusner, *confine* it. They explain ἀληθεία *probity*,

* He remarks, that the *contentious* "are persons who spread evil principles, and maintain them by keen disputings." "And this (he adds) was the vice of many of the heathens, who disputed themselves into a disbelief of the plainest principles of morality, and argued even in support of atheism." But surely the *Jews*, who must also be here meant, were *more* contentious. See Erasmus.

piety, &c., comparing the Heb. **פִּי** in Ps. 51, 8. Thus in Joh. 3, 21. ὁ ποιῶν ἀληθείαν is opposed τῷ φῶλι πράσσοντι, where see the note. And so Joh. 8, 44. ἐν τῇ ἀληθείᾳ οὐχ ἔστηκεν. See also 1 Joh. 3, 8, and consult Schl. Lex. On the word ἀληθ. and ἀδικ., see the note supra 1, 18. Thus ἀπειθεῖν τῇ ἀληθείᾳ will signify to be indisposed to do what is right, just, or virtuous.* The sense of the antithetical words is plain.

The above interpretation, I must also observe, is supported by the authority of Chrysost. and Œcumenius.

I will only add that a very similar sentiment to that expressed in these two verses is found in Orac. Sibyll. 1. p. 29, 2. (edit. Gal.) ἄφθαρτος κτίστης, αἰώνιος, αἰθέρα ναίων. Τοῖς ἀγαθοῖς ἀγαθὸν προφέρων πολὺ πλεῖονα μισθόν, Τοῖς δὲ κακοῖς, ἀδίκοις χόλον καὶ θυμὸν ἐγείρων.

8. θυμὸς καὶ ὀργή.† Here there is an anaculuthon; since the construction would have required θυμὸν and ὀργήν, with the subaudition of ἀποδώσει. We must therefore supply ἀποδοθήσεται, taken from the preceding ἀποδώσει. Œcumenius thinks that ἀποδοθήσεται is left to be understood, *out of delicacy*, or to spare the feelings. But this, though ingenious, seems too far-fetched. Demosthenes might himself have written, as Paul has here done.

There is great force and beauty in *associating* the two terms θυμὸς and ὀργή, though they be synonymous: nor is this unusual in the Classical writers, from whom many examples are adduced by Elsner and Wetstein. Both these words, as also κότος, χόλος, λυπή, and other kindred terms, are learnedly

* It may, however, (with Beza,) be interpreted both of *contentiousness*, or contumacy in *opinions*, and of *disobedience in practice*; since one leads to the other; a disposition seems meant of disputing and contesting about what is commanded and what not, rather than of applying sincerely to fulfil what is acknowledged to be enjoined.

† Doddridge, with great probability, supposes this expression to be borrowed from Ps. 78, 49. ἐξαπέστειλεν εἰς αὐτοὺς ὀργὴν θυμοῦ αὐτοῦ, θυμὸν, ὀργήν, καὶ θλίψιν.

discussed by the Schol. on Aristoph. Ran. p. 252. α. v. ed. Brunk., and by Elsner on this passage.* See also Lennep. in voc. The above two terms are *in use* synonymous, and, when united, are more significant than either would be alone.

9. θλίψις καὶ στενοχωρία. Θλ. and στ. are nearly synonymous; though the latter is supposed to be the more significant term. The former properly denotes a *bruising* or *squeezing*; and the latter a *being narrowed for room*. But words of this sort are, in all languages (as the Heb. צָר, *angustia*, *anguish*, &c.), transferred to the *mind*, and used figuratively to denote affliction, tribulation, anguish, &c. Examples in abundance are supplied by the philological Commentators; to which I add Artemid. 2, 51. θλίψις καὶ στενοχωρίας σημαίνει & 3, 57. θλίψεις καὶ στενοχωρίας. Koppe thinks there is a subaudition of συμβήσῃ. But this seems too arbitrary. It is more correct to supply ἐστιν; a common ellipsis in the Scriptures derived from a similar one in the Hebrew word צָר. The omission has, in this case, as in many others, great force and beauty.

9. πᾶσαν ψυχὴν ἀνθρώπου. This, too, is thought to be a Hebraism, like the כָּל נַפְשׁ הַבָּשָׂר; as in 13, 1. Acts 2, 43. James 1, 21. Ez. 27, 13, 47, 9. Joh. 1, 14. But I think the Apostle uses the expression as being more energetical. In κατεργαζομένου the preposition is, perhaps, intensive. On Ἰουδαίῳ τε πρῶτον καὶ Ἑλληνι see the note on 1, 16. It signifies, "both of the Jew (and him first), and likewise of the Greek." By Ἑλληνι is meant *Gentile*. See note supra, and Jaspis. "Here we have (says Doddridge) the first express mention of the *Jews*;" and, I must add, that it is introduced with admirable address; † q. d. "not only of the Jews (of whom I am now

* He however refines too much: and Dr. Doddridge has acted injudiciously in adopting these subtleties into his paraphrase.

† So Theodoret: Οὐχ ἀπλῶς τοῦτο τέθεικεν, ἀλλ' ἵνα τοῖς τὸν ἐξῆς συνυφάνη λόγον· μέλλει γὰρ τὴν Ἰουδαίων λοιπὸν εἰσφέρειν κατηγορίαν.

speaking), but also of the Gentiles." It is well observed by Grot., that "as the Apostle had before (v. 1, 16.) set the Jews first in privileges, so does he now place them first in punishment;* since it is but reasonable that he who hath received more, be more punished, if his conduct should not be correspondent to his advantages." Compare Luke 12, 47. Theophylact here aptly cites Sap. 6, 7. Δυνατοὶ δυνατῶς ἐτασθήσονται.

Dr. Macknight well remarks, "that the Apostle, by using the most general expression possible, *every soul of man*, and by twice introducing the distribution of *Jew* and *Greek*, which, according to the ideas of the Jews, comprehended all mankind, (see Rom. 1, 16. note 3.) has left his reader no room to doubt that he is discoursing of *the judgment of all nations*, of Heathens, as well as of Jews and Christians; so that not only what he says of *the punishments*, but what he says of *the rewards* to be distributed at that day, must be understood of the *Heathens*, as well as of those who have enjoyed the benefit of revelation."

10. δόξα δὲ καὶ τιμὴ καὶ εἰρήνη. A periphrasis, in which the first two terms are synonymous; the last, by a common Hebraism, denotes felicity of every kind, and by which the possession of the above mentioned benefits is, as it were, *crowned*; implying, as Grot. and Menoch. observe, the uninterrupted possession of them, emphatically termed, "the peace of God." In this view, Chrysostom has the following beautiful reflections: Ἐνταῦθα μὲν γὰρ ὅσα ἂν τις ἔχῃ καλὰ, μετὰ πολλῶν ἔχει ταραχῶν† καὶ πλοῦσιος ᾗ, καὶ δυνάστης, καὶ βασιλεὺς, καὶ μὴ πρὸς ἕτερον,

* So Doddridge; who observes, that "their being trained up in the knowledge of the true religion, and having Christ and his Apostles first sent to them, will place them in the foremost rank of the criminals who obey not the truth."

† Read πολέμων ἔχει καὶ ταραχῶν. πολέμων is found in the margin, and confirmed by Theophylact. The καὶ was absorbed in the χει preceding.

πρὸς γοῦν ἑαυτὸν διαστασιάζει* πόλλακις, καὶ πολὺν ἐν τοῖς λογισμοῖς ἔχει πόλεμον· ἐκεῖ δὲ οὐδὲν τοιοῦτον, ἀλλὰ πάντα γαλήνᾳ, καὶ ταραχῆς ἀπηλλαγμένα, καὶ γνησίαν ἔχοντα τὴν εἰρηνίην.

11. οὐ γὰρ ἐστὶ προσωπολήψια παρὰ τῷ Θεῷ. This and the cognate terms προσωπολήπτης, &c. which are formed from the Heb. פְּנִיָּה נִשְׁכָּח, indicate a preference shewn to any one in judgment, on account of external advantages, to the neglect of another who possesses not those advantages. (Koppe.) It also (as Rosenm. observes) denotes the adverting to *any thing* except what has to do with the case before one. *Persons* (according to Beza ap. Mackn.) are men, as distinguished from one another by their external qualities, their country, kindred, sex, dignity, office, wealth, and profession of religion. Doddridge paraphrases thus: "In passing the final sentence he is determined by their real characters." "And this (he observes) is very consistent with an inequality in distributing advantages and opportunities of improvement according to the sovereign pleasure of the great Lord of all."

On the *sentiment* here inculcated Koppe refers to 3, 29. Acts 10, 34 & 35. Eph. 6. 9. 1 Pet. 1—17. Col. 3, 25. Deut. 10, 17. 2 Chron. 19, 7. Sap. 8.

The scope of this whole passage is traced out in a very masterly manner by Chrysost., whose matter, as abridged by Theophylact, I will here subjoin:

Σκοπὸς ἐστὶ τῷ Ἀποστόλῳ δεῖξαι ἐν τοῖς ἐξῆς, μηδὲν ὠφελοῦσαν τὴν περιτομὴν, μηδὲ τὴν ἀκροβυστίαν βλάπτουσαν, καὶ εἰσαγαγεῖν λοιπὸν τὴν πίστιν δικαιοῦσαν τοῦτο γοῦν ἔχων σκοπὸν, προδιασαλεῦει νῦν τὰ τῶν Ἰουδαίων. Καὶ ὅρα σοφίαν διηγέεται τὰ πρὸς τῆς τοῦ Χριστοῦ παρουσίας, καὶ ὅτι ὁ κόσμος πεπλήρωτο πονηρίας, καὶ ὅτι κολάσει ἦσαν ὑπόδικοι, ὁ Ἰουδαῖος πρῶτον, καὶ ὁ Ἕλλην. Λαβὼν δὲ ὡμολογημένον, ὅτι κολασθήσεται ὁ Ἕλλην ἐπὶ τοῖς κακοῖς, ἀπ' αὐτοῦ κατασκευάζει, ὅτι καὶ ἐπὶ τοῖς ἀγαθοῖς τιμθῆσεται. Εἰ δὲ ἀπὸ τῶν ἔργων ἡ τιμὴ καὶ ἡ ἀτιμία ἔπεισι, περιττὸς λοιπὸν ὁ νόμος καὶ ἡ περιτομή· καὶ οὐ μόνον περιττὸς, ἀλλὰ καὶ πλείονος κολάσεως τῷ Ἰουδαίῳ πρόξενος. Εἰ γὰρ ὁ Ἕλλην διὰ τὸ μὴ

* I would read διαστέλλει: for διαστασιάζειν is only used in an active sense; which will not suit here. Nay, the emendation is confirmed by Matt. 14, 31. to which Chrysostom has here a reference.

ἐκ τῆς κτίσεως καὶ τοῦ φυσικοῦ νόμου παιδευθῆναι, κατακρίνεται· πολλῶ μᾶλλον ὁ Ἰουδαῖος, μετὰ τούτων καὶ τῶν ἀπὸ τοῦ νόμου παιδαγωγίαν λαβὼν. Σπουδάζων γὰρ δεῖξαι, ὅτι ἡ περιτομὴ οὐδὲν ἰσχύει, ἀνατρέχει εἰς τοὺς ἀνω χρόνους, καὶ δείκνυσιν, ὅτι οὐδὲν ἦν τὸ διάφορον Ἑλλήνος θεοσεβοῦντος, καὶ ἀγαθοεργοῦντος Ἰουδαίου. Εἰ δὲ πρὸ τῆς τοῦ Χριστοῦ παρουσίας, ὅτε μᾶλλον ἦνθαι τὰ Ἰουδαῖκα, οὐδὲν ἦν πλεῖον τῷ Ἰουδαίῳ, πολλῶ μᾶλλον ὅτε ὁ νόμος ἤρρησε. Ταῦτα δὲ βούλεται, ἵνα καταβάλλῃ τὸν τύπον τῶν Ἰουδαίων, μὴ δεχομένον τοὺς ἔθνῳ. Ἐπειδὴ δὲ ἄπιστον ἐδόκει τὸ τιμᾶσθαι τὸν Ἑλλῆνα, μὴ νόμου μὴ προφῆτων ἀκούσαντα, κατασκευάζει τοῦτο, ἐκ τοῦ ἀπροσωπώληπτον εἶναι τὸν Θεόν. Οὐ γὰρ πρόσωπα δυσωπεῖται, ἀλλὰ πράγματά, φησιν, ἐξετάζει. Ἐπεὶ τοίνυν ὁ Ἑλλήν οὐ διαφέρει τοῦ Ἰουδαίου ἐν τοῖς πράγμασιν, οὐδὲν κωλύει ἐπίσης αὐτὸν τιμηθῆναι. Ὡστε μὴ κατακαυχῶ, ὦ Ἰουδαῖε, τοῦ ἐξ ἔθνῳ, μετὰ τὴν τοῦ νόμου ἀργίαν· ὅπου γε, ὅτε ἦνθαι τὰ σὰ, ἰσότημός σοι ἦν ὁ Ἑλλήν, τὸ ἀγαθὸν ποίῳν.

12. ὅσοι γὰρ ἀνόμως ἤμαρτον, ἀνόμως κ. ἂ. In this and the four following verses the Apostle removes another exception taken by the *Gentiles*, as if the judgment of God were unjust, since they themselves knew nothing of the law, as being given to the Jews only. He now evinces that the condemnation of the *Gentiles* is just, since, in the Divine judgment, there is no respect had to *knowledge of the Mosaic law*, but to *obedience to laws* taken generally. (See ver. 13.) Then he shews that the *Gentiles* were not altogether destitute of the knowledge of law, (i. e. the law of nature,) and this he proves from the testimony of their conscience. See vv. 14, 15. (Carpz.)

The word ἀνόμως is here used in a sense found nowhere else in Scripture, and very rarely in the Classical writers, viz. not “*in violation of law*,” but *ἄνευ νόμου, without a law*, without the knowledge of, or obligation to, a law.* But the question is, whether we are here to interpret ἀνόμως of the *law in general*, or of the *law of Moses*. The former mode is adopted by Erasm., Grotius, our English translators, Menochius, Taylor, Macknight, Koppe, Rosenm., and Jaspis, who explain it of “any positive law or revela-

* Of this signification only one example has yet been adduced from a Classical author, namely, from Isocr. Paneg. 94. (cited by Alberti in Gloss.) τοὺς Ἑλλήνας ἀνόμως ζῶντας καὶ σποράδην οἰκοῦντας, i. e. *without laws*; where he seems to have had in view Thucyd. 1, 2.

tion of God." Macknight renders: "as many as have sinned without revelation."* The latter is supported by some ancient Commentators, and more modern ones, as Piscator, Hammond, Whitby, Locke, Doddr., and Schleus. By the article not being used in the antithetical clause, one would be apt to suppose that only *law* in general were meant. "But (to use the words of Mr. Slade) a very difficult question arises respecting the use of the word νόμος in this and other epistles. It occurs sometimes with, and sometimes without the article, and we cannot suppose that this variation was altogether without design, especially as it is often observed when the word appears twice in the same sentence. No general distinction, however, in the sense of this word, under these different circumstances, has hitherto been determinately marked out.—1st. It has been supposed that νόμος, without the article, may always be referred to law in general, i. e. to any kind of revelation of the Divine will, whether by natural suggestion or extraordinary means; and that, with the article, it signifies the Jewish law, in whole or in part. But, even admitting that the word is capable of the former of these significations, the attentive reader will find many passages, which he will notice for himself as they occur, to which this solution is not applicable. See Ch. 7., &c. 2dly, it is the opinion of a profound scholar,† that this word always has a reference to the Jewish law; that whenever it is used with the article it signifies the whole law, moral and ceremonial, and that when it occurs without the article, the moral law alone is alluded to;

* "That by νόμος (says Koppe) is here to be understood not any law, such as human, but *Divine laws*, and that these were *revealed*, not by nature, but in some other way to certain persons; of old to the Jews, now by the Apostles to the Gentiles also, appears from ver. 15. where it is said ἐθνὴ οὐ νόμον ἔχουσι: as also, on the other hand, that by νόμος is, as in all Paul's discourses, so in this Epistle, to be understood not only the *Mosaic laws*, (still less only the *ritual ones*,) but the whole body of the precepts and doctrines contained in *all the Books of the Old Testament*, will appear from 3, 19."

† Bishop Middleton on the Greek Article.

except, indeed, those instances in which the construction is to be otherwise accounted for by the usage of the Greek language. But the exceptions are so numerous that we do not find much satisfaction in this rule. Every Greek scholar knows that the article is sometimes inserted merely to mark a reference to the previous use of the word, without regard to any peculiar sense; and with respect to nouns in regimen, its insertion or omission before a noun governed may depend upon its insertion or omission before the governing noun, and vice versa. See Dr. Middleton's learned treatise on the Greek article (ch. 3. p. 52. 69.), where many other peculiarities may be found. It is probable that *vouos*, in every instance, refers, directly or indirectly, to the Mosaic law; and that the use of the article principally depends on the genius of the Greek language, which may not always be thoroughly understood."

I am inclined to *embrace* the canon of the above learned prelate; though I must acknowledge the exceptions and uncertainty of which Mr. Slade complains. I would moreover observe, that the use of the article in St. Paul's writings does not (I conceive) essentially depend (as Mr. Slade thinks) on the genius of the Greek language; and therefore the difficulties arise not merely from our ignorance of its peculiar images, but from St. Paul's having either not known, or not observed the proprieties or niceties of that language in respect to the article. For my own part, I have never found any such anomalies and difficulties connected with the article in any *Classical* author of credit.

But, to return, the question is, whether here we are to understand *the* law of Moses, or *a* law, i. e. (as Locke defines it) a positive law, given by God, and promulgated by a revelation from heaven, with the sanction of declared rewards and punishments annexed to it. Now Doddridge maintains that the *Mosaic* law must be meant; since none can sin without the natural law, under which all were born. But

It may be questioned whether the light of conscience can, properly speaking, be called a law of God : and though we sometimes call it so, it is not certain that the Apostle considered, or has so termed it. In a popular view, however, it may be admitted.

12. ἀπολύνται. This must not be understood, with Dodwell and Locke, of the *annihilation* of the heathens. Doddr., indeed, says the terms ἀπολ. and κριθ. are so different, that one would hardly think that they were intended to signify the same ideas ; but it will clearly appear that they are *not* different, if we consider that by κριθ. is meant *condemned*, judicially *punished* ;* and that ἀπόλλυσθαι signifies to be *ruined*, *destroyed* (as in Matt. 26, 52.) : and thus it may easily denote *capital punishment*, or at least *punishment*, and figuratively, ἀπόλλυσθαι, as opposed to σώζεσθαι. Indeed, the other interpretation of ἀπολ. is totally unscriptural ; and, as Doddridge observes, “so many arguments, both from reason and revelation, contradict it, that we must understand both expressions of real punishment, though of different degrees.”

The ἐν is to be taken, like the Heb. 2, for σὺν, *sub*, or (which is its derivative) our *by*. See Matt. 6, 22. 25, 31. 2 Cor. 13, 4. 2 Tim. 1, 1 & 3.

13. οὐ γὰρ οἱ ἀκροαταὶ τοῦ νόμου — δικαιοθήσονται. In the interpretation of vv. 12—16. much of the difficulty complained of is (I conceive) caused by the extremely involved nature of the construction, in clearing up which, several methods, more or less successful, have been pursued. One thing seems admitted, that the words ἐν ἡμέρᾳ ὅτε κρινεῖ, &c. must be united with κριθήσονται. It is usual, too, to include the words οὐ γὰρ — ἀπολογουμένων in a parenthesis ; which may, indeed, be tolerated ; but, it

* And Macknight observes, that “judgment implies an accurate consideration of all circumstances, whether of aggravation or of alleviation, and the passing such a sentence as appears to the judge equitable, upon due consideration of the whole case.”

must be carefully observed, that though the *clause* be *parenthetical*, the *matter* is not *digressive*, and, what is more, it consists of two distinct portions, both meant to be illustrative; the one, of the *whole subject of law* and its observance, (viz. that it is not the embracing and living under any law, but the observation of it, that will gain the approbation of the law giver :) the other, *of the case of the Gentiles*, who, though without a positive law, yet, as to the injunctions contained in a revelation, are "a law to themselves," or *have*, as it were, *a law also*, i. e. shew the *ἔργον τοῦ νόμου*, the *substance of the moral law*, written on their hearts and consciences.

Thus the scope of the whole is (I conceive) satisfactorily made out: though it will be necessary for me to further explain and illustrate some terms and phrases as they occur in the sentence.

By the *ἀκροαταὶ τοῦ νόμου* are meant* those who attend to, hear, and receive the law.† And by *τοῦ νόμου* is especially meant *the law*, viz. of Moses; not, however, to the exclusion of *any other law*, whether *natural*, *patriarchal*, or *Christian*: and there *may* be a reference to the observance of the mere ceremonial injunctions of the law. See the note on ver. 4., Whitby in loc., and Macknight. By "*doers of the law*," an expression which occurs in 1 Macc. 2, 67.) are meant (as Bp. Bull suggests) "not those who entirely perform the law of God, which no man can do; but those who are devoted to the law, who meditate upon it, and diligently endeavour that their whole life may be conformed to it."

13. *δικαιωθήσονται*, "shall be justified." Macknight has here a long and able note on the term

* By a phrase (as Koppe thinks) which arose when writing was not in use, and laws were promulgated by recitation. He compares James 1, 22. and Polyb. 752. where law books are spoken of, accommodated *πρὸς ἐν γένος ἀκροατῶν*. And he refers to Joseph. Ant. 5, 1, 26. & 5, 2, 7.

† Wets. compares a similar expression in Isocr. Nic. *ἀλλὰ τῶν μὲν ἀκροατῆς γίνον, τῶν δὲ μαθητῆς*: where (as in the present passage) *ἀκρ.* signifies a *hearer only*.

δικαιοσύνης, considered as a *forensic* term, to which it may be sufficient to *refer* the reader. But what he says on τοῦ νόμου is erroneous, and has been completely refuted by Mr. Slade. Neither, moreover, is it clear that the term δικ. is a forensic one. Morus thinks it has nothing to do with the remission of sins, and that it only means, "will be approved by God and rewarded."* Considering the errors into which many fall in their conceptions and explanations of this difficult term, and the important but abstruse doctrine connected with it, I cannot but lay before my readers the following pertinent remarks of Mr. Slade. "Some have drawn a distinction between *meritorious* and *gratuitous* justification; but the *former*, to speak with strict propriety, has no existence whatever; for man can never claim, by any independent merit of his own, the forgiveness and favour of an offended God; and the *latter* cannot be ultimately attained, as a *free gift* through Jesus Christ, without an obedience to the law, without "faith working by love:" justification is freely given, in the first instance, as the promised reward of faith; and the happy effects of it will finally depend upon a perseverance in that faith, and will be found in proportion to its fruits: this is the clear and consistent doctrine of Scripture. See Ch. 3, 25. & 28. James 2, 21—24." And hence (I must add) it is quite clear that, in the Gospel dispensation, good works are by no means admitted as forming a *meritorious condition* of salvation; and yet are, as certainly, an *indispensable condition* of it.

On the *sentiment*, Grotius appositely compares a

* This interpretation is also adopted by Mr. Turner, who observes, that the Apostle does not mean that any can be justified by doing the law. "For (says he) the whole scope of the epistle is against this doctrine. He means, that the privilege of hearing God's law, in which the Jews prided themselves, was of no use, unless they endeavoured to keep it. This endeavour being a test of their sincerity, and a proof of their faith, was also an evidence of their justification, but by no means the original cause of it."

passage of Epictetus, where that philosopher observes, that it is not the reading or the interpreting Chrysippus, or any philosopher, that will make any one such, but the being able ὁμοια τὰ ἔργα καὶ σύμφωνα ἐπιδεικνύειν τοῖς λόγοις. So also Joseph. οὐ γινώσκουν δὲ μόνον, ἀλλὰ καὶ τὰ πραττομένα πράττειν. Or, as it is more elegantly expressed by Demosthenes, ὡς ἅπας λόγος, ἂν ἀπὸ τὰ ἔργα, μάλιστα τι φαίνεται καὶ κενόν. Wets., too, cites Agatharchides ap. Phot. Bibl. 250. νόμοις δὲ οὐ δικαιοῦνται· τι γὰρ δὲ προτάγματι δουλεύειν τὸν χωρὶς γράμματος εὐγνωμονεῖν δυνάμενον; and Bulkley compares Demophil. Sent. Γλωσσὰ σοφοῦ οὐ προηγουμένως τιμίον παρὰ θεῷ, ἀλλὰ τὰ ἔργα, *it is not the tongue of the wise man that is chiefly acceptable before God, but his works.* I add an anonymous author ap. Demetr. Phal. de Elocut. : οὐ γὰρ τὸ εἰπεῖν καλῶς, καλόν, ἀλλὰ τὸ εἰπόντα δράσαι τὰ εἰρημένα. And Max. Tyr. D. 31, 6. οὐδὲ κατὰ μοιχῶν λέγοντα μοιχὸν ὄντα, οὐδὲ κατὰ ὑβριστοῦ ὑβριστὴν ὄντα· ἀλλ' ἀπηλλαγμένον τῶν παθῶν τούτων ἵνα γένηται κατηγορος ἀδικημάτων ἀληθῆς. Max. Tyr. Diss. 5. p. 54. s. m. τις ὀνησις τοῦ εἰδέναι, εἰς ἅπερ συντελεῖ τὸ εἰδέναι.* Lycurg. C. L. p. 163, 16. Compare also James 1, 25.

14. ὅταν γὰρ ἔθνη — ἑαυτοῖς εἰσι νόμος.† Mr. Turner considers the γὰρ as rather *illustrative* than *illative*. But this is merely sliding over the difficulty, which may be best removed by considering the particle as standing in the place of a whole sentence omitted, which may be, with Whitby, thus supplied : “And say not that the Gentiles *therefore* cannot be justified or accepted with God, because they, having not the law, cannot be doers of it.” Koppe remarks, that this and the next verse contain the arguments in proof of the position which the Apostle had laid

* This passage the Editors regard as imperfect : and Heinains would supply μὴ ποιοῦντα. But perhaps it will be sufficient to subaud μόνον after εἰδέναι; which is a very frequent ellipsis.

† On this verse Rosenm. observes : “Ostendit Apostolus, justè puniri gentiles, qui, legem revelatam non habentes, flagitiosè vivunt. Ratio est, quia facultatem habeant rerum a pravo discernendi.”

down at ver. 12., that the Jews and Gentiles would be alike amenable to punishment before God ; and first he speaks of the *Gentiles*, 14—16., then of the *Jews*, verse 17. seqq. Koppe paraphrases thus : “ If there be among the Gentiles those who so live as our Divine laws require, it follows that there is also in them something which has the force of Divine laws, and which may be a rule, according to which the wicked among the Gentiles may hereafter be punished by God.” Mr. Turner offers the following paraphrase : “ For while Gentiles, who are destitute of any directly revealed law, do, in this situation, (Φύσει is synonymous with ἀνόμως, ver. 12.) live conformably to the general directions of revelation, although they have no law or system of this kind, as the Jews have, yet the general principles of duty, suggested by conscience and reason, are to govern them. And these principles are always coincident with those of revelation, and are shown in their lives.” But I see not how the sense expressed in the latter part of the sentence can be elicited from the words of the original.

By the ἔθνη are meant, “ any individuals of the Gentile nations.” Piscator says this is a periphrasis for “ the profane nations.” But Erasm. rightly remarks, that the phrase is not a *determinatio restringens*, sed *declarans*, it being an epithet of the Gentiles “ that they have *not* the law,” as it is of the Jews “ that they *have* the law.” See 1 Cor. 9, 20 & 21.

Φύσει is here explained by Piscator and Paræus, “ by natural instinct, judgment, and reason, which declares what is right and what is wrong.” Grotius further adds, that, since it is opposed to νόμῳ, it signifies the disposition as unsophisticated by education, natural, and undebauched ; a faculty granted to man, though not to the exclusion of Divine helps and assistances. Thus (he adds) Aristid. distinguishes the τὸ δίκαιον φύσει and the τὸ δίκαιον θέσει (institution). And he refers to the citations from Joseph., Justin, and Clemens, found in his note on Matt. 3, 17. Koppe, how-

ever, thinks it uncertain *how far*, and whether the Apostle has *any* particular reference to the power of laws, civil society, and institutions, in forming the mind of the heathen to virtue. Be that as it may, it is clear, from Wetstein's citations, that the terms were often opposed. Thus Aristot. Nic. 3, 5. τοῖς διὰ φύσιν αἰσχροῖς οὐδεὶς ἐπιτιμᾷ, *the naturally ugly*. And in 5, 10. he opposes the φυσικὸν to the νομικὸν. Also in Sophist. 1, 12. he opposes the κατὰ φύσιν τὸ ἀληθές to the κατὰ νόμον δοκοῦν. And so Cic. pro Cæcina 27. Ita justus et bonus vir est, ut natura non disciplinæ consultus esse videatur.

14. τὰ τοῦ νόμου, i. e. "the things commended by the *moral law*." This expression Wets. illustrates from various Classical authors, most of which, however, are only similar in construction and phraseology, not in sentiment. The only apposite citation is from Aristot. Rhet. 1, 15, 6. Νόμος ὁ γεγραμμένος οὐ ποιεῖ τό ἔργον τοῦ νόμου. Œcumenius (from Chrysost.) explains thus: ὅτι τοῦ νόμου οὐκ ἐδεήθησαν, καὶ τὸν νόμον ἐπλήρωσαν, οὐ γράμματα, ἀλλ' ἔργα ταῖς καρδίαις αὐτῶν ἐγκολάψαντες, καὶ τῷ συνειδότη, καὶ τοῖς φυσικοῖς λογισμοῖς ἀντὶ τοῦ νόμου χρώμενοι εἰς μαρτυρίαν τοῦ κάλλους. He says, too, that there are three laws, the *written*, the *natural*, and the ὁ ἐν ἔργοις. So Philo 531 B. (cited by Carpzov.) Προσθήκαι μὲν γὰρ οἱ κατὰ πόλιν νόμοι τοῦ τῆς φύσεως ὀρθοῦ λόγου. Schoettgen, too, cites Tanchuma, fol. 43, 2. "The Lord said, What do the Gentiles to whom I gave not my law and my statutes. They nevertheless sacrifice to my name." And a little after: "The Gentiles observe my precepts, which have not been commanded them, more than you, and magnify my name more than you." And Bechai on the Law, fol. 2, 1. "Laws are either *natural*, or *revealed*. Of the *former*, the human intellect itself bears witness. The *latter* are such as *man* could never attain unto." Enlightened and liberal notions these for Rabbins.

14. οὗτοι νόμον μὴ ἔχοντες. Grotius rightly remarks, that this is repeated from the preceding for the sake

of greater perspicuity ; and to the neuter noun is added a masculine, by the construction *πρὸς τὸ σην-μαινόμενον*.

14. *ἐαυτοῖς εἰσι νόμος*. This appears to savour of the idiotical phraseology ;* and here, Grotius observes, there are the figures *πλοκῇ*, the *Oxymoron* and the *Metalepsis* (cause for effect). The sense may be thus expressed : “ They (i. e. the dictates of their reason and conscience) stand in the place of a law to themselves, which enjoins on them the performance of what the moral law would order.” Macknight correctly infers, that the “ Apostle is speaking of such Gentiles as have not a revealed law ; and that they may be saved by performing the law which they furnish to themselves.”

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modern ones, followed by Taylor and Macknight, have rightly perceived that *ἔργον τοῦ νόμου* signifies "the effect or proof of the existence of that law," viz. in discovering the obligation to moral duties, which revelation, by its precepts, unfolds and enjoins. And this use of *ἔργον* with a Genitive I shall confirm and illustrate by some examples. First, in a very similar passage, Diogenes Laertius in Præf. says: "the barbarians have the *τὸ ἔργον τῆς φιλοσοφίας*, though destitute of the *express form* of it. So also the Schol. on Eurip. Alcest. 606. *πάν τὸ τῆς σοφίας ἔργον ἐν τοῖς ἀγαθοῖς ἐστιν*. Hence may be defended and illustrated a passage of Æschin. p. 86, 2. which Dr. Taylor first misunderstood, and then tampered with, *τῆς γὰρ αἰτίας αἰσχροὺν τὸν αἰτιωμένον ἐστὶ τὸ ἔργον μὴ ἔχειν ἐπιδείξαι*.

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* So Plut. 790 c. (cited by Wets.) *τίς οὖν ἄρχει τοῦ ἀρχοντος; ὁ νόμος, ὁ πάντων βασιλεὺς θνητῶν τε καὶ ἀθανάτων, ὡς φησί Πίνδαρος, οὐκ ἐν βιβλίοις ἔξω γεγράμμενος, οὐδὲ τίσι ξύλοις, ἀλλ' ἔμψυχος ὢν ἑαυτοῦ λόγος, αἰεὶ συνοικῶν καὶ παραφυλάττων, καὶ μηδέποτε τὴν ψυχὴν ἔρημον ἔων ἡγεμονίας*. The above noble passage of Pindar I regard as his archetype, from whence Hooker borrowed the far-famed Panegyric of Law, so happily introduced by Lord Erskine into one of his finest orations.

So also Philo, 872 A. cited by Carpzov: *νόμος δὲ ἀψευδής, ὁ ὀρθὸς λόγος, οὐχ ὑπὸ τοῦ δεινός ἢ τοῦ δεινὸς θνητοῦ φθαρτὸς ἐν χαρτιδίῳ ἢ στήλαις ἀψυχὸς ἀψύχους, ἀλλ' ὑπ' ἀθανάτου φύσεως ἀφθαρτος ἐν ἀθανάτῳ διανόια τυπωθεὶς*. Wets. has here heaped together Classical passages in superfluous abundance, many of which are little to the purpose. The most apposite are from Soph. Tript., cited by the Scholiast on Pind. Olymp. 10. *Σὲ δ' ἐν φρενὸς δέλτοισι τοὺς ἐμοὺς λόγους*. And Æschyl. P. V. 813. (edit. Blomf.) *πολύδορον πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοσιν δέλτοισι φρενῶν*. Where

“this is said to be written on the heart, because the same discovery is, in part, made by men’s natural reason and conscience.”

15. *συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως*. Grotius, and most recent Commentators, take *συμμ.* for the simple. But the *συν.* here is no more pleonastic than in Rom. 9, 1. *συμμαρτυροῦσης μοι τῆς συνειδήσεώς μου*. Only *here αὐτοῖς* is to be supplied from the *αὐτῶν* preceding. In both cases the *συν.* signifies, not *with*, but *for the benefit of*; as also in Rom. 8, 16. Apoc. 21, 18. It occurs in Jer. 11, 7. Theodot., though in a somewhat different sense, and not unfrequently in the Classical writers; but always in the *strict* signification, viz. of bearing witness in conjunction with another.

On the force of *conscience* in bearing this testimony of good and evil, Grotius and Wets. adduce several interesting Classical citations; ex. gr. Polyb. p. 1542. οὐδεὶς γὰρ οὕτως οὔτε μάρτυς ἐστὶ φοβερὸς, οὔτο κατήγορος δεινός, ὥς ἡ σύνεσις ἡ ἐγκατοικοῦσα ταῖς ἐκάστων ψυχαῖς. Juvenal 13, 192. Cur tamen hos tu evasisse putas, quos diri conscia facti mens habet attonitos?—Nocte dieque suum gestant in pectore testem. Philo p. 202, 46. ἢ ἡ μέλλουσα τὰς ἀποκρίσεις ποιεῖσθαι ψυχὴ δι’ ἐαυτῆς ἐλέγχῃ τὰ περὶ ὧν εὖ ἢ κακῶς ἀποφαίνεται, μήτε κατηγόρῳ μήτε συναγωνιστῇ χρωμένη ἐτέρῳ· &c. 1, 195, 50. I add Joseph. p. 51, 31. ed. Hudson τὸ τε συνειδὸς, αὐτοὺς τὸ ἴδιον ἔξειν ἐχθρὸν ἐπὶ τοῖς τολμηθεῖσιν ἔλεγεν. Schoettgen, too, adduces a variety of Rabbinical citations, which shew that the Jewish Doctors were by no means informed on this point.

15. *μεταξὺ ἀλλήλων τῶν λ. κ.* Koppe would place a comma after *μεταξὺ*, and join it with *ἐν τῇ ἡμέρᾳ*, in order that the parenthesis may be avoided. But this mangles the construction of the whole sentence, and destroys the Apostle’s meaning, who here is adverting to the *force of conscience in this life*. The

see the learned Editor. Out of several passages which I had myself noted, I select Julian, Or. 7. p. 209. ἀλλὰ καὶ τοὺς ἐκ τῶν Θεῶν ἡμῖν ὥσπερ ἐγγραφέντας (scil. νόμους) ταῖς ψυχαῖς.

words μεταξὺ ἀλλήλων should not be rendered, with the E. V., "*meanwhile*," &c., nor, with Mackn., "between one another," but, with the Vulg., *inter se invicem*, mutually, as occasion may serve. By the λογισμ. are meant, not the *thoughts*, but *reasonings, reflections*:* for the word properly signifies *counting, reckoning*. The sense, therefore, is this: "their reflections alternately, as occasion may serve, either condemning them, (when they act contrary to the dictates of right reason,) or acquitting, and justifying them (when they act conformably to those dictates)."

"Thus (says Taylor) the Apostle, in the narrow compass of two verses, 1. Explains what the law, or religion, of nature is. It is a *self-law*, or the work of the law written in the heart. And, therefore, (1.) it has its foundation in the reason, understanding, or heart of all mankind, and is common to all nations: (2.) it agrees with those things which are written in the Law of God. Herein the mind of man harmonizes with the mind and will of God; the spark of reason in man shews the same light in his narrow sphere, as the immense ocean of intelligence in the Father of Light. — 2. He demonstrates the real existence of the law or religion of nature, by three solid arguments: (i.) the virtuous actions of some heathens, having no guide but nature, prove that by nature they know what is right; (ii.) and so doth the force of conscience, secretly reproaching them for their wicked actions; (iii.) as also their debates among themselves, or their mutual accusations or vindications of their conduct, &c. *Therefore* there is a law of nature, which is a true guide, and sufficient to bring a man, who has no other light, to eternal happiness. ver. 10. "glory, honour, and peace, to *every man* that worketh good." Acts 10, 34, 35. *Objection*. But, if the law of nature be so

* Jaspis defines the word, "sensus veri et falsi, honesti et turpis, cuius a natura insitus, ubi mens meditando res sive rectè sive perperam assequitur." And he refers to 2 Cor. 10, 5.

sufficient, what occasion for the Gospel? *Answer.* Reflect upon ch. 1, 17. to the end. No law, or light, how sufficient soever in itself to save mankind, when duly attended to, is sufficient to reform them, when they daily neglect and pervert it. *Objection.* But, if we live according to the light of nature, we shall be saved, though we pay no regard to revelation. *Answer.* To despise or disregard any discoveries of God's will and goodness, to neglect any scheme which he has formed to promote virtue and happiness, especially such a glorious and noble scheme, is foolish, wicked, and a *capital transgression of the law of nature.*"

16. ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτά τ. ἀ. The whole clause is a periphrasis for *the day of judgment*. Ὅτε is for ἐν ᾗ, by what is called an *heterosis*; which, however, was more frequent in the Latin than in the Greek. In most *modern* languages it is very common. The reading of the Cod. A. ᾗ is a gloss. Τὰ κρυπτά τῶν ἀνθρώπων is obscurely rendered by our English Translators, "the secrets of men." Doddridge's version, "the secrets of men's hearts," is more perspicuous. It has been questioned, however, whether *that* be the sense; though it is supported by Grot. who compares 1 Cor. 4, 5. τὰ κρυπτά τοῦ σκότους: where the words are explained by τὰς βουλὰς τῶν καρδιῶν. And 2 Cor. 14. 25. τὰ κρυπτά τῆς καρδίας. Koppe thinks the sense equivalent to that of the *διαλογισμοὶ* before mentioned. But this can by no means be admitted. Chrysost. takes it to be equivalent to *ἁμαρτήματα*, which is equally inadmissible; since God and Jesus Christ will not hold judgment on men's *crimes* only, but their *virtues*. Dr. Macknight renders it, "the inward dispositions." But it seems to refer rather to the *counsels* than the *thoughts* of men; though I cannot think it *confined* to that. Crellius has *here* (I think) seen farther than any of the other Commentators. His annotation is (like most of his others) exceedingly prolix: but his meaning is, that in τὰ κρυπτά τ. ἀ. there is reference

both to the secret counsels and *deeds* of men, whether good or bad; and that there is an ellipsis of *καὶ*, *even*; q. d. "he will hold judgment over even the *secret deeds*, nay *counsels*, of men (much more, then, open actions)." And so (I find) Burkitt and Wells interpreted the expression. Locke explains it, "all the actions of men." But this is running into the other extreme. As little capable of proof is the interpretation of Taylor. Mr. Slade (with less than his usual judgment) espouses the vague and inappropriate interpretation of Dr. Hammond. The argument on which that is founded (namely, that the present phrase is synonymous with τὰ κρυπτὰ τῆς καρδίας, in 1 Cor. 14, 25.) is inconclusive. The phrases are *not* synonymous: for in the one now under our consideration καρδίας is *not found*. The phrase, then, being left indeterminate, seems intended to apply both to *thoughts* (i. e. counsels) *and actions*. And this view of the subject is confirmed by what Grotius relates of Thales, who being interrogated whether any action (meaning secret action) could escape the notice of God? answered, Nay, not even any *thought*. Grotius compares the impressive dict of Juvenal: *Nam scelus intra se tacitum qui cogitat ullum, Facti crimen habet*.

16. κατὰ τὸ εὐαγγέλιον μου. By εὐαγγέλιον is here meant *evangelical instruction*. So 10, 16. 6, 25.: where there is added by way of explanation καὶ τὸ κήρυγμα. This clause must be brought in after *ἵτε*.

17. ἰδὲ, σὺ Ἰουδαῖος ἐπονομάζῃ. Now follows the other sentiment, (see the note on ver. 12) respecting the *Jews*, namely, that even on *them*, if they shall sin, will fall Divine punishments, and those much heavier than on the Gentiles. Yet the Apostle does not propound this sentiment *in express words*, but rather, after enumerating the various privileges with which the Jews had, beyond other nations, been favoured, leads them (though in a way which involves *inquiry* rather than *affirmation*) to the remembrance of the sins with which they were accustomed to pol-

lute themselves. What, however, *follows* from it on the ratio of Divine punishments, he leaves to their own judgment, only (at ver. 25 seqq.) declaring this, that circumcision, and the other prerogatives of the Jews, cannot procure them deliverance from Divine punishment, if they be transgressors of the Law. (Koppe.) Schoettgen remarks, that there is *first* shewn the attention of the Jews to the *theoretical* part of religion (ver. 17—20.); *then* is blamed their neglect of the *practical* (ver. 21—24).

I cannot assent to those recent Critics who read *εἰ δὲ*. Surely the evidence for it is very slight, compared with that for the *common* reading. The strongest argument produced is that *εἰ δὲ* is the more *difficult* reading. But the two readings are so similar that that principle seems scarcely applicable. I suspect it to be merely an error of the scribes: and, *accidentally*, it bears some tolerably applicable sense, but *not* (as Koppe says) more suitable to the context. As to the authority of Theophylact and Theodoret, it ought not to be appealed to for that reading; since their expositions are formed from Chrysostom's, who evidently read *ἴδε*, which is (I think) far more suitable, and more in the Apostle's style. The sense may be thus expressed: "Come now, thou bearest the name of Jew;" (not "art *surnamed*," as Dr. Macknight renders.) *Ἐπονομάζεσθαι* often occurs both in the Old Testament and in the later Classical writers. (See Wets.) It is rightly remarked by Grot., Locke, and Wets., that the *ἐπονομ.* is meant to be *emphatical*; q. d. "thou bearest the *name* of Jew, but art so *only* in name, not in reality." For he that was such as Paul describes in the following verses might justly be so termed. In this view Œcumenius adds in his paraphrase, οὐ γὰρ εἰ κατὰ ἀληθείαν, εἰ μὴ πληροῖς τὸν νόμον. Grot. and Koppe, too, truly observe, that the name *Ἰουδαῖος*, which was originally a mere patronymic, as denoting one of the tribe of Judah; but came afterwards to be one of *dignity* and *religion*, by a sort of allusion to a fan-

cied etymology from $\pi\lambda\iota\tau\iota$ (see Philo 55 B. & 2, 233 A.), and was thought to mean a worshipper of one God. Thus (as Chrysost. observes) the very name became respectable, as *Christian* is now with us.

17. $\epsilon\pi\alpha\nu\alpha\pi\alpha\upsilon\eta\ \tau\omega\ \nu\acute{o}\mu\omega$, "thou retest confident in, and boasteth of, the law." The word $\alpha\nu\alpha\pi\alpha\upsilon\omicron\mu\alpha\iota$, which, in its primitive sense, signifies to lean or recline upon, is used in a metaphorical sense here, and in Mich. 3, 1., which passage the Apostle seems to have in mind. An example of this is cited by Wets. from Arrian Epict. 1, 9. $\tau\acute{o}\nu\ \delta\epsilon\ \phi\iota\lambda\acute{o}\sigma\phi\omicron\phi\omicron\varsigma\ \eta\mu\acute{\iota}\nu\ \delta\epsilon\eta\sigma\epsilon\iota$, $\alpha\lambda\lambda\omicron\iota\varsigma\ \theta\alpha\acute{\rho}\rho\omicron\upsilon\eta\tau\alpha\ \kappa\alpha\iota\ \epsilon\pi\alpha\nu\alpha\pi\alpha\upsilon\omicron\mu\epsilon\nu\omicron\nu$, $\alpha\pi\omicron\delta\eta\mu\epsilon\iota\nu$. Schleus. adds Herodot. 2, 1, 3.

17. $\kappa\alpha\upsilon\chi\acute{\alpha}\sigma\alpha\iota\ \epsilon\grave{\nu}\ \Theta\epsilon\omega$. Koppe paraphrases thus: "thou boastest respecting God, namely, that thou knowest the one true God, and veneratest his name, as propitious and tutelary, while the Heathens are $\alpha\theta\epsilon\omicron\iota$." And he refers to Ep. Es. 45, 25. 5, 11. Wetstein gives the following interpretation: "thou thinkest that God is the God only of the Jews."

18. $\gamma\nu\acute{o}\sigma\kappa\epsilon\iota\varsigma\ \tau\acute{o}\ \theta\acute{\epsilon}\lambda\eta\mu\alpha$, scil. $\alpha\upsilon\tau\omicron\upsilon$, which is omitted, since $\Theta\epsilon\omicron\upsilon$ has immediately preceded. See Sir. 43, 16. 1 Macc. 3, 6. A similar ellipsis in other nouns may be seen in 5, 9. 9, 23. 1 Cor. 16, 12, Heb. 1, 3. Matt. 26, 64. 2 Pet. 1, 17. (Koppe.) Yet no Classical writer would have so written. The sense is: "knowest his will, not from reason only, but from revelation."

18. $\kappa\alpha\iota\ \delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\epsilon\iota\varsigma\ \tau\acute{\alpha}\ \delta\iota\alpha\phi\acute{\epsilon}\rho\omicron\upsilon\tau\alpha$. This is a popular form of expression for $\epsilon\pi\acute{\iota}\sigma\tau\alpha\sigma\alpha\iota\ \delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\epsilon\iota\nu$. In the interpretation of $\tau\acute{\alpha}\ \delta\iota\alpha\phi\acute{\epsilon}\rho\omicron\upsilon\tau\alpha$ the Commentators are not quite agreed. Our English translators (following Erasm. and the Vulg.) render: "approve those things that are excellent." And this version is adopted by Capellus, Hammond, Vatabl., Tirinus, Pisc., and Macknight. Paræus renders *exploras*. And Mackn. grants that it may have the sense of, "thou *triest* the things that differ." It *may*, I think, mean to *assay*, *try*, in order to approve. So Hammond, who, however, in order to make this interpre-

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modern ones, followed by Taylor and Macknight, have rightly perceived that *ἔργον τοῦ νόμου* signifies "the effect or proof of the existence of that law," viz. in discovering the obligation to moral duties, which revelation, by its precepts, unfolds and enjoins. And this use of *ἔργον* with a Genitive I shall confirm and illustrate by some examples. First, in a very similar passage, Diogenes Laertius in Præf. says: "the barbarians have the *τὸ ἔργον τῆς φιλοσοφίας*, though destitute of the *express form* of it. So also the Schol. on Eurip. Alcest. 606. *πάν τὸ τῆς σοφίας ἔργον ἐν τοῖς ἀγαθοῖς ἐστίν*. Hence may be defended and illustrated a passage of Æschin. p. 86, 2. which Dr. Taylor first misunderstood, and then tampered with, *τῆς γὰρ αἰτίας αἰσχροὺν τὸν αἰτιωμένον ἔστι τὸ ἔργον μὴ ἔχειν ἐπιδείξαι*.

14. *γραφτὸν ἐν ταῖς καρδίαις αὐτῶν*, "deeply infixed and ineradicable, as it were *written* in their hearts." Jaspis explains thus: "*sensum recti honestique animis esse inditum; Formam honesti animo impressum habent. Conscientiam, ut normam moralem agendi, sequi debent.*" Here we have a metaphor frequent both in the Scriptures, the Rabbins, and the Classical writers. See Jer. 31, 31. Prov. 3, 3., compared with Heb. 8, 10.* Macknight observes, that

* So Plut. 780 c. (cited by Wets.) *τίς οὖν ἄρχει τοῦ ἀρχοντος; ὁ νόμος, ὁ πάντων βασιλεὺς θνητῶν τε καὶ ἀθανάτων, ὡς φησὶ Πίνδαρος, οὐκ ἐν βιβλίῳ ἐξω γεγράμμενος, οὐδὲ τίσι ξύλοις, ἀλλ' ἐμψυχος ὦν ἑαυτοῦ λόγος, αἰὲρ συνοικῶν καὶ παραφυλάττων, καὶ μηδέποτε τὴν ψυχὴν ἔρημον ἔων ἡγεμονίας*. The above noble passage of Pindar I regard as his archetype, from whence Hooker borrowed the far-famed Panegyric of Law, so happily introduced by Lord Erskine into one of his finest orations.

So also Philo, 872 A. cited by Carpzov: *νόμος δὲ ἀψευδής, ὁ ὀρθὸς λόγος, οὐχ ὑπὸ τοῦ δεινός ἢ τοῦ δεινὸς θνητοῦ φθαρτὸς ἐν χαρτίδις ἢ στήλαις ἀψυχὸς ἀψύχοις, ἀλλ' ὑπ' ἀθανάτου φύσεως ἀφθαρτος ἐν ἀθανάτῳ διανοία τυπωθεὶς*. Wets. has here heaped together Classical passages in superfluous abundance, many of which are little to the purpose. The most apposite are from Soph. Tript., cited by the Scholiast on Pind. Olymp. 10. *Σὲ δ' ἐν φρενὸς δέλτοισι τοὺς ἐμοὺς λόγους*. And Æschyl. P. V. 813. (edit. Blomf.) *πολύδονον πλάνην φράσω, ἣν ἐγγράφου σὺ μνήμοσιν δέλτοισι φρενῶν*. Where

“this is said to be written on the heart, because the same discovery is, in part, made by men’s natural reason and conscience.”

15. *συμμαρτυρούσης αὐτῶν τῆς συνειδήσεως*. Grotius, and most recent Commentators, take *συμμ.* for the simple. But the *συν.* here is no more pleonastic than in Rom. 9, 1. *συμμαρτυρούσης μοι τῆς συνειδήσεώς μου*. Only *here αὐτοῖς* is to be supplied from the *αὐτῶν* preceding. In both cases the *συν.* signifies, not *with*, but *for the benefit of*; as also in Rom. 8, 16. Apoc. 21, 18. It occurs in Jer. 11, 7. Theodot., though in a somewhat different sense, and not unfrequently in the Classical writers; but always in the *strict* signification, viz. of bearing witness in conjunction with another.

On the force of *conscience* in bearing this testimony of good and evil, Grotius and Wets. adduce several interesting Classical citations; ex. gr. Polyb. p. 1542. οὐδεὶς γὰρ οὕτως οὔτε μάρτυς ἐστὶ φοβερὸς, οὔτο κατήγορος δεινὸς, ὥς ἡ σύνεσις ἢ ἐγκατοικούσα ταῖς ἐκάστων ψυχαῖς. Juvenal 13, 192. Cur tamen hos tu evasisse putas, quos diri conscia facti mens habet attonitos?—Nocte dieque suum gestant in pectore testem. Philo p. 202, 46. Ἰν’ ἡ μέλλουσα τὰς ἀποκρίσεις ποιεῖσθαι ψυχὴ δι’ ἑαυτῆς ἐλέγχῃ τὰ περὶ ὧν εὖ ἢ κακῶς ἀποφαίνεται, μήτε κατηγόρῳ μήτε συναγωνιστῇ χρωμένη ἑτέρῳ &c 1, 195, 50. I add Joseph. p. 51, 31. ed. Hudson τὸ τε συνειδὸς, αὐτοὺς τὸ ἴδιον ἔξιν ἐχθρὸν ἐπὶ τοῖς τολμηθεῖσιν ἔλεγεν. Schoettgen, too, adduces a variety of Rabbinical citations, which shew that the Jewish Doctors were by no means informed on this point.

15. *μεταξὺ ἀλλήλων τῶν λ. κ.* Koppe would place a comma after *μεταξὺ*, and join it with *ἐν τῇ ἡμέρᾳ*, in order that the parenthesis may be avoided. But this mangles the construction of the whole sentence, and destroys the Apostle’s meaning, who here is adverting to the *force of conscience in this life*. The

see the learned Editor. Out of several passages which I had myself noted, I select Julian, Or. 7. p. 209. ἀλλὰ καὶ τοὺς ἐκ τῶν Θεῶν ἡμῖν ὥσπερ ἐγγραφέντας (scil. νόμους) ταῖς ψυχαῖς.

words *μεταξὺ ἀλλήλων* should not be rendered, with the E. V., "*meanwhile*," &c., nor, with Mackn., "between one another," but, with the Vulg., *inter se invicem*, mutually, as occasion may serve. By the *λογισμ.* are meant, not the *thoughts*, but *reasonings, reflections* :* for the word properly signifies *counting, reckoning*. The sense, therefore, is this : "their reflections alternately, as occasion may serve, either condemning them, (when they act contrary to the dictates of right reason,) or acquitting, and justifying them (when they act conformably to those dictates)."

"Thus (says Taylor) the Apostle, in the narrow compass of two verses, 1. Explains what the law, or religion, of nature is. It is a *self-law*, or the work of the law written in the heart. And, therefore, (1.) it has its foundation in the reason, understanding, or heart of all mankind, and is common to all nations : (2.) it agrees with those things which are written in the Law of God. Herein the mind of man harmonizes with the mind and will of God ; the spark of reason in man shews the same light in his narrow sphere, as the immense ocean of intelligence in the Father of Light. — 2. He demonstrates the real existence of the law or religion of nature, by three solid arguments : (i.) the virtuous actions of some heathens, having no guide but nature, prove that by nature they know what is right ; (ii.) and so doth the force of conscience, secretly reproaching them for their wicked actions ; (iii.) as also their debates among themselves, or their mutual accusations or vindications of their conduct, &c. *Therefore* there is a law of nature, which is a true guide, and sufficient to bring a man, who has no other light, to eternal happiness. ver. 10. "glory, honour, and peace, to *every man* that worketh good." Acts 10, 34, 35. *Objection*. But, if the law of nature be so

* Jaspis defines the word, "*sensus veri et falsi, honesti et turpis, cuius a naturâ insitus, ubi mens meditando res sive rectè sive perperam assequitur.*" And he refers to 2 Cor. 10, 5.

sufficient, what occasion for the Gospel? *Answer.* Reflect upon ch. 1, 17. to the end. No law, or light, how sufficient soever in itself to save mankind, when duly attended to, is sufficient to reform them, when they daily neglect and pervert it. *Objection.* But, if we live according to the light of nature, we shall be saved, though we pay no regard to revelation. *Answer.* To despise or disregard any discoveries of God's will and goodness, to neglect any scheme which he has formed to promote virtue and happiness, especially such a glorious and noble scheme, is foolish, wicked, and a *capital transgression of the law of nature.*"

16. ἐν ἡμέρᾳ ὅτε κρινεῖ ὁ Θεὸς τὰ κρυπτά τ. ἀ. The whole clause is a periphrasis for *the day of judgment*. "Ὅτε is for ἐν ᾧ, by what is called an *heterosis*; which, however, was more frequent in the Latin than in the Greek. In most *modern* languages it is very common. The reading of the Cod. A. ᾧ is a gloss. Τὰ κρυπτά τῶν ἀνθρώπων is obscurely rendered by our English Translators, "the secrets of men." Doddridge's version, "the secrets of men's hearts," is more perspicuous. It has been questioned, however, whether *that* be the sense; though it is supported by Grot. who compares 1 Cor. 4, 5. τὰ κρυπτά τοῦ σκότους: where the words are explained by τὰς βουλὰς τῶν καρδιῶν. And 2 Cor. 14. 25. τὰ κρυπτά τῆς καρδίας. Koppe thinks the sense equivalent to that of the *διαλογισμοὶ* before mentioned. But this can by no means be admitted. Chrysost. takes it to be equivalent to ἁμαρτήματα, which is equally inadmissible; since God and Jesus Christ will not hold judgment on men's *crimes* only, but their *virtues*. Dr. Macknight renders it, "the inward dispositions." But it seems to refer rather to the *counsels* than the *thoughts* of men; though I cannot think it *confined* to that. Crellius has *here* (I think) seen farther than any of the other Commentators. His annotation is (like most of his others) exceedingly prolix: but his meaning is, that in τὰ κρυπτά τ. ἀ. there is reference

both to the secret counsels and *deeds* of men, whether good or bad; and that there is an ellipsis of *καὶ*, even; q. d. "he will hold judgment over even the *secret deeds*, nay *counsels*, of men (much more, then, open actions)." And so (I find) Burkitt and Wells interpreted the expression. Locke explains it, "all the actions of men." But this is running into the other extreme. As little capable of proof is the interpretation of Taylor. Mr. Slade (with less than his usual judgment) espouses the vague and inappropriate interpretation of Dr. Hammond. The argument on which that is founded (namely, that the present phrase is synonymous with τὰ κρυπτά τῆς καρδίας, in 1 Cor. 14, 25.) is inconclusive. The phrases are *not* synonymous: for in the one now under our consideration καρδίας is *not found*. The phrase, then, being left indeterminate, seems intended to apply both to *thoughts* (i. e. counsels) *and actions*. And this view of the subject is confirmed by what Grotius relates of Thales, who being interrogated whether any action (meaning secret action) could escape the notice of God? answered, Nay, not even any *thought*. Grotius compares the impressive dict of Juvenal: *Nam scelus intra se tacitum qui cogitat ullum, Facti crimen habet*.

16. κατὰ τὸ εὐαγγέλιον μου. By εὐαγγέλιον is here meant *evangelical instruction*. So 10, 16. 6, 25.: where there is added by way of explanation καὶ τὸ κήρυγμα. This clause must be brought in after ὅτε.

17. ἰδὲ, σὺ Ἰουδαῖος ἐπονομάζῃ. Now follows the other sentiment, (see the note on ver. 12) respecting the *Jews*, namely, that even on *them*, if they shall sin, will fall Divine punishments, and those much heavier than on the Gentiles. Yet the Apostle does not propound this sentiment *in express words*, but rather, after enumerating the various privileges with which the Jews had, beyond other nations, been favoured, leads them (though in a way which involves *inquiry* rather than *affirmation*) to the remembrance of the sins with which they were accustomed to pol-

lute themselves. What, however, *follows* from it on the ratio of Divine punishments, he leaves to their own judgment, only (at ver. 25 seqq.) declaring this, that circumcision, and the other prerogatives of the Jews, cannot procure them deliverance from Divine punishment, if they be transgressors of the Law. (Koppe.) Schoettgen remarks, that there is *first* shewn the attention of the Jews to the *theoretical* part of religion (ver. 17—20.); *then* is blamed their neglect of the *practical* (ver. 21—24).

I cannot assent to those recent Critics who read *εἰ δὲ*. Surely the evidence for it is very slight, compared with that for the *common* reading. The strongest argument produced is that *εἰ δὲ* is the more *difficult* reading. But the two readings are so similar that that principle seems scarcely applicable. I suspect it to be merely an error of the scribes: and, *accidentally*, it bears some tolerably applicable sense, but *not* (as Koppe says) more suitable to the context. As to the authority of Theophylact and Theodoret, it ought not to be appealed to for that reading; since their expositions are formed from Chrysostom's, who evidently read *ἵδε*, which is (I think) far more suitable, and more in the Apostle's style. The sense may be thus expressed: "Come now, thou bearest the name of Jew;" (not "art *surnamed*," as Dr. Macknight renders.) *Ἐπονομάζεσθαι* often occurs both in the Old Testament and in the later Classical writers. (See Wets.) It is rightly remarked by Grot., Locke, and Wets., that the *ἐπονομ.* is meant to be *emphatical*; q. d. "thou bearest the *name* of Jew, but art so *only* in name, not in reality." For he that was such as Paul describes in the following verses might justly be so termed. In this view Œcumenius adds in his paraphrase, οὐ γὰρ εἰ κατὰ ἀληθείαν, εἰ μὴ πληροῖς τὸν νόμον. Grot. and Koppe, too, truly observe, that the name *Ἰουδαῖος*, which was originally a mere patronymic, as denoting one of the tribe of Judah; but came afterwards to be one of *dignity* and *religion*, by a sort of allusion to a fan-

cied etymology from לֵב יִתְיָ (see Philo 55 B. & 2; 233 A.), and was thought to mean a worshipper of one God. Thus (as Chrysost. observes) the very name became respectable, as *Christian* is now with us:

17. $\epsilon\pi\alpha\nu\alpha\pi\alpha\upsilon\eta\ \tau\omega\ \nu\acute{o}\mu\omega$, "thou retest confident in, and boasteth of, the law." The word $\acute{\alpha}\nu\alpha\pi\alpha\upsilon\sigma\mu\alpha\iota$, which, in its primitive sense, signifies to lean or recline upon, is used in a metaphorical sense here, and in Mich. 3, 1., which passage the Apostle seems to have in mind. An example of this is cited by Wets. from Arrian Epict. 1, 9. $\tau\acute{o}\nu\ \delta\epsilon\ \phi\iota\lambda\acute{o}\sigma\phi\omicron\varsigma\ \eta\mu\acute{\iota}\nu\ \delta\epsilon\eta\sigma\epsilon\iota$, $\acute{\alpha}\lambda\lambda\omicron\iota\varsigma\ \theta\alpha\rho\acute{\rho}\omicron\upsilon\eta\tau\alpha\ \kappa\alpha\iota\ \epsilon\pi\alpha\nu\alpha\pi\alpha\upsilon\omicron\mu\epsilon\nu\omicron\nu$, $\acute{\alpha}\pi\omicron\delta\eta\mu\epsilon\acute{\iota}\nu$. Schleus. adds Herodot. 2, 1, 3.

17. $\kappa\alpha\upsilon\chi\acute{\alpha}\sigma\alpha\iota\ \epsilon\acute{\nu}\ \Theta\epsilon\acute{\omega}$. Koppe paraphrases thus: "thou boastest respecting God, namely, that thou knowest the one true God, and veneratest his name, as propitious and tutelary, while the Heathens are $\acute{\alpha}\theta\epsilon\acute{o}\iota$." And he refers to Ep. Es. 45, 25. 5, 11. Wetstein gives the following interpretation: "thou thinkest that God is the God only of the Jews."

18. $\gamma\iota\nu\acute{\alpha}\sigma\kappa\epsilon\iota\varsigma\ \tau\acute{o}\ \theta\acute{\epsilon}\lambda\eta\mu\alpha$, scil. $\alpha\upsilon\tau\omicron\upsilon$, which is omitted, since $\Theta\epsilon\omicron\upsilon$ has immediately preceded. See Sir. 43, 16. 1 Macc. 3, 6. A similar ellipsis in other nouns may be seen in 5, 9. 9, 23. 1 Cor. 16, 12, Heb. 1, 3. Matt. 26, 64. & Pet. 1, 17. (Koppe.) Yet no Classical writer would have so written. The sense is: "knowest his will, not from reason only, but from revelation."

18. $\kappa\alpha\iota\ \delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\epsilon\iota\varsigma\ \tau\acute{\alpha}\ \delta\iota\alpha\phi\acute{\epsilon}\rho\omicron\upsilon\tau\alpha$. This is a popular form of expression for $\epsilon\pi\acute{\iota}\sigma\tau\alpha\sigma\alpha\iota\ \delta\omicron\kappa\iota\mu\acute{\alpha}\zeta\epsilon\iota\nu$. In the interpretation of $\tau\acute{\alpha}\ \delta\iota\alpha\phi\acute{\epsilon}\rho\omicron\upsilon\tau\alpha$ the Commentators are not quite agreed. Our English translators (following Erasm. and the Vulg.) render: "approve those things that are excellent." And this version is adopted by Capellus, Hammond, Vatabl., Tirinus, Pisc., and Macknight. Paræus renders *exploras*. And Mackn. grants that it may have the sense of, "thou *triest* the things that differ." It may, I think, mean to *assay*, *try*, in order to approve. So Hammond, who, however, in order to make this interpre-

tation passable, is obliged to intermix much of what is inconsistent with the idiom. The preceding Commentators explain τὰ διαφέροντα "what good works are preferable, what are the weightier matters of the law, what is permitted, and what forbidden." But this surely requires the sense *determine* rather than *approve*. Piscator, indeed, affirms that διαφέρειν never signifies to *differ*: but of this sense the following are unexceptionable examples. Thucyd. 2, 39. 1, 84. 5, 86. et alibi. And this signification is here assigned to the word by Montanus, L. Capellus, Beza, De Dieu, and Locke, who render *differ*, *discrepantia*. It is learnedly supported, too, by Elsner, and adopted by Schleus. and several recent critics; what is more, it is confirmed by the authority of Theodoret, Theophy., and Œcumen. Elsner has supported it from Andoc. p. 300. Δεινὸν μὲν οὖν ἐστὶ καὶ ὑπὸ τῶν ἀγνοούντων τὰ δίκαια πάσχειν κακῶς πολὺ δὲ χαλεπώτερον, ὅταν τις ἐπιστάμενος τὰ διαφέροντα παραβαίνει τολμᾷ. Theophilus on Autolycus L. 1. §. 3. p. 10. ed. Wolf, ἀμα δοκιμάζοντες τὰ διαφέροντα, ἥτοι φῶς ἢ σκότος ἢ λευκὸν ἢ μέλαν· and Arrian Epict. 1, 20., who says it is the first and chief business of a philosopher δοκιμάζειν τὰς φαντασίας καὶ διακρίνειν, καὶ μηδεμίαν ἀδοκίμαστον προσφέρεισθαι. And he adds that such is the sense of δοκιμάζειν τὰ διαφέροντα in Phil. 1, 10., viz. *dignoscere, decernere, dijudicare*.* Schleus. renders: "nosti discrimina rerum, discernere vales quæ bona et mala sunt."

This interpretation, indeed, I am inclined to adopt; but I acknowledge that the first mentioned one may be defended, and yields a very good sense. I cannot discover, from Chrysostom's Homily on this passage, what interpretation he adopted; hence it is

* Grotius maintains that in both places there is reference to the command in the Law *de fissis ungulis*, whose mystical sense is, that the lawful and the unlawful ought to be distinguished by us, which deceive many *arcto limite*. But this is too refined and far-fetched to be admitted.

probable that he had not come to any decisive conclusion on the point.

19. *πέποιθας τε σεαυτὸν ὁδηγὸν εἶναι τυφλῶν*, "thou art persuaded that," &c. Koppe remarks that this same sentiment is both *figurative* (as *ὁδηγοὶ τυφλῶν* in Matt. 15, 4. and *φῶς ἐν σκότει* in Luke 2, 32. and Joh. 1, 4.) and *literal*; as *παιδ. αφ. διδ. νηπίων*. He also remarks, that "the Apostle borrows from the Jews themselves the expressions which they were accustomed to boastingly apply respecting themselves, and their knowledge of the Divine will:" "thus embracing (as says Jaspis) the whole compass of Divine knowledge." See Tim. 3, 5. Heb. 5, 24. Grotius remarks that, among other magnificent titles, the Rabbins bore that of *בְּרִיָּהּ*, *videntes*.

19. *φῶς τῶν ἐν σκότει*. Grot. thinks that the Apostle had reference to Is. 45, 6., which the Jews even now interpret of themselves, and call their Rabbins *the light of the world*.

20. *παιδευτὴν ἀφρόνων*, that is (says Grot.) *מְדַבֵּר בְּרִיָּהּ*, the very title given to one of his works by Maimonides. Some Commentators explain this "a corrector of the wicked." But however *ἀφρόν* may have that sense in the Old Testament, I find it nowhere in the New; nor is it so suitable to the context as the common interpretation.

20. *διδάσκαλον νηπίων*, "an instructor of the ignorant." This is added by a kind of parallelism. *Νήπιος* here denotes *rude, untaught*. The word is formed from *νή* and *ἔπω* (like the Latin *infans*, from *in* and *fari*); but it also denotes a *youngling*, a boy, and likewise a minor, one who is yet *in statu pupillari*; and therefore it is applied, metaphorically, to those who are children in intellect, and require instruction,* (like the Classical adage *senex elementarius*), a *tiro*. Thus in Matt. 11, 25., and Luke 10, 21., it denotes the unlearned, as opposed to *σοφοὶ* and

* In the Classical Poets, as Homer, Hesiod, and Pindar, the metaphor is *not* (as some Commentators say) of the same nature. In them the word only denotes *weak in intellect, foolish*.

curato (i. e. the Jewish Doctors) ; which sense it has also in the present passage : and it is applied by St. Paul, in 1 Cor. 3, 1., Gal. 4, 3., Eph. 4, 14., to the less instructed Christians. Thus it often denotes the Jewish *Neophytes*.

“ This boasting of the Jews (observes Mackn.) the Apostle introduced here, to shew that their sins were greatly aggravated by the revelation of which they boasted.”

20. ἔχοντα τὴν μὀρφωσιν τῆς γνώσεως κ. τ. ἀ., “ having the *form, figure, delineation*, and therefore the *knowledge* of the truth in the law.” Μὀρφωσις properly signifies the delineation of any thing with *chalk*, or otherwise, an *outline* ; as τύπος is the delineation of any thing by *stamp*. Now as both are conceived to represent the *true* form of any thing, so they are *both* metaphorically applied, (τύπος in Rom. 6, 17. and μὀρφωσις in the present passage,) to an *accurate knowledge* of any thing. Here Theophylact well observes : Πᾶς οὖν διδάσκαλος ζωγράφει καὶ μορφοῖ τὴν γνώσιν τοῦ καλοῦ, καὶ τὴν ἀληθείαν, ἐν ταῖς τῶν μαθητῶν ψυχαῖς. Ἄλλ’ εἰ μὲν καὶ πράττει, τέλειος· εἰ δ’ οὐ, τοιοῦτος, οἷοι οἱ νῦν ἀνειδιζόμενοι παρὰ τοῦ ἀποστόλου.

20. τῆς γνώσεως καὶ τῆς ἀληθείας. Here there seems to be an *Hendiadis* equivalent to “ true doctrine :” which I conceive to be a correct representation of the sense. The student may further consult Grotius, De Dieu, and Bos. Exerc. p. 100. Others, and especially Koppe and Macknight, rather obscure than illustrate the subject. The latter has been well refuted by Mr. Slade, to whose remarks on the scope of the passage I refer my readers.

21. ὁ οὖν διδάσκων ἕτερον, σ. ο. δ. Koppe notices the change of the construction, which, he says, ought to have been εἰ οὖν σὺ, ὁ διδάσκων. He also observes that the Apodosis (q. d. “ since you are such, think how much heavier a punishment awaits you”) is not *expressed*, but left to be *supplied* by the imagination. And this is true ; but it is not to be considered any defect, being no more than is often

found in orators, even Demosthenes and Cicero themselves.

This sentiment here inculcated is one not unfrequent in the Classical writers and the Rabbins, from whom numerous examples are cited, by Wets. from the former, and by Schoettgen from the latter.*

21. ὁ κηρύσσων μὴ κλέπτειν, &c., "thou that publicly teachest a man should not steal," &c. This charge, Grotius, Wets., and Schoettgen, apply themselves to establish. They appeal to Ps. 50, 18. and Prov. 29, 29., from whence it appears that theft had, from ancient times, prevailed among the Jews. But among what ancient people was that *not* the case? Grot. refers to Joseph. Bell. 5, 26. where various secret crimes, theft, way-laying, robberies, and murders, are mentioned as prevalent. But, considering the exceedingly corrupt state of the *rest* of the world with which the Jews had then close connection, and especially the violent convulsions of civil society by the insurrection of their nation against the Romans; and, moreover, bearing in mind that these crimes are chiefly attributable to the Sicarii, (*cut-throats*,) that passage may be thought to afford no decisive proof.

Grot. urges, too, that some of the superior priests allowed so small a share of the tithes to the inferior ones, that they, as it were, committed robbery. But all this seems very unsatisfactory, and, as Koppe

* The most apposite are the following. Arrian, Epict. 4, 6. οὐ θέλεις οὖν ἀφελὶς τοὺς ἄλλους, αὐτοὺς σαντῶ γενέσθαι καὶ μαθητὴς καὶ διδάσκαλος; ὅφονται οἱ ἄλλοι, εἰ λυσιτελεῖ αὐτοῖς παρὰ φύσιν ἔχειν καὶ διεξάγειν, ἔμοι δ' οὐδεὶς ἐστὶν ἐγγύων ἐμοῦ. Aristot. T. 2. p. 424. ὦ χρηστοί, καὶ τὴν σικουμένην ὑμεῖς παιδεύοντες, πρὶν ὑμᾶς αὐτοὺς. Seneca de V. Beat. 19. Aliter, inquit, loqueris, et aliter visis. Hoc Platoni objectum est, objectum Epicuro, objectum Zenoni. Omnes enim isti dicebant non quemadmodum ipsi viverent, sed quemadmodum vivendum esset. Aboth Nathan 29. Aba Saul f. Nani dixit: Quadruplices sunt discipuli sapientum: est qui docet alios, et non docet seipsum. I add, Pind. Ol. 8, 78. τὸ διδάσασθαι δὲ τοι, Εἰδοσι ραίτερον ἄγνωμον δὲ τὸ μὴ προμαθεῖν. Plato, Phæd. μὴ πάθωμεν ὁ ἄλλοις ἐπιτιμῶμεν. Max. Tyr. Diss. 31, 6. οὐδὲ κατὰ μοιχοῦ λέγοντα, μοιχὸν ὄντα, οὐδὲ κατὰ ὑβριστοῦ, ὑβριστὴν ὄντα.

observes, neque istâ in argumentis conquirendis subtilitate opus videtur.

It is, perhaps, unnecessary to *press* on the term κλέπτειν. We have, indeed, reason to think that the Priests and Rabbis were sufficiently *rapacious*. But what is here said must be understood of the *body of the people*, and especially, as I suspect, of those numerous *Jews who resided in foreign nations*, and who, being occupied in the concerns of petty traffic, were, no doubt, chargeable with extortion, rapacity, and even fraud. And that the Apostle has in view these foreign Jews, is highly probable; since in v. 23 & 24. he says: διὰ τῆς παραβάσεως τοῦ νόμου τὸν Θεὸν ἀτιμάζεις; Τὸ γὰρ ὄνομα τοῦ Θεοῦ δι' ὑμᾶς βλασφημεῖται ἐν τοῖς ἔθνεσι. It seems not unlikely, too, that he was thinking of a notable fraud, (mentioned by Grot.,) which had been very recently committed by four Jews, who embezzled a large sum of money, committed to their trust for the use of the temple at Jerusalem. Yet, I acknowledge, it is no excuse to say (as does Koppe) that the Jews were *no worse* in these respects than the Gentiles. Considering their advantages and privileges, they might justly have been expected to be *better*, or deserve the censure cast on them by our Apostle. To proceed to the other charges, *adultery* was a crime to which the Jews had been always prone; as is plain from numerous passages of the Old Testament. I need only refer to Jerem. 5, 8. Grotius observes that the Talmudical writings shew that many of the *Rabbins* were guilty of this and its kindred vices. And Justin, in his dialogue with Trypho, touches on the *lust* of the Jewish Doctors. These (he adds) were the fruits of their vain reliance upon ceremonies only.

22. ὁ βδελυσσόμενος τὰ εἰδωλα, ἱεροσυλεῖς; "thou that abhorrest idols, dost thou commit sacrilege." Here is an accusation somewhat startling. Idolatry was a crime with which the Jews were not chargeable; and so minutely attentive were they to the forms and ceremonies of their religion, that it would

seem as little likely that they should *ιεροσολεῖν*, *commit sacrilege*. To remove, or at least diminish, this difficulty, various methods have been devised. Some take the word figuratively, of infidelity to Christ. Others, as Le Clerc and Koppe, understand it of Jews robbing the Heathen temples. And Koppe observes, that though no proof of this sacrilege has been produced, yet, considering the unprincipled dispositions of the Jews, and their hostile feelings to the heathen religion, it is not improbable. That it was often committed by the *Greeks* and *Romans*, he collects from Acts 19, 37. But these arguments are manifestly inconclusive, and the interpretation which they are meant to establish is frigid and harsh. Others, again, soften down the meaning of the term by interpreting it "violate true religion." But this is inconsistent with the *climax*, which here evidently has place. After all, I see not why the term may not be interpreted literally. That we do not *know* any example of any robbery of the temple at Jerusalem, is no proof that such had not occurred. But as the Apostle (I believe) *chiefly* adverts to the disgrace the Jewish religion had sustained by the base conduct of its votaries, and he perhaps here especially alludes to the disgraceful fraud above mentioned, practised by four Jews on some money consecrated to the use of the temple. Now this was literally sacrilege, and must have exceedingly disgraced the Jews in the eyes of the Gentiles. If, too, the people cheated the Priests of their tithes, or the Priests did (as some Commentators tell us) apply to their own private use part of the tithes appropriated to the use of the temple, that might partake of the guilt of sacrilege. Of the avarice, injustice, and fraud of the Priests, we have sufficient proofs in the accusations of our Lord.

Chrysost., Œcumenius, and Theophylact, refer it to the Jews using, through avarice, meats offered to idols; which, if they did so, would disgrace their religion in the eyes of the Heathens.

23. *ὅς ἐν νόμῳ καυχᾶσαι — ἀτιμάξεις*; Crellius observes, that as the Apostle had begun with a general accusation, so he ends with one. But I conceive that these words are, properly, no part of the accusation, but form an independent *apodosis*, containing an *inference* from what was said in ver. 17—22.; as much as to say, “By doing all this, thou who boastest thyself of the law, dishonourest God and his religion by the neglect of it.” But the Apostle, to make his reproach the more cutting, chooses to express the inference by an *interrogative* sentence. And that this interrogation is meant to be taken *affirmatively*, is clear from the next verse, which is an application of a passage of the Old Testament.

By *παράβασαυς τοῦ νόμου* is meant, “through thy transgression of the law;” as in the instances specified.

24. *τὸ γὰρ ὄνομα τοῦ Θεοῦ δι’ ὑμᾶς βλασφημεῖται εἰ. τ. εἰ*. This sentence may be thus paraphrased: “For to you may be applied the objurgatory words so often used of your forefathers by the prophets. The name of God* is evil spoken of among the Gentiles, through you.”† This might, as Erasmus and Tolet. observe, be said to be done *by* and *through*, as being done *by their means*, by their vicious life; since the Gentiles would say: “What sort of a *religion* must this be which produces such a *life*?” An error in reasoning (says Grot.) *a non causâ ad causam*. In this view, Jaspis subjoins, by way of paraphrase: “Ad Deum transferunt auctorem, quæ vobis tantum vitia danda sunt;” comparing 14, 16. 2 Sam. 12, 14. 1 Tim. 6, 1. Tit. 2, 5. 2 Pet. 2, 2.

* *ὄνομα τοῦ Θεοῦ* is considered as a Hebraism for *ὁ Θεός*. But it rather signifies, “both God and his religion,” (i. e. both Judaism and his Christianity.)

† Thus, among the other Rabbinical passages illustrative of these words, adduced by Schoettg., Midrasch Ruth Rabba, sect. 7. fol. 42, 3. Totâ illa nocte Boas prostratus jacuit, dicens: Domine mundi, notum et apertum est coram te, quod Rutham non adtigi, fac quæso, ut nemo sciat, quod fœmina ad me in aream venit, ne mei causâ nomen Dei profanetur.

James 2, 7.* Grotius also notices the strong emphasis involved in the *antithesis*; q. d. "The God in whose law ye boast, ye, as much as lieth in you, dishonour," i. e. either directly, or indirectly hold up to contempt and disgrace.

On the passages supposed to be alluded to, which are (as Koppe thinks) Is. 52, 5. Ez. 36. 20, 20, 23. 2 Sam. 12, 14. Neh. 5, 9. compared with James 2, 7. 1 Pet. 4, 14.) see Surenhus. on the Quotations, p. 437. seqq., and Vitranga on Is. 52, 51.

25. περιτομή μὲν γὰρ ὠφέλει. With these words, and especially the γὰρ, some Commentators have been not a little perplexed. Doddridge cuts the matter short by regarding this particle as an expletive (in which he has been followed by Mackn.) "He shall not, therefore, he says, in many passages take the pains of endeavouring to find such a connexion as would justify the use of γὰρ in its strictest propriety; in attempting which (he adds) many have vainly perplexed themselves to no other purpose than to make the writings of St. Paul appear more obscure than they really are." It may be very true that such attempts have not been always successful; but that has rather been from the *abuse* than the *use* of the means afforded by philological and dialectical discussion. Here, at least, the connexion has been successfully shown, and the use of γὰρ justified by Chrysost. on this passage, and from him by Theophylact and Œcumenius. The words (he observes) are meant as an *answer* to a *tacit* objection, which the Jews might make to the whole of what the Apostle had said; namely, "Aye, but circumcision is surely,

* And he observes that the Christian religion, not only by words, but, what was much worse, by deeds, (namely by the vicious life of its followers,) came into disrepute and contempt among men, who rashly attributed to the religion what was only true of those who did not obey its precepts. Here we may, he says, compare what, on the other hand, is said of the *good living* Christians in 1 Pet. 2, 12 & 15, 3, 16. Tit. 2, 10. And he cites a similar passage to the present one from Euseb. H. E. 5, 1. διὰ ἀναστροφῆς αὐτῶν βλασφημοῦντας τινα ὁδόν, i. e. βλασφημεῖσθαι ποιοῦντας.

you will grant, a great thing, as being a seal of the covenant." Answer: "Yes, I grant it is: for circumcision is effectual, *if*," &c. And this is what Macknight means, when he says the Apostle *speaks to their thoughts*.

It was not without cause that the Apostle impugned this opinion, since, as we find from the Rabbinical writings, it was a deeply rooted error. They fancied (to use the words of Mackn.) that circumcision, by shewing that they were descended from Abraham, and were members of God's covenant, would insure their salvation, though they were ever so wicked.* Grotius, and some others, unnecessarily embarrass the subject by supposing the words addressed chiefly to the *Jewish Christians*. They are evidently meant for the *Jews*: and it must be observed that the Apostle is not (as Chrysost. rightly observes) *now* attacking Judaism. To *that* he addresses himself afterwards. Hitherto his contest has been only with the ἀκροβυστία: and as such he speaks ὑφειμένως. It must be observed, too, that the Apostle *takes for granted*, at least does not now encounter, their opinion of their superiority over the Gentiles, by circumcision and the covenant, and the prerogatives thence arising; deducing an *inference* from it, namely ἐὰν νόμον πράσσης.

By τὸν νόμον, Grotius and others tell us, must be understood (as appears from ver. 14 & 15.) those *moral precepts* which are of natural and perpetual obligation, which preceded the Mosaic Law, and were introduced into it; as, "*pay devout homage to*

* To this purpose, Schoett. cites a passage from Schemoth Rabba, fol. 118. where the Almighty thus speaks of the Israelites: "Illi præsulati sunt circumcisi, vos autem præputiati." And further on: "Dixit R. Berechias! Ne hæretici et apostatæ, et impii ex Israëlitis dicant: Quandoquidem circumcisi sumus, in infernum non descendimus: quid agit Deus Sanctus Benedictus? Mittit angelum, et præputia ipsorum adtrahit, ita ut ipsi in infernum descendant." "And thus (observes Schoettg.) happened here the very thing mentioned by the Apostle, namely, that their circumcision was accounted for uncircumcision."

God; do not steal; do not commit adultery,” &c.; after which is to be supplied, “If ye do these things with a reformed mind.” But all this subaudition, limitation, and exception, is too arbitrary and precarious. It seems to be more natural to suppose that the Apostle means the words *ἐὰν νόμον πράσσης* to be *emphatical*; q. d. “if ye, *indeed*, keep the whole law (and not separate, as ye do, the moral and spiritual from the ceremonial and literal).” The sense, then, may be thus expressed: “Did ye indeed live answerably to the obligations implied in this covenant sign, it were well; it might profit you (i. e. give you *some* reason to boast of your covenant with God).” See in Theodoret an excellent illustration by example of the whole subject.

The remaining words of the verse, *ἡ περιτομή σου ἀκροβυστία γέγονεν*, are to be taken *populariter*; q. d. “you are in no better state than if you were uncircumcised.” “Thus the Jews (says Schoettg.) are admonished not to confide in mere external religion, to the neglect of its internal cultivation.”

26. *ἐὰν οὖν ἡ ἀκροβυστία*, &c. This verse Whitby prefaces by observing, that “the Apostle, after having proved that the sins of the *Jews* must render them obnoxious to the Divine wrath, as well as those of the *Gentiles*, proceeds to demonstrate what he had said, ver. 7. and 10. That the righteousness of the circumcised *Gentile* must also render *him* acceptable to God, and rewardable by him, as well as the righteousness of the *Jew*.”

26. *ἀκροβυστία** is for *οἱ ἀκροβυστοὶ*, the *uncircumcised*, i. e. the *Gentiles*. *Ἐὰν οὖν* signifies “*so also*, by a *parity of reasoning*.”

26. *τὰ δικάϊαματα τοῦ νόμου φυλάσση*. It is strange

* This word signifies the prepuce or skin which covers the glans *membri genitalis*, and is derived by the Etymologists from *ἀκρος* and *βίω*. But the true orthography of the word seems to be *ἀκροποσθία*, which is found in Aristot. On the ratio significationis there is much misapprehension. This, however, is no place to enter into such discussions.

that Dr. Macknight should here maintain that τοῦ νόμου cannot mean the law of Moses, since the Gentiles could not observe a law of which they had never heard. Surely that able Commentator must have very carelessly inspected the context not to have seen that the objection is utterly unfounded; since from ver. 14 & 15. (which Chrysostom here brings forward, and minutely explains) φυλάσσειν τὰ δικαιώματα τοῦ νόμου must be taken as ποιεῖν τὰ τοῦ νόμου (where see the note), i. e. observe all those precepts of which they could be supposed to have any knowledge, namely, those *moral precepts* which the Jews neglected. See ver. 21—23. But *here* the sense is yet *clearer*; since δικαιοῦν τοῦ νόμου evidently means not the *whole* law, but those *parts* of it (as Grot. explains) *quæ suapte naturâ honesta sunt*. (See his note on Luke 1, 6.) For (as is excellently observed by Theophyl.) the Apostle does not say τὸν νόμον φυλάττει, but τὰ δικαιώματα τοῦ νόμου, i. e. (as he explains) τὰ δοκοῦντα δικαιοῦν διὰ τῆς ἐργασίας. And in this sense it must have been taken by Chrysost., who, among other judicious remarks, has the following: καὶ πρότερον μεταστήσας εἰς τὴν περιτομὴν τὸν ἀκρόβυστον τὸν πράξεις ἔχοντα χρηστὰς, καὶ τὸν ἐμπερίτομον τὸν ἐν διεφθαρμένῳ βίῳ εἰς τὴν ἀκροβυστίαν ἐξωθήσας, οὕτω τὴν νίκην δίδωσι τῷ ἀκροβύστῳ. Mr. Locke, too, had this very sense in view, when he rendered, “the moral rectitudes* of the law.”

* i. e. (as he explains) all those precepts of the law which contain in them any part of the natural and eternal rule of *rectitude*, which is made known to men by the light of reason. “This rule of their actions (says he) all mankind, uncircumcised as well as circumcised, had, and is that which St. Paul calls δικαίωμα τοῦ Θεοῦ, 1, 32., because it came from God, and was made by him the moral rule to all mankind, being laid within the discovery of their reason, which if they kept to, it was δικαίωμα, righteousness to them, or they were justified. And this rule of morality St. Paul says the *Gentile* world did acknowledge. So that δικαίωμα τοῦ Θεοῦ, 1, 32., signifies that rule of right taken in general, and δικαιώματα τοῦ νόμου here signifies the particular branches of it contained in the Law of Moses. For no other part of the Law of *Moses* could an *Heathen* be supposed to observe or be concerned in. And therefore those only can

26. οὐχὶ ἡ ἀκροβυστία αὐτοῦ εἰς περιτομὴν λογισθήσεται; This, again, must be taken *populariter*: and the sense is, "will not the Gentile uncircumcised be treated by God as if he were circumcised." (See Doddridge's paraphrase.) The Apostle does not (as Chrysost. and others remark) expressly say ἡ ἀκροβυστία αὐτῶν περιτομὴ γέγονε, in order to spare their feelings. We may observe, too, that the interrogation has here more energy than a simple affirmation.

27. καὶ κρινεῖ ἡ ἐκ φύσεως ἀκροβυστία, &c. The Apostle now ventures to mention what at first he had suppressed, that their neglect of the means of grace would bring condemnation and positive punishment.

I entirely assent to those Commentators who (as Koppe) unite these words closely with the preceding, and, placing a note of interrogation at the end of the verse, repeat the οὐχὶ from the preceding: The καὶ we may render *nay even*. The construction, however, of the sentence is not so clear: and various have been the opinions of Commentators. I shall only detail that which seems the best founded, and is supported both by the antient Commentators, and the most eminent of our modern ones.

Ἐκ φύσεως must be referred to ἀκροβυστία, and the words together signify *the natural uncircumcision*, i. e. *Gentiles born*, Gentiles by birth or kind, (those, says Koppe, who are naturally such, as opposed to the spiritual ἀκροβυστία. See what is said farther on ἡ ἐν σαρκὶ περιτομή. By τελούσα is meant φυλάσσουσα,

be the δικαιώματα τοῦ νόμου here meant." Mr. Locke then proceeds to lay down the position that in St. Paul's Epistles the word has only *one* sense, namely, that rule which, if complied with, justified, or rendered perfect, the person or thing it referred to. But here I cannot agree with that able Commentator. For this general sense will not apply in all cases, (see Whitby and Schl. Lex.), and if we attempt to form any general definition, it must be so *limited in application* that the effect will be nearly the same as if we were to lay down *different significations*. Nothing is more frequent in the present day than endeavouring to arrive at knowledge *by the short cut*, though it scarcely ever succeeds; since in this, as well as many other cases, we may acknowledge the truth of the adage, which tells us that "the farthest way about is the shortest way home."

ρῶς, publicly, seemingly. Koppe observes, that Ἰουδαῖος πράττουσα, ἐπιτέλουσα, “which performeth (i. e. who perform) the Law,” viz. the τὰ δικαιώματα just before mentioned. Κρινεῖ, “will judge, condemn, put to shame, occasion condemnation to;” by a popular idiom employed in Matt. 12, 41. where it is said, ἄνδρες Νινεῦνται ἀναστήσονται καὶ κρινούσι τὴν γενεάν ταύτην. The Apostle therefore means to say: “They by their probity, even though without a revelation and a covenant, effected more than ye with both.” So Jaspis explains: “Ille paganus virtutis studiosus culpam tuam ac pœnam adaugebit, qui eo magis rectè vivere obstrictus eras, quippe verâ religione instructus.”

27. καὶ κρινεῖ—σὲ τὸν διὰ γράμματος καὶ περιτομῆς παραβάτην νόμου; This sentence is somewhat obscure. The difficulty, I think, rests with the διὰ, which is of extensive signification. The most probable interpretation is that of Hammond and Glass, who render it *in*, by which they mean *sub*, or *cum*. And so Castello, Heumann, and Locke. Taylor, Macknight, Koppe, Schleusner, and Jaspis, take it to signify *with*,* i. e. although with the advantage of; as in Rom. 4, 11. 8, 25. 14, 20. 1 Cor. 16, 3. The γράμματος is by some antient and modern Commentators interpreted the *letter*, as opposed to the *spirit*. But the most judicious Interpreters are agreed that it signifies the *Scripture, Divine revelation*; as in 7, 6. 2 Cor. 3, 6. (See Schl. Lex.) It is tacitly opposed to the unwritten *law of nature*.

Locke and Taylor observe, that this is said with a view to ver. 1. which showed the folly and unreasonableness of the Jews, in judging the Gentiles unworthy of the favour of God; thus here the censure is retorted upon them.

28, 29. οὐ γὰρ ὁ ἐν τῷ φανερῷ, &c. “The Apostle (observes Cæcum.) now defines *who* is really a Jew, and *who* is really uncircumcised.” Ἐν τῷ φανερῷ is for φανε-

* Carpzov assigns to it the usual signification, *by means of*, and endeavours to elicit a sense; but it is so harsh that the difficulty of receiving διὰ for *with* is nothing comparable with it.

and περιτομή are to be referred as well to ὁ ἐν τῷ φανερῷ as to ἔστιν; as if the Apostle had written, οὐ γὰρ ὁ ἐν φανερῷ Ἰουδαῖος, ὅντως Ἰουδαῖος ἔστιν, οὐδὲ — περιτομή, ὅντως περιτομή; q. d. he is not so much the real Jew who is only openly, publicly, externally, (i. e. by nativity, habits, language, &c.) such neither is the circumcision, which is manifest and external, the true one."

28. ἐν σαρκί, *in the flesh*; i. e. "being performed (as Slade observes) merely in compliance with an external ceremony, without any spiritual advantage." It answers to the preceding ἐν φανερῷ in the antithetical sense.

Ἰουδαῖος, says Macknight, does not here, as in ver. 17. signify a professor of the Jewish Religion, or a member of God's antient visible church, but one who is a *son of Abraham*, by possessing faith and holiness, like that for which Abraham was constituted the father of all believers. "In this sense (adds he) the pious Gentiles, though uncircumcised, and members of no visible church, were really *Jews*, or sons of Abraham, and members of the covenant which God made with him, and entitled to all its blessings, by virtue of the circumcision of their heart."

Wetstein compares a similar sentiment of Plut. 2, 352 c. οὔτε γὰρ φιλοσόφους παγωνοτροφίαι, ᾧ κλέα, καὶ τριβανοφορίαι ποιοῦσιν, οὔτε Ἰσιακοὺς αἱ λινωστολῖαι καὶ ξύρησις· ἀλλὰ Ἰσιακός ἐστιν ὡς ἀληθῶς, ὁ τὰ δεικνύμενα καὶ δρᾶμενα περὶ τοὺς θεοὺς τούτους, ὅταν νόμῳ παραλάβῃ, λόγῳ ζητῶν, καὶ φιλοσοφῶν περὶ τῆς ἐν αὐτοῖς ἀληθείας. And Schoettgen cites Tract. Nidda, p. 20, 2. where it is said that those are Jews who are such in the bottom of their hearts. He also cites the following passage of Nizacchon, which he thinks written with a reference to this passage: Irrisit nos Christianus quidam dicendo: Mulieres quæ circumcidi non possunt, pro Judaicis non sunt habendæ. Verùm illi nesciunt quòd fides non posita sit in circumcissione, sed in corde. Quicunque non verè credit, illum circumcisio Judæum non facit: qui verò rectè credit, is Judæus est, etiamsi non sit circumcisis.

29. ἀλλ' ὁ ἐν τῷ κρυπτῷ Ἰουδαῖος, "he is a real Jew, and approved unto God, who is one ἐν τῷ κρυπτῷ, i. e. in the secret dispositions of the heart."

29. καὶ περιτομή, &c. "and the true circumcision is that of the heart." The word περιτομή is here used of the regulation of the mind and heart, and its purification from vice by the extirpation of evil affections. So it is employed both in the Old Testament and in Philo 1, 450. cited by Wetstein.*

"The circumcision (says Macknight) which renders men *the sons of Abraham* and *the people of God*, is a circumcision of the heart, made by cutting off, or mortifying its lusts. That this is the true circumcision, or the thing meant by that rite, is evident from what Moses said to the Jews: Deut. 10, 16. *Circumcise therefore the foreskin of your hearts, and be no more stiff-necked.*"

29. πνεύματι, οὐ γράμματι. Some take πνευμ. of the *Holy Spirit*; which interpretation may indeed be defended: but the one adopted by the greater part of the Commentators, namely, "the mind, heart," is far more suitable to the context. Nor can I here recognize any redundancy. Repetitions like these give energy to a sentence, and are found in the best writers.

Macknight well observes, that the Apostle, by distinguishing between the *spirit* and the letter of the *law of Moses*, intimates that the rites enjoined in that law were typical, and had a spiritual, or moral meaning, as Moses also expressly declared to the Jews,

* He also adduces a passage, similar in sentiment, from Arrian. Epict. 2, 9. τί οὖν Στωϊκὸν λέγεις σεαυτὸν; τί ἐξαπατᾷς τοὺς πολλοὺς; τί ὑποκρίνη, Ἰουδαῖος ὢν, Ἕλληνας; οὐχ' ὁρᾷς, πῶς ἕκαστος λέγεται Ἰουδαῖος; πῶς Σύρος; πῶς αἰγύπτιος; καὶ ὅταν τίνα ἐπαμφοτερίζοντα εἰδωμεν, εἰώθαμεν λέγειν· οὐκ ἔστιν Ἰουδαῖος, ἀλλ' ὑποκρίνεται· ὅταν δ' ἀναλάβῃ τὸ πάθος τὸ τοῦ βεβαμμένου καὶ ἡρμένου, τότε καὶ ἔστι τῷ ὄντι καὶ καλεῖται Ἰουδαῖος· οὕτω καὶ ἡμᾶς παραβαπτιστά, λόγῳ μὲν Ἰουδαῖοι, ἔργῳ δ' ἄλλοι. It is not impossible that this writer had here the present passage in view: for he seems to have read, and occasionally profited by the Scriptures, though a Heathen philosopher.

Deut. 30, 6. Levit. 26, 41. See also Jer. 4, 4. and consult Le Clerc and Locke. Grotius compares Plut. Num. 'Ὡς οὐ καλῶς ἐν ἀνύχοις γράμμασι φορουμένων τῶν ἀπορρήτων' ὧ λογισμῷ φασὶ μηδὲ τοὺς Πυθαγορικοὺς εἰς γραφὴν κατατίθεσθαι τὰ συντάγματα.

29. οὐ ὁ ἔπαινος οὐκ ἐξ ἀνθρώπων, ἀλλ' ἐκ τοῦ Θεοῦ. De Dieu and Koppe observe, that οὐ is in the neuter gender, and is to be taken substantively; it is, say they; so used as referring both to 'Ιουδαιοῦ and περιτομῆς. But this seems an unsound principle. I should rather suppose that the Apostle used the οὐ *gratā negligentia*, meaning it to be referred to 'Ιουδαιοῦ only. And this may be justified on the strictest grammatical principles, if the words καὶ περιτομή—γράμματι be put in a parenthesis. Macknight takes the οὐ for τούτου: which is, however, a somewhat precarious principle, and not applicable here.

By ἀνθρώπων is meant the Jews. The clause may be thus paraphrased: Such an one may not indeed gain the praise of men, (such as the Jews,) but he will receive both praise and acceptance from God, who seeth not as man seeth, and who trieth the heart.

There is a *dilogia* in ἔπαινος, the meaning of which must be modified suitably to both clauses, as regarding men, and as concerns God.

From this whole discussion Chrysost. draws the well-founded inference, ὅτι πανταχοῦ βίου χρεία, that in every condition, and under all circumstances, a good life is indispensably necessary.

CHAP. III.

On the subjects treated of in this Chapter the reader may consult the able view and illustration of Macknight, together with the sketch of interpretation given by Mr. Locke.

Here the Apostle is chiefly occupied in refuting such objections to the preceding statements as might be supposed to occur to Jews. After which he draws

the conclusion, that the Law is insufficient to justify a man before God; and for *that justification* he will need *the righteousness of God*, through faith; which will, however, by no means tend to dispense with, but rather confirm the obligations of, the moral law.

VERSE 1. τι οὖν τὸ περισσὸν τοῦ Ἰουδαίου, "what, then, is the superiority of the Jew over the Gentile? what is the advantage of being a Jew?" Τὸ περισσὸν is for *περισσεΐα*: as Matt. 5, 47. τι περισσὸν ποιεῖτε. See also Joh. 10, 10. Wetstein cites Galen de Usu Part. 3. τοῦτ' οὖν αὐτὸ περιττὸν ἐστὶ τῆς τῶν ἀνθρώπων σκελῶν κατασκευῆς.

This question involves two points of inquiry, which are thus stated by Macknight: 1. What is the pre-eminence of the Jew above the Gentile? 2. What is the advantage of circumcision, and of the other ritual services which are enjoined in the Law? To the first of these questions the Apostle answers in this chapter, and to the second in ch. 4. beginning at verse 11.

2. πάλιν κατὰ πάντα τρόπον. This verse Macknight has headed with the word APOSTLE; and he all along brings (I had almost said forces) the discourse into the form of a dialogue. This indeed may be useful for less informed readers: but it is more correct to consider this portion (with Schoettgen) as a digressive discourse, on the nature and extent of the advantages of the Jews over the Gentiles, drawn up *more Judaico*, which is this, to bring forward in the course of demonstration certain objections, and briefly answer them. "It is for us (continues Schoettgen) to unravel the details, and accommodate the style, and adapt the phraseology to the *Western* forms of speech."* I would, however, observe, that what he

* The learned Commentator thus lays down the plan of the discourse:

Paul magnifies the Divine grace. The *proposition* of the discourse is, "God is just:" *Reason*; because men are unjust. Now this is treated by what the Scholastics call the *via negationis*. Thus: *Objection* 1. Our injustice causes that the Divine justice may be

calls the *mos Judaicus* appears to be little more than what might be termed the *mos popularis*.

2. *πρωτον μὲν γὰρ ὅτι*, especially, chiefly.

2. *ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ*, "they were entrusted with the oracles of God," or "to them were entrusted or confined." Of this syntax, by which passive verbs have, in construction, the same case which they govern in the active voice, Wetstein here adduces several examples. The reader may also consult Winer's Gr. Gr. and Matth. Gr. Gr.

2. *λόγια*. The word *λόγιον* denoted a Divine oracular response. The diminutive form was doubtless used because the oracles were generally brief, and expressed in one or two *lines*, or sometimes *distich*; for they were chiefly in verse. Examples of both sorts, both prose and poetic, and of various lengths, may be found in Herodotus, Thucydides, Pausanias, and other writers. The Schol. on Thucyd. 2, 8, says that *λόγιον* properly denoted an oracle in *prose*, as did *χρησμός* one in *verse*: on which opinion I shall treat in the note on that passage. It is in the Sept. almost always used of the *Divine responses*, or sayings: ex. gr. Ps. 11, 7. *τὰ λόγια Κυρίου λόγια ἅγια*. Carpzov, too, adduces an example from Philo, p. 1022 D. Koppe (from Crellius) would here interpret it *promises*: but that seems too confined a sense. The same Commentator is not satisfied with the usual interpretation of the sentence, and proposes the following: 'the Divine promises were *confirmed* to them,' i. e. were *sure, certain, and firm*," equivalent to *ἐβεβαιώθησαν*. But this sense is little agreeable to the context; and this signification of *πιστ.* rests on no *proof in Scripture*: whereas, in the above detailed

praised. Therefore God unjustly punishes sins, ver. 5. *Ans.* God judges the world; but God is justice (what the adversaries had granted). Therefore God *justly judges* the world. *Obj.* 2. The justice of God is glorified by our injustice. Therefore evil is to be done, that good may thence arise, and that God may upon that account confer benefits upon us, ver. 7 & 8. *Ans.* These persons are justly condemned, because they wish evil to arise from good, and good from evil, ver. 8.

one, it occurs very frequently in the New Testament. The learned Commentator would not (I think) have resorted to this interpretation, had he considered how much sense is included in the words *ἐπιστεύθησαν τὰ λόγια τοῦ Θεοῦ*, which is adverted to by Doddridge in his paraphrase, and Macknight in a note. Chrysost. and the antient Commentators take quite another view of the subject. Œcumen. (from Chrysost.) tells us that *ἐπιστεύθησαν* signifies, "they had committed to them, they were honoured with." And he adds, that while, in pronouncing these words, the Apostle seems to speak in favour of the Jews, yet he brings forward, in the form of an objection, another accusation, shewing that they were not faithful to the trust. "Now in refuting that objection (continues he) the Apostle means not so much to plead *their* cause as the cause of *God*; q. d. 'What if they did disbelieve, is that any thing to God? will their unbelief make void God's faithfulness, viz. in thus entrusting to them his oracles, and benefiting them. So far is God from being injured by their unbelief, that his benevolence is rather illustrated, in benefiting those who would rather dishonour him.' Thus the Apostle makes them wholly liable to be called to an account in respect to that on which they had prided themselves, namely, the having received the Law."

3. *μὴ ἡ ἀπιστία αὐτῶν τὴν πίστιν τοῦ Θεοῦ καταργήσῃ*; It is strange that Macknight should here, and in ver. 5. render the *μὴ*, &c. "will *not*." This version is directly contrary to the opinion of any other Interpreter, and is at variance with the propriety of the Greek language, of which the Doctor discovers, on this and many other occasions, a strange ignorance. Here, for instance, what he argues from *μήτοι* and *μήτινε* will not hold good of *μὴ*. Schleus., in his *Lex.*, well remarks that "it is used interrogatively, in the sense of *an? num?*, in a certain way, by which what is asked is denied, either absolutely, or conditionally, and restrictively." And of this he adduces nume-

rous examples. The interrogative, we may observe, is here equivalent to a strong negation, as οὐδαμῶς γάρ. Wetstein aptly cites Etymol. τί γάρ; τί οὖν, κατάφασιν δηλοῖ, ἀντὶ τοῦ πῶς γὰρ οὐ; διατί γὰρ οὐ; and Demosth. Philipp. 2. τί γάρ, εἰ ἀδικεῖ Φίλιππος;

The sentence is well rendered by Taylor: "But suppose, that some have not believed these oracles in a saving manner (or have not been faithful), do you therefore maintain, that their unbelief (or unfaithfulness) can destroy the faithfulness of God, so as to make his promises of salvation, to the seed of Abraham, of no effect?" And he would place a note of interrogation after τί γάρ. But this is unnecessary.

4. μὴ γένοιτο· γινέσθω δὲ ὁ Θεὸς ἀληθής. A strong negation is involved in μὴ γένοιτο.* In the interpretation of the words γινέσθω δὲ, &c. the modern Commentators are not agreed. I apprehend that the true sense of them has been best represented by Chrysost., Theoph., Œcum., &c. who suppose a clause omitted, equivalent to, "But suppose (as was indeed true) that all had disbelieved? What then? Even *thus* God is justified," i. e. if there be a judgment and examination of all that he hath done towards the Jews and the Jews towards him, he will come off victorious, and all his decisions prove just: and thus the words of David will be applicable." They explain γινέσθω by φανερούσθω, ἀποδεικνύσθω but Photius (ap. Œcumen.) by λογιζέσθω, νοεῖσθω, φρονεῖσθω, which latter interpretation seems preferable, though it comes to much the same thing, since the senses merge into each other. The expression is undoubtedly a *popular* one; and therefore must not be too rigidly pressed.

The words πᾶς δὲ ἀνθρώπος ψεύστης are taken from

* This mode of negation St. Paul uses very often; but not near so often as *Arrian* (Dissert. in Epict.) does. Now *Arrian*, though an enemy to Christianity, was yet greatly indebted to it. His sentiments often wear the colours of it. In his quick turns of expression, and concise manner of reasoning, he comes nearest to St. Paul of any author I know. Whether he was of the *Tarsic* school or not, I am unable to pronounce. (Dr. Owen.)

Ps. 116, 11. and Schoettg. observes, that in order to the comprehension of their sense, it is to be borne in mind, that the Sacred writers by the word ἀληθεία, *truth*, denote not only *theoretical truth*, but *moral virtue*, which comprises the various perfections of a man and a Christian: and thus ψεῦδος here, and elsewhere, denotes not only a *lie theoretically considered*, but also a *moral defect or vice*, which comprehends the various imperfections of men. This idiom the learned Commentator proceeds to establish and illustrate by the following passages: Ps. 62, 8. where דַּבָּר and לֵב are synonymous. Numb. 23, 19. Ps. 89, 36. Ps. 90, 10. "Therefore (says he) a *lie* denotes *sin*. And in *this* sense the Apostle brings forward the words of Ps. 116, 11., meaning thereby to recommend the justice of God by an argument deduced from the *injustice* of men." This, however, seems refining too much. The sense is, I think, sufficiently well represented by Schleusn. who renders: "Si vel omnes homines perfidi fierent, *fidem datam fallerent*, tamen Deus verax maneret."

4. ὅπως αὖ—κρίνεσθαι σε. These words are taken from the Sept. of Ps. 51, 4. which deviates a little from the original: though the sense remains much the same. The clause, too, contains a *parallelism*, which may assist us in determining its sense. It is plain that the whole is a forensic allusion. The only question is, whether God be considered as *the judge*, or a *party impleaded*. Many Commentators, as Mac-knight, adopt the former interpretation, being (as it seems) swayed by the sense of the *Hebrew*. But propriety of language will not permit this. Neither κρίνεσθαι, nor perhaps νικάω, can be applicable, to any other than one of two *parties impleaded*: and as to the passages adduced by those Commentators, as Is. 43, 26. Matth. 5, 40. Hesiod Theog.-535. they will not prove the point. The sense must, then, be this: "So that thou must be justified, or brought in clear, when thy dealings are called into judgment." And of this judicial sense of νικάω numerous examples are ad-

duced by Wetstein. Indeed, the best Greek writers are full of them. Buxtorf has well defended the use of *νικήσας* in the Sept., since, though not a literal version, it correctly represents the sense. For any defendant who is brought in clear, thereby overcomes, and carries his cause; though the term *νικῶν* would be applicable also to a *plaintiff*. The *λόγοις* here refers to the *pleadings*. That it is a forensic term is clear from Acts 19, 38. *λόγον ἔχουσιν* (where see the note). So that, in the parallelism, *δικαιωθῆς* answers to *κρίνεσθαι*, and *ἐν τοῖς λόγοις σου* to *ἐν τῷ κρίνεσθαί σε*.

This interpretation is confirmed, too, by Chrysost. 41, 22. *τί ἐστὶ δικαίονται; εἰ κρίσις γένοιτο, καὶ ἐξέτασις τῶν ὑπηρεγμένων τοῖς Ἰουδαίοις παρ' αὐτοῦ, καὶ τῶν παρ' αὐτῶν εἰς αὐτὸν γεγενημένων, τὰ νικητήρια ἔσται παρὰ τῷ Θεῷ, καὶ τὰ δικαιώματα αὐτοῦ πάντα*. So also Theophyl. p. 33. and Photius ap. Œcum. 232 c. And therefore the interpretation may be considered as completely established.

Jaspis lays down the following as the sentiment expressed in the passage: "Deus post longum Judæorum renisum gentes ad Christi religionem adduxit. Ecquid igitur Judæis fecit injuriæ? Nihil profecto, salva eorum prærogativa manet."

5. *εἰ δὲ ἡ ἀδικία ἡμῶν Θεοῦ δικαιοσύνην συνίστησι*. *Συνίστησι* is explained by most modern Commentators, *declare*, *manifest*, *render conspicuous*. And so 5, 8. *συνίστησι δὲ τὴν ἑαυτοῦ ἀγαπὴν εἰς ἡμᾶς ὁ Θεός* where the Syr. renders *shew*, *evinced*. 2 Cor. 6, 4. 7, 11. Gal. 2, 18. Susan. 61. Wetstein, too, adduces several Classical examples, of which the most apposite is Demosth. de Callipp. *συστήσιν καὶ δείξειν—δείξαι καὶ συστήσαι*. Hesych., too, explains it *φανερῶν*. But I would render it *establish*, i. e. *prove*, &c., as being more agreeable to the ratio of the word. For *συνιστήμι* signifies, literally, to *place together*, *constituere*: now as placing things together tends to establish and confirm each and all, hence arises the figurative sense *prove*, *demonstrate*, &c. Hence, too, may easily be

accounted for the senses *conservare* and *componere*, *creare*, both of which are often found in the New Testament.

5. *τι ἐροῦμεν*; I cannot, with Koppe, consider this as a mere *formula of transition* for *τι οὖν*. It is more correct to say that *τι οὖν* is an elliptical phrase for *τι οὖν ἐροῦμεν*, and it may sometimes have the force Koppe speaks of. But the complete phrase is too strong an expression to be *so* treated, especially in such a writer as St. Paul; where every (even the most minute) word has its force.

It is plain that the Apostle supposes and encounters *another* objection which springs out of the former; q. d. "But if our unrighteousness, infidelity, and perversity, has thus tended to establish and illustrate the veracity and faithfulness of God, what shall we say? is not God unjust who taketh vengeance?" "These (says Taylor) are the words of *the Jew*, who goes on to enquire whether God (as it should seem, in this case,) would on that account (*viz.* for punishing) be accusable of injustice."

5. *μη ἀδικος ὁ Θεὸς ὁ ἐπιφέρει τὴν ὀργήν*; Koppe says, *ὁ ἐπιφέρει τ. ὁ.* is for *ἀδικῶς ἐπιφέρει Θεὸς ὀργήν*. But that, I must observe, is worse Greek than the Apostle's; and such as, I believe, never came from any author. It is more correct to consider this as a Hebraism, or popular form, for *ὁς ἐπιφέρει τ. ὁ.*; though it should rather have been *ἐν τῷ ἐπιφέρειν*. *Ἐπιφέρει τὴν ὀργήν* may be rendered, *inflict punishment*; for *ὀργή* has here (as *supra*, 1, 18.) that signification. Thus in Joseph. Ant. 6, 14. God is said *τοῖς πονήροισι ἐπιφέρειν τὴν ποίνην*. So Ant. 3, 13. *τιμωρίαν ἐπιφέροντι*. Polyb. Leg. 28. *τὴν ὀργὴν φέρει ἐπὶ τοὺς Α*. See Krebs and Wets., from whom the above examples are derived. Wetstein also cites Thucyd. *ἐπιφέροντα ὀργὰς Τισσαφέρνει*, but this sense is there almost the very reverse, as I shall show on another occasion.

It has been thought by many modern critics, that the *μη* ought here (as also at ver. 3.) to be rendered,

not *num*, but *nonne*? “*will not*?” This opinion, however, only arises from the Latin and our modern languages being scarcely susceptible of that delicacy by which the matter thus made a question of is *indirectly denied*. Thus, in the present case, the Jew is supposed not to *positively deny* the justice of God in punishing; only to hint that it may be *questioned*. And this, I conceive, is the true sense. But the Apostle takes care to qualify even the *supposition* of God’s being unrighteous, by giving his converts to understand that he speaks this in the person of an unbelieving Jew, *κατὰ ἀνθρώπον λέγω*. For Wetstein well expounds the phrase thus: “I speak as men are accustomed to do, who, by a sort of innate vice, endeavour to remove all the blame from themselves, and throw it upon others.” (See 1 Cor. 9, 8. Galat. 3, 15.) And so, before him, Flacius in Clave.

Of this formula Schleusner gives the following able exposition: “*populariter aliquid proponere, ut et rudiores intelligere possint, dum nempe partim ex opinione et more dicendi et agendi aliorum loquor, partim illustro rem exemplis, e vitâ communi desumptis.*” And he renders the passage, “*e personâ hominum, a vero aberrantium, loquor;*” comparing 1 Cor. 9, 8. 15, 32. and Galat. 3, 15. *κατ’ ἀνθρώπον λέγω* where Theophyl. explains, *ἀνθρώπινον ὑπόδειγμα μέλλω ὑμῖν παραγαγεῖν*. Hence the sense in the present passage may be clearly discerned, in illustration of which I have not adopted any of the numerous *Classical* examples of the phrase adduced, since their character is, upon the whole, different, and varies according to the context. Schoettgen defines the sense to be this: “*Loquor jam sicut ille homo, cum quo mihi negotium est.*” But I doubt whether *κατὰ* can here be taken for *sicut*. And the idiom by which the article is used for the pronoun is so seldom found, and the principle is, for many reasons, of such precarious application, that it can hardly be safely applied. The sense would thus be: “I speak this in the person of him with whom I am arguing, the *objector*.” But the Apostle no where *mentions* any objector, or opponent in argument; though the mode in which his matter is *dressed up* by Macknight (and which is certainly too artificial and hypothetical) would induce any one to suppose so.

Chrysost. explains, *κατὰ ἀνθρώπινον λογισμόν* and Theophyl. *κατὰ ἀνθρώπινον λογισμόν, τουτέστιν, ὡς ἐνι δυνατόν ἀνθρώπῳ λογίζεσθαι δικαιολόγῳ*.

6, 8. The doubt raised at ver. 5. is removed, and that on principles conceded by the Jews. In this view Chrysost. remarks, *ἄτοπον ἀτόπῳ λύει*.

6. Ἐπεὶ πῶς κρινεῖ ὁ Θεὸς τὸν κόσμον; i. e. "if this be the case, how shall God judge the world, both Pagans and Jews." By *judge*, it must be observed, is here meant judge *righteously*: which is involved in the very idea of *God's* judging. (See Gen. 18, 25.) So Œcumen. 236 A. αὐτὸ γὰρ τὸ κρίνειν δηλοῖ, ὅτι δίκαιος ἐστὶ· φύσις γὰρ αὕτη τοῦ κρίνειν τὸ τῶν δίκαιων κρίνειν τοὺς ἀδίκους. Now that the *Gentiles* were to be judged, no Jew denied. Therefore this was a sort of *reductio ad absurdum*, which slays the opponent with his own weapon. Here, it must be observed, there is an ellipsis of *ἄλλως*, than which there is no one more frequent. By *κρινεῖ* is meant, *shall*, i. e. *can* judge, by which we are to understand *condemn*, and punish. Κοσ. means the whole human race, including the Pagans.*

7. In this verse the sentiment of ver. 5. is continued, or rather resumed, and more fully explained. So Theophyl. (from Chrysost.) Καὶ πάλιν τὸ αὐτὸ ἐπαναλαμβάνει διὰ τὸ σαφέστερον αὐτὸ ποιῆναι. And so also Œcumenius. Mr. Locke has most ably established the construction, and illustrated the sentiment in the following words: "The particle *γὰρ* joins what follows in this and the next verse to *vengeance* in the 5th verse, and shews it to be, as it is, a continuation of the objection given in that verse: why St. Paul broke it into pieces, by introducing the sixth verse in the middle of it, there is a very plain reason. In the objection there were two things to be corrected; 1st, the charging God with unrighteousness, which, as soon as mentioned, it was a becoming interruption in St. Paul to quash immediately, and to stop the Jew's mouth with the words of Abraham. 2dly, the other thing in the objection was a false calumny upon the Christians, as if they, preaching justification by free grace, said, "Let us do evil that good may come of it." To which the

* The passage is well paraphrased by Macknight thus: "If no sin can be righteously punished which is attended with good consequences, how shall God judge the world?"

Apostle's answer was the most distinct, being subjoined to that branch separated from the other."

Thus far the connection is sufficiently well established. The Commentators, however, have failed in discerning the true force of *εἰ γὰρ*, which is *enim vero*, and may be Englished, *why truly*. By aiming at tracing a causal force in *γὰρ*, Commentators torture the sentence most unjustifiably. Thus, for instance, Macknight foists in, "Your account is not satisfactory, for," &c. Doddr. "And as *for* such a caviller, he might as well speak out." (See also Hammond and Whitby.) But if what I have above said be admitted, it will entirely refute the interpretation of some Commentators, as De Dieu, Koppe, and Rosenm., namely that in these words the *Gentile* is introduced, and that by *ψεύσμ.* is meant *idolatry*, and by *ἁμαρτωλὸς* *idolater*; which would, indeed, involve a most unjustifiable change. And, moreover, if the Apostle had introduced the *Gentile*, he would have put Gentile expressions into his mouth, and not such Hebraisms as *ψεύσμα* and *ἁμαρτωλὸς*. As to the sense which those Commentators affix, though it may be found elsewhere, yet here the context will by no means admit it. Still less can the opinion of Whiby be admitted, who takes the words to be those of St. Paul.

With respect to the sense of *ἀλήθεια*, it must be modified by the antithetical term *ψεύσματι*: and the words may, by a comparison with the kindred passage at ver. 5. (*εἰ δὲ ἡ ἀδικία ἡρῶν Θεοῦ δικαιοσύνην συνίστησι*) be interpreted, with Schoett., Locke, and Schleus., *sin*. And Locke thinks St. Paul used the word *lie*, as having a more forcible and graceful antithesis to the *truth of God*, which the objection pretends is thereby illustrated. This interpretation is also adopted by Dr. Wells, who observes, that the wickedness of the Jews is, in several places of the Old Testament, as well as here, denoted by *lying*; every violation of God's commands being a breach of their promise and covenant, and so a *lie*.

Others give the word a more *special* signification. Thus Wolf, Taylor, and Jaspis, render it, *unfaithfulness and disobedience*. Ammon, *impiety*. Dr. Mac-knight understands it of the *denying Jesus to be the Christ*: and he thinks the Jew, who here sustains the part of the objector, supposes, for argument sake, that Jesus is the Christ, and that his own disbelief was wrong! Credat Judæus Apella, non ego. Considering these discordances, it may be proper to attend to the interpretation of the Fathers and Greek Commentators. Theophylact (from Chrysost.) thus paraphrases: εἰ γὰρ ὁ Θεὸς δίκαιος ἐφάνη καὶ ἀληθής, ἐξ ὧν ἐγὼ παρανόμησα, λοιπὸν τι κρίνομαι, εἰς δόξαν Θεοῦ συντελέσας; οὐ γὰρ ἄξιός εἰμι κατακρίσεως, ἀλλὰ στεφάνων μᾶλλον. And here he has very well explained ἐπερίσσευσεν, which Koppe says is for περισσοτέρως ἐνδοξος ἐγένετο, comparing 2 Cor. 3, 9. περισσεύει ἐν δόξῃ. The verb also occurs with an εἰς following in Rom. 5, 15. 2 Cor. 1, 5. But *there* it has an accusative of *person*, not of *thing*, as here.

8. καὶ μὴ, καθὼς βλασφημούμεθα, &c. This is one of those passages in which it is easier to perceive the *sense intended*, than to establish that sense on any proof arising out of legitimate construction. One thing is certain, that the Apostle is speaking in his *own proper person*, and that the words are meant as an *answer to the objection* preceding.* It is, indeed, not a regular reply, but is meant, (by a transfer of the *hypothesis* into the *thesis*,) to shew the futility of the last objection, by pushing it as far as it will go, and thus destroying what the objector maintained; † q. d. “and why then (καὶ) may not *we* (as well as you) do evil that good may come.” This

* Thus it is given by Clem. Alex. as an example of ἀνθυποφορά.

† So Chrysost. 42, 1—5. Εἰ δὲ τοῦτο, εὐρεθήσεται τὸ ἀποπνέειν, καὶ παρὰ πολλῶν περιφερόμενον, τὸ ἐκ τῶν κακῶν εἶναι τὰ καλὰ, καὶ αἰτία τῶν καλῶν τὰ κακὰ· καὶ ἀνάγκη δὲ δυοῖν βάτερον, ἢ κολάζοντα ἄδικον φαίνεσθαι, ἢ μὴ κολάζοντα, ἀπὸ τῶν ἡμετέρων κακῶν ἔχειν τὰ νικητήρια· ἅπερ ἀμφοτέρω μὲν ὑπερβολῆς ἀποπα. And so Theophyl. 34. med.

seems a far more correct view of the sense than that taken by Œcumenius, Wollius, and Slade, who cancel the interrogation, rendering: "Yet we must not do, or say that we may do, evil, that good may come." Indeed such a sense cannot be elicited from the words, without great violence. Besides, it was an *answer to an objection*, not an *admonition*, that Paul intended. It is impossible for me to advert to all the various modes of interpretation and construction which have been proposed, for which I must refer my reader to the *Critici Sacri*, Pole's *Synop.*, and Wolf's *Curæ*. I will only observe that, in adjusting the *construction*, the expedient proposed by Grót. and Luther, of uniting (by a *critical hocus pocus*) *μή* and *ὅτι*, and taking them for *ὅτι μή*, *why?* is utterly inadmissible. Rosenm. remarks that *ὅτι* is sometimes used for *why*. But that is a totally different construction. The *ὅτι* coming immediately after *λέγειν* seems to show that it belongs to it. Now it is well known, that after verbs of speaking, &c. *ὅτι* is often redundant. And certain, too, it is that *τι*, (*why*,) must be repeated from the preceding clause.

In determining the other parts of the construction the two most regular, and indeed the only admissible methods, are the following. 1st, with Hamm. Limborch, and others, to supply a verb to *καὶ μή*, taken out of the parenthetical clause (as is sometimes done in Thucydides), i. e. *λέγομεν*, or *λέξομεν*, or *λέξωμεν*. And this is somewhat countenanced by Matt. 9, 6. But it seems rather a violent procedure, and yet tends little to clear up any thing. It seems, indeed, to offer a more regular account of *ὅτι*. But no real difficulty rests there. Besides, this makes the *βλασφημοῦμεθα* pleonastic; and, at last, produces a far less suitable sense than if there were no subaudition. The most effective sense is produced, and the least violence done to the construction, by including *ὅτι* in the parenthesis, and (with Erasm. and Paræus) treating it as a usual redundance after

the verbs of speaking. Schoettg., too, observes that this particle cannot, and need not, be expressed in translating, since it is *recitativa*, and indicates that *some other person's* words are now brought forward, not those of the Apostle. The sense, then, of the passage will be this: "And why, [*καὶ* being adjective, for *καίτοι*,] at this rate, may not *we* (as we are slanderously reported to *do*, and some say that we *maintain*) do evil, that good may come." There seems to be a *climax* in *βλασφημούμεθα*, *ποιεῖν*, and *λέγειν*. For it would be a greater crime to *maintain* such a doctrine in *principle*, than to act upon it in practice. So 1, 32. *μόνον αὐτὰ ποιοῦσιν, ἀλλὰ καὶ συν-εudoκoῦσι τοῖς πρᾶσσουσι*. And thus Sallust, Bell. Cat. p. 6. *Hæc primo paulatim crescere, interdum vindicari.**

The above, which is, I believe, the true construction and sense, was partly adopted by Zeger, Piscator, and (if I am not mistaken) by the early Greek Commentators; as also (I find) by Crellius, who very well paraphrases thus: "Imo cur non potius omnino facienda sunt mala, ut unde eveniant bona," i. e. *ut gloria divina eâ ratione illustretur.*"

With respect to the *sentiment* itself, it is considered by Wolf as proverbial. But *that* he has not proved: for the dict he quotes, *μὴ τὸ κακὸν τῷ κακῷ ἰῶ*, is quite of another kind, and merely signifies, "do not render bad worse."

Finally, it is proper to enquire into what is meant by the *τινες*. Chrysost., and other Greek Commentators, say *the Greeks*, i. e. the *Gentiles*. But almost all modern Commentators fix upon the *Jews*, and, as it seems, with more probability. But I see no reason why both hypotheses may not be admitted. Both the Jews and Gentiles might impute the doc-

* It has been well observed by a most acute and original writer: "Les passions deregliées inspirent les mauvaises actions: mais les mauvaises maximes corrompent la raison même, et ne laissent plus de ressource pour revenir au bien." Rousseau, *Nouv. Helois*, vol. 1. p. 98.

trine to Paul, though each on different principles. The *Gentiles* (as Chrysost. observes) by the misunderstanding, or perversion of the Apostle's words. (ex. gr. ὅπου ἐπλεόνασεν, &c. *where sin abounded, there did Grace much more abound*,) drawing the conclusion δεῖ κακίας ἔχουσιν, ἵνα ἀπολαύσωμεν ἀγαθῶν. Though Paul, to prevent any inference, had added: "what, shall we remain in sin, that grace may abound? God forbid." And as to the *Jews*, they indeed might, we may suppose, pervert the Apostle's words in the same manner; but the better inclined would (as Rosenm. suggests) represent that Paul was using *bad means* (viz. the destruction of the Jewish religion) to attain a *good end*, i. e. bring about the conversion of the Gentiles from atheism and polytheism to the belief of the one true God."

8. ὡν τὸ κρίμα ἔνδικον. Erasm. and Grot. rightly remark, that the Apostle does not think it worth his while to enter into a *refutation* of this calumny; just as a wise disputant does not choose to answer *all* objections, but despises some. And as the objection had arisen rather from the misrepresentation than the misapprehension of his words, he thought it enough to hold it out to detestation *as a calumny*, and notice the awful accountableness those lay under who disseminated it.

The words ὡν τὸ κρίμα ἔνδικον ἔστι are well explained by Chrysost., δίκην δάσουσι. For, as he argues, if they do what is deserving of punishment, it is plain they have sinned; if they will be justly punished, it is plain that their accusation is unjust. We may, however, simply consider the words as a *sententia prægnans*, including the sense of *two* clauses, q. d. "they will be brought to an account for this, and be justly condemned:"* i. e. (as Theophyl. explains,) δικαίως κολασθήσονται.

From these words, Doddridge rightly thinks it is

* I cannot accede to the opinion of Grotius and Macknight, that this is a sort of prophecy of the destruction and dispersion of the Jews.

implied that there are certain rules which God has laid down for us, disobedience to which, in any imaginable circumstances, is universally a moral evil; even though the portion of good arising from thence to our fellow-creatures should be greater than that arising from observing those rules.* “For if this (says he) be not allowed, there can be no shadow of force in the Apostle’s conclusion.” Ammon, too, has the following judicious remarks: “*Delictorum veniam et felicitatis mente in melius correctâ olim recuperandæ spem Evangelium offert peccatori cuivis; reparatio tamen injuriæ, adeoque et emendatio animi ad præteriti, non futuri temporis vicissitudines referenda est. Quare errorem alunt perniciosissimum, qui peccato indulgentes ad gratiam divinam confugiunt, ubi sola justitiæ et sanctitatis norma sequenda erat.*”

I would add, that it was so much the more necessary for the Apostle to strongly enforce this maxim, since the dangerous principle in question was acted upon both by priests, philosophers, and politicians† of ancient times, and is still by such religionists as have to maintain inveterate error, or support gross imposture.

9. *τί οὖν προεχόμεθα*; The portion of this Chapter, from the present verse to ver. 19., is variously considered by Commentators. Crellius here recognizes a *fourth objection*, by which the Apostle paves the way for a return to the subject of the preceding chapter. Schoettg. thinks there now commences a second part of the digression, in which the Apostle proves that the Jews have no pre-eminence over the Gentiles.‡ Most Commentators (as Koppe and

* So Bp. Sanderson ap. D'Oyley. “This teaches us that no pretension of doing evil for God’s glory, to a good end, or any other colour whatsoever, can excuse those that presume to ‘do evil;’ but that still the evil that they do is damnable, and it is but ‘just’ with God to render ‘damnation’ to them for it.”

† So Livy, l. 2, 32. *Eam per æqua, per iniqua reconciliandam civitati esse.*

‡ “And this (says he) was very necessary, since such was the pride of the Jewish people, that, because they were the people of

Ros.), suppose a return from the digression to the subject before treated of in Chap. 2., namely, that not only the Heathens, but the Jews, would suffer punishment from God for the sins committed by them. "And (adds Koppe) what the Apostle had, in the preceding Chapter, premised from the manners of the Jews of that age, he now finally (in accommodation to his Jewish readers) confirms by passages of the Old Testament." Mr. Locke takes the following view of the subject. "Having, in the six foregoing verses, justified the truth of God, notwithstanding his casting off the Jews, and vindicated the doctrine of grace against the cavils of the Jews, which two objections of theirs came naturally in his way, the Apostle takes up here again the Jews question proposed, ver. 1., and urges it home to the case in hand."

This last opinion is confirmed by Theophylact (probably from Chrysost.; though the Homily on this portion seems to have been lost, even in the time of Theodoret, since he makes no mention of it). "The Apostle (says he) after having before said that the Jews have some pre-eminence, by being entrusted with the law, now shows that they have no advantage as far as concerns their *actions*. For those who do not preserve what is committed to them, are rather censurable on that account. So that though they had some pre-eminence, inasmuch as they were elected by God for particular purposes, yet, since by their own actions they dishonoured God who honoured and chose them, not only had they no ground of *superiority*, but they rather deserved censure."

He proceeds to explain *τί οὖν προεχόμεθα* by *ἔχομεν τι πλεῖον, καὶ προέχομεν, καὶ εὐδοκιμοῦμεν*. This interpretation is also found, accompanied with further illustrations, in Œcumen., and is supported by Theodoret, who explains it *τί οὖν κατέχομεν περισσόν*. The antiquity of this interpretation is manifest, from its being

God, they despised all other nations, even the Gentiles converted to Christianity; as is especially exemplified by their bestowing on them, as it were *κατ' ἐξοχήν*, the contumelious name of *sinner*s."

found in some of the most antient MSS. and several Fathers. It is also adopted by the Syr. and some other Versions, and there is no doubt but that it is the true one. Some, however, take exception to it, on the ground that this sense, though common in the *active*, is no where found in the middle voice. Would that we had no greater difficulties that this to encounter! Surely the Apostle's style, in a thousand other instances, recedes as far as this from the *norma loquendi*, and here this sense of the middle verb seems required by the context. For if we take *προεχόμεθα* in any other way we gain no tolerable sense. If, for instance, with Heinsterhusius, Koppe, and Jaspis, we assign to *προτέχεσθαι* the sense *præterire, prætere*, we must, with Koppe, make an unauthorized alteration in the following words. And if, with Wets., we take *προεχ.* as a passive verb, *this*, though supported by usage, yields a very lame sense. It is truly remarked by Mr. Locke, that there was nothing in the Apostle's remarks from which any *superiority* on the part of the Gentiles could be inferred. Wets. might, indeed, have noticed, as an authority for this interpretation, that it was probably supported by some ancient Greek Fathers, since it is found in Œcumenius. "This passage (says he) admits of two readings and two modes of interpretation; one (i. e. the one above mentioned) as coming from the Jews, *τί οὖν προεχόμεθα*; which signifies *τί προέχομεν, καὶ τί ἐκερδήσομεν, προκριθέντες τῶν ἀκριβίστων*, to which the answer is, *οὐ πάντως*, i. e. *οὐκ ἐκ παντὸς πρῶτον κέρδος ὑμῖν τοῦτο*. For those who have not preserved what is committed to their care, have no pre-eminence, but rather greater condemnation. On the other hand, if we point *τί οὖν; προεχόμεθα*; it must be supposed as an interrogation from the *Gentile Christians*, and *προεχ.* be taken in the sense, with this sense: 'what then? *they* have been preferred, and we are passed by. Where is the justice of God?' To which Paul answers *οὐ πάντως*, i. e. *μὴ γένοιτο*, by no means, *μὴ κατορθώσαντες μὲν, ὑπαίτιοι εἰσιν, ὥσπερ καὶ ὑμεῖς μὴ κατορθώσαντες* κατορθωσάντων δὲ ἐκατέρων, ἴση ἡ σωτηρία, ὥστε οὐ προτέχεσθε." But this interpretation, though ingeniously supported, is totally unsupported by the context. Such a change of person as it supposes, would be unwarrantable. As to the *punctuation*, Mr. Slade maintains that one note of interrogation (namely, after *προεχόμεθα*) is sufficient. True, it is sufficient, and no more can be admitted according to the interpretation which (in common with myself) he adopts. But according to the interpretation of Œcumen., or that of Wets. or Macknight, or that of our English translators, *two will be necessary*. And so Schleus., who renders: "quid igitur? num quid præ gentilibus habemus? seu, num vere præstamus gentilibus? nullo modo:" as if the words were, *τί οὖν; προεχόμεθά τί; οὐ πάντως*, or as if he thought the *τι* might be supplied. And this is certainly most suitable to the *οὐ πάντως*. I would, then, render, "what then? have we any ground of superiority?" It is rightly remarked by Rosenm., that *προεχ.* here refers to moral excellence.

9. *οὐ πάντως*. This is rendered by our English translators, "no, in no wise;" by Doddr. and Mack.,

“not at all.” But it rather signifies, “no, certainly : certainly not.” This formula is rare in the Classical writers, but an example is adduced by Wets. from Theophr. C. P. 6, 25. ποιεῖ γὰρ οὐ πάντως, ἀλλ’ ἐὰν οὐλή τις ἦν ὑπόκαυστος, to which I add, from Budæus, Aristot. Met. οὐ γὰρ πάντως, *surely not*. He adduces other examples also from Aristot. and Gregorius. And so οὐ πάντως is used by the Attic writers, as Xenoph. Œcon. 7, 1. Grot. was therefore completely mistaken in interpreting it, “sed non per omnia.” Beza, Piscat., and Glass, saw the true sense, but they were wrong in supposing it to be put for πάντως οὐ, which would not be Greek. When particles, either intensive or restrictive, are united with οὐ (equivalent to our *no*), they are invariably placed *after* the οὐ; as οὐ γὰρ που, οὐ δῆτα, οὐ θῆν, οὐ μὰ, οὐ μὴν, οὐ δήπου, οὐ πάνυ, Xen. Mem. 1, 4, 14. and Œcon. 7, 1. Some Critics would write οὐ πάντως. But this is against the propriety of language. The οὐ ought never to be so written, except when it stands for a decided and blunt negation.*

* Of this idiom, as it is scarcely noticed by Lexicographers and Philologists, the following examples may be acceptable. Thucyd. 477, 6. ed. Beckker, οὐκ, ἦν γε οὗτοι τὰ ὀρθὰ γινώσκωσι· and L. 5, 101. οὐκ; ἦν γε σοφρόνως βουλευήσθε, imitated by Xenoph. Hist. 1, 7, 19. οὐκ, ἂν ὑμεῖς γε μοι πειθόισθε κ. τ. λ. Aristid. 11, 12 B. οὐκ; ἐὰν γε ἐμοὶ πεῖθησθε, where read πειθοίσθε. Dionys. Hal. 1, 383, 27. οὐκ, ἐὰν τὰ γε δίκαια βούλησθε πράττειν· & 449; 33. οὐκ, ἐὰν γε σωφρονήτε. Eurip. Iph. 503. Matth. οὐκ, εἰ νῦν κ. τ. λ. & 519. οὐκ, ἦν, &c.; Iph. Taur. 931. οὐκ, ἀλλ’ E. Heracl. 961. Æschyl. Agam. 1220. οὐκ, εἰπερ ἔσται γ’. Theocr. Id. 4, 29. οὐ τῆνα γ’ οὐ, where Keisling cites Virgil Æn. 9, 208. equidem de te nil tale verebar; nec fas, non. Lucian 1, 495. οὐκ, ἀλλὰ τὸ πραγμακ. κ. τ. λ. Hence may be confirmed the emendation of Canter. on Eurip. Hecub. 403. οὐκ, ἦν γε πείθη τοῖσι σου σοφωτέροις, where almost all the MSS. have οὐ μὴν. Soph. Phil. 631. οὐ θάσσον ἂν κ. τ. λ. & 642. οὐκ, ἀλλὰ· & L. 5, 101, where read οὐκ ἦν γε σοφρόνως βουλευήσθε. Soph. Phil. 993. οὐκ, ἀλλ’ ἀληθεῖς· & 997. οὐκ, ἀλλ’.

The above passages I have punctuated with a view to the following Canon, which I venture to propose, that whenever the sense is *suspended*, there should only be a *comma* after the οὐκ, but whenever there is an unlimited negation, there should be a *period*. To

Θ. πραγματώμεθα γὰρ Ἰουδαίους τε καὶ Ἕλληνας πάντας ὑφ' ἁμαρτίαν εἶναι. With these words, which, as well as the whole cast of the sentence, are unlike any thing to be found in the Classical writers, the earlier Commentators were somewhat perplexed. The Greek Commentators (contrary to their usual custom) slide over the difficulty, which, however, is not great, if we consider a little the ratio significationis of προαιτιάομαι. The simple αἰτιάομαι signifies to furnish an αἰτία or *accusation* against any one, *to criminate, indict*. Hence many Commentators here explain: 'we before criminated, accused.' And so Grot., Tolet, Paræus, Schmid, and Locke. To this others reply, that then the following words ὑφ' ἁμαρτίαν εἶναι are unnecessary. I do not, however, see that. Such a pleonasm may very well be tolerated in our Apostle. Besides, there will, in fact, be no pleonasm, if we consider the verb as a *verba prægna*ns, signifying: "we have before convicted (and proved) all to be under sin." For it appears to me that the words have this *full sense*. Many eminent Critics and Commentators, as Erasm., Beza, Luther, De Dieu, Valla, our English translators, Doddr., Sota, Schmid, and Schleus. (supported, it seems, by the authority of the Syr.) render it: "before *proved*, showed." And perhaps this interpretation may be defended on the ground that as αἰτία signifies *cause*, so αἰτιάομαι may mean to *shew cause*, and simply to *shew, prove, &c.* But of this signification they adduce no *proof*: and I myself am not aware of any. It therefore seems safer to adopt the former interpretation, which is defended by the Vulg. and some other versions. As to the Syriac, which seems to countenance the latter, it is so free a translation as to scarcely afford evidence as to the *full sense* of any term.

the former of these rules may be referred the *rare form* μή, ἀλλὰ in Æschyl. Ch. 9, 5., where Bp. Blomfield places a period after the μή, but Porson a comma, which I think preferable.

9. πάντας ὑφ' ἁμαρτίας εἶναι, i. e. (as some interpreters explain) "under the dominion of sin as of a tyrant;" ὑπὸ signifying *under the dominion or jurisdiction of*. But this does not suit the context. Others, as Eras̄m., Beza, Piscator, Paræus and Koppe, more rightly explain it, "reos peccatores, et peccatum reatu teneri," *are brought under, and liable to be (truly) charged with sin*. The ὑπὸ has the same force in ὑποδίκους in ver. 19. *amenable to judgment*. By *sin*, of course, is meant *grievous sin*; as in 7, 14. *sold*, i. e. given up, *to sin*.

9—12. At this sweeping accusation the Commentators hesitate; since that there were *some* persons of probity, both Scripture and ancient History alike teach us. Hence most modern Commentators adopt the interpretation of Jerome (Epist. ad Damas.) and Grot., who take *all* for *very many*; as in Joh. 10, 8. 1 Cor. 9, 22. Phil. 2, 21. Joh. 3. 32. Thus Mr. Slade thinks that the Psalmist and the Apostle are describing the Jewish *nation in general*, and could not literally mean, that there was not an individual righteous man to be found, not one who sought after God. He would therefore render the words οὐκ ἔστιν ἡ ἐκζητῶν, &c. "It is *hard to find* one that has any sense of goodness in him." And he refers to Patrick in loc. Estius, however, maintains that the Apostle is here speaking of all without exception, as appears, he says, from the testimony of Scripture subjoined, the scope of the passage, and ver. 19. But this position appears not well founded. May not the words be referred, with some eminent interpreters, to *nations*, or not include every individual in those nations? It may, indeed, be objected, that the πάντας would not seem necessary in that sense, since there are but *two*. Let it, however, be remembered, that Ἑλλᾱδες is a very general appellation, and comprehends all the various nations of the Gentiles. The Apostle may mean that *all* of those nations and the Jews alike, without exception, are

ὑφ' ἁμαρτίαν.* At all events, this can have no reference to *original sin*.

10. καθὼς γέγραπται, i. e. "so that we may here apply the words of Scripture." It is remarked that the passage now brought forward is no where found *collectively* (at least in the Hebrew original), since though some copies have them in the 13th Ps., that is only by piece-meal. So that it seems to be rightly supposed by some eminent Critics, that Paul has here collected together into one series many scattered passages, both of David and the other sacred writers, such as seemed suitable to the scope of the present argument. The principal passages are Ps. 14, 53, 3. 140, 3. 10, 7. Prov. 1, 16 & 18. Is. 59, 7 & 8. 36. 1. And whatever diversities may be found, are to be accounted for by supposing, that the Apostle expresses rather its *sense* than the *very words*: a principle which, as Jerome in his Comm. on Eph. 5, 31. (referred to by Macknight) well remarks, may be applied generally to all the quotations from the Old Testament. As to the *details* of those quotations here and elsewhere, they may be most conveniently inspected and compared by the student in Mr. Horne's Introd. T. 2, 346 — 448., who has embodied all the most important information to be found in the valuable works of Surenhus. and others (including Dr. Owen) on that subject.

10. οὐκ ἔστι δίκαιος οὐδὲ εἰς. These, Koppe observes, are the words of Paul himself, which are to be confirmed by passages of Scripture. And the learned Commentator further observes, that the terms δίκαιος, συνιῶν, ἐκζητῶν τὸν Θεόν, and ποιῶν χρηστότητα are mere synonymes. It would be more correct to treat them as parallelisms, though not quite synonymous. Ὁ συνιῶν signifies *a worshipper*

* To this purpose Grot. appositely cites Sel. Ital. L. 2. Vis colitur, jurisque locum sibi vindicat ensis, Et probis cessit virtus: en aspice Gentes; Nemo insons; pacem servant commercia culpæ.

of *God*; as in Sirach, 10, 28., where it is opposed to ἁμαρτώλω. In ἐκζητῶν there is an imitation of the Heb. מִי־לֵלֵךְ-תָּהוּ in Ps. 13, 2. et sæpissime. It is also found in Acts 15, 17. and Heb. 11, 6. The ἐκ is intensive, and, in the *physical* acceptation, answers to *out*.

12. πάντες ἐξέκλιναν. In ἐκλ. there is a metaphor taken from turning out of a road, or right line. So Matt. 2, 3. ἐξεκλινάτε ἐκ τῆς ὁδοῦ. See Lightf. ap. Slade.

12. ἅμα ἡχρειώθησαν, “they are become unprofitable and useless,” viz. either to themselves, or others, or for the ends of their creation. This verb answers to the Heb. נִפְלַשׁ. Now נִפְלַשׁ signifies to *become sour*, as applied to flesh, milk, &c.; and as in this sense it occurs both in Kal. and Nophal, it seems that the primitive signification of the verb (which is not found in Hebrew in the physical sense) was to *turn*. This is by us applied to *milk*. So, by the very same metaphor, the Greeks used οἶνος ἐξεσθηκώς, as we say *touched*. And as all such food and drinks become useless, we see the *ratio metaphoricæ*.* Koppe remarks that Hesiod ap. Aristot. Eth. uses ἀχρήσιος in this very sense of a person who thinks one thing and says another. And I would add, that on a similar principle may be accounted for the almost obsolete words *naughty* and *good-for-nothing* still in the mouths of the vulgar.

12. οὐκ ἔστιν ἕως ἑνός, for οὐδὲ ἕως (which is a stronger expression than οὐδεὶς). This is a little rendering of the Heb. 5. Grot. and Drus. compare the *ad unum* of the Latin writers. But that is only used in conjunction with *omnes*.

Χρησιμότης properly signifies *goodness*, but is here simply used in the sense of *good*, for ἀγαθόν; as in 2, 10.

* A similar metaphor subsists in the old word *addle*, which was formerly used of rotten eggs, and is still figuratively applied to weak brains.

13. τάφος ἀνεσπόμενος ὁ λάρυγξ αὐτῶν, “a gaping sepulchre is their throat.” These words are from Ps. 5, 10., and exactly agree with the Sept. : but on the *ratio metaphoræ*, Commentators are not agreed. Some, as Estius, Toletus, and Mackn., refer it to the “rotten infectious discourse sent forth from the throats of the wicked, as an open sepulchre sends forth a noisome stench.” Abp. Leighton has even a more revolting explanation. But all this seems very far-fetched. Besides, in this *whole* verse, it seems the sacred writer means to describe the dire effects of *calumny*. I therefore prefer, with Grot., Crellius, Paræus, and others, to take this as a description of the calumnies by which the wicked destroy and figuratively *swallow up* their fellow-creatures;* and also of the constant readiness to do so, as an open sepulchre seems *ready for*, and, as it were, *expects* the dead; and finally of their insatiableness in the work of destruction. So Habac. 2, 5. “who enlargeth his desire as the grave, and is like death, and cannot be satisfied.” And be it remembered, that by τάφος is meant one of those *large sepulchres*, or caves, hewn in a rock. There may also be an allusion to a figurative mode of speech, by which animals or men devoured were said to have their graves in the stomachs of the animals who devoured them. And in this view Wets. cites Quintilian D. 12. Æstuant adhuc intra pectus sepulta ventribus nostris cognata viscera. Frag. Pythagor. 2. Μασσαγέται δὲ τῶς γονέας κατακόψαντες κατέσθοντο, καὶ τάφος κάλλιστος δοκεῖ ἡμεν ἐν τοῖς τέκνοις τεθάφθαι, and other passages.

That this is not an overcharged description, those who have carefully inspected the records of ancient and modern History, and especially the annals of Courts, will readily acknowledge. Nay Grot. thinks the Psalmist especially refers to calumniating, blood-thirsty *courtiers*. He also quotes a saying of one

* So Prov. 1, 12. Let us swallow them up alive, as the grave. Ps. 35, 25. let them not say, we have swallowed him up.

Eprius Marcellus, concerning those whom by calumny and false accusation he had destroyed, *Quid tibi cum meis mortuis?* Grot. also shrewdly observes, that most adulators are calumniators; and that the Chief Priests and their party so acted by the Apostles is well known from Scripture.

13. τ. γ. α. ἐδολιούσαν, for ἐδολίου. A dialectical form, by some called Attic, by others Chalcidic and Bæotian. I suspect that it was also in use in the Macedonian dialect, and from that afterwards passed into the Alexandrian and Hellenistical. See Winer's Gr. Gr. The word δολιούν *to use craft, act craftily*, is frequent in the Sept. It is rare in the Classical writers: but it occurs in a passage of a Tragedian, cited by Wetstein.

13. ἰδς ἀσπίδων ὑπὸ τὰ χεῖλη αὐτῶν. The virus of asps is mentioned by Ælian (cited by Wets.) as being invariably mortal. Wets. also illustrates this figurative use from Moschus Idyll. 1. Φεῦγε κακὸν τὸ φίλαμα, τὰ χεῖλεα φαρμακὸν ἔντι. Lucian Fugit. 19. καὶ ἀφροῦ, μᾶλλον δὲ ἰοῦ μεστὸν αὐτοῖς ἢ τὸ στόμα.

14. ὦν τὸ στόμα. Ps. 10, 7., where the Sept. has, οὐ ἀρᾶς τὸ στόμα αὐτοῦ γέμει καὶ πικρίας καὶ δόλου, ὑπὸ τὴν γλῶσσαν αὐτοῦ κόπος καὶ πόνος, where I would conjecture κότις. On πικρία see the note on Eph. 4, 31. Among the passages here cited in illustration by Wets. are Aristot. Nic. 4, 11. οἱ δὲ πικραὶ δυσδιάλυτοι. Demosth. C. Med. where we have the word united with κακονοία. Polyb. 6, 43. ὀξύτητι καὶ πικρία διαφύρον. So the Latin *amaritudo*, and the Heb. תיבת. (See Gesen Heb. Lex.)

15. ὀξεῖς οἱ πόδες αὐτῶν ἐκχέαι αἷμα. Is. 52, 7 & 8. where the Sept. has οἱ δὲ πόδες αὐτῶν ἐπὶ πονηρίαν τρέχουσι, ταχίνοι ἐκχέαι αἷμα. Ὀξεῖς, which exactly answers to our provincial term "edgy," and τάχινος, are synonymous, since ταχ. denotes *eagerness*.* We have a similar passage in Appian p. 873. (speaking

* I suspect the termination —ινος to be properly a diminutive, and answers to our —ish.

of the murderers of Cæsar) πρὸς ἀνδρας ταχυεργεῖς, καὶ φόνου πλήρεις, καὶ ἐπ' ἐμὲ συναμωσμένους.

16. σύντριμμα καὶ ταλαιπωρία ἐν ταῖς ὁδοῖς αὐτῶν, "destruction and misery are in their ways." Καὶ ὁδὸν εἰρήνης οὐκ ἔγνωσαν, "and the way of peace they care not for." Here there is evidently a parallelism of members. The sense may be thus expressed: "All their plans and aims are evil: good never enters into their thoughts or cares." "A true description (says Grot.) of the Jews of those times."

18. οὐκ ἔστι φόβος Θεοῦ ἀπέναντι τ. ὁ. α. "the fear of God is never before their eyes." These words are from Ps. 36, 1. (35 Sept.) A general description of infidels, Grot. and Kypke observe: which is very true; and they might also have noticed that the clauses σύντριμμα — ἔγνωσαν and οὐκ ἔστι — αὐτῶν seem to be thus far correspondent, that the former relates to their conduct towards *men*, and the latter towards *God*; and both are a lively description of the manners of the turbulent *Jews* of that age, who neither feared God, nor regarded man. Nor was this confined to the *Jews*, but extended to the *Gentiles*, and was doubtless a consequence of the wars, especially the civil commotions, which had agitated the world for more than a century before: a state of society depicted in lively colours by Stat. Theb. and also Sil. Ital., whose words are these: Vis colitur, jurisque locum sibi vindicat ensis, Et probris cessit virtus: en aspice gentes; Nemo insons; pacem servant commercia culpæ.

Dr. Macknight observes, that in this whole discourse the Apostle speaks of the collective body of the Jews, as he had done of the Greeks in chap. 1. "The reason is (continues he) that among the Jews and Greeks there were, at all times, individuals of a character very different from that which he has ascribed to the generality of both. Besides, more than a general description was not necessary to his argument. His different manner of describing the characters of the Jews and of the Greeks is worthy of

notice. For in speaking of the Greeks he uses the greatest plainness, knowing that it would not offend them, as they did not pique themselves on sanctity of conduct, and were conscious that the things laid to their charge were true. But in speaking of the Jews, as Taylor observes, he couches their character under quotations from their own sacred writings, and thereby turns their eyes to ancient rather than to present manners. This method he followed, because, in the ancient manners of the nations, they might, as in a glass, clearly see the very deformed complexion of the then generation."

It is almost needless to observe (what many Commentators have not omitted to do) that this has nothing to do with the doctrine of radical corruption. Yet such accumulated evidence as the history of that age affords, must prove how desperately corrupt is the human heart, and thereby confirms the doctrine. Here it is truly observed by Mr. Turner, that "although St. Paul conducts his argument with reference to the people as a body (compare 1, 24—31.), which was sufficient for his purpose; yet the inference which he deduces is certainly true of every individual of mankind, on all of whom sin may justly be charged, though not all the particular sins here specified."

19. οἶδαμεν δὲ ὅτι ὅσα ὁ νόμος λέγει — λαλεῖ. The connexion is thus correctly pointed out by the Greek Commentators, Theophyl. and Œcumenius (partly from Chrysost.). "That the Jews might not say: And what are all these things to us? they were not said of us? Aye (says the Apostle), but they *have* a reference to you. For though we know," &c.

By the *Law* is meant the Old Testament universally. The Apostle, too, says, not *περὶ τῶν ἐν νόμῳ*, but *τοῖς ἐν νόμῳ*. For the law mentions many things concerning the Babylonians, Persians, Medes, Egyptians, &c. But it was for the *Jews*, those under the law, that those matters and prophecies connected with them were mentioned.

This very view of the subject was also taken by Crellius, Mr. Locke, &c., the latter of whom thus paraphrases: "This is all said in the sacred Book of the Law: and what is said there, we know is said of the Jews who are under the Law." It is therefore remarkable that the connexion should have been unattended to by Grot., Whitby, Doddr., Mackn., and Koppe. It is in vain, too, that Ammon calls in question whether the Apostle here by the Law means the whole of the Scriptures of the Old Testament. No reasonable doubt can be entertained on that point; nor can I find that any Commentator has ever before come to any other conclusion. Thus Mr. Locke observes that *the Law* here signifies the whole of the Old Testament, which containing revelations from God in the time of the Law, and being to those under the Law of Divine authority, and a rule as well as the Law itself, is sometimes in the New Testament called *the Law*, and so our Saviour himself uses the term *Law*, in Joh. 10, 84. And the meaning (he says) of St. Paul here is, That the declarations of God, which he had cited out of the Old Testament, were spoken of the Jews, who were under the dispensation of the Old Testament, and were, by the words of God to them, all of them pronounced sinners. And although (to use the words of Mackn.) many things are spoken of, and to the Gentiles, in the Jewish Scriptures, the immediate intention of these writings was to instruct, exhort, and reprove the Jews. And, therefore, they are all to be understood as spoken to them, unless it is mentioned that the Gentiles in particular are addressed.

The expression *οἱ ἐν τῷ νόμῳ* is synonymous with *οἱ νόμον ἔχοντες*, 2, 14. *οἱ ὑπὸ νόμον*, 6, 15. and 1 Cor. 9. 20.

19. *ἵνα πᾶν στόμα φραγῇ*, "so that the mouths of the whole world, or many nations, whether Jewish or Heathen, must be stopped." *Φράττειν τὸ στόμα* signifies, literally, to *stop up*, and is used of animals;

as in Anton. 12, 1. (cited by Schleusn.) In a figurative sense it occurs in Dan. 6, 22. † Macc. 2, 60. Hab. 11, 23. And ἐκφράττειν is not unfrequently used of reducing any one to silence. So Plut. p. 88. (cited by Wetstein), ταὐτ' ἀποστρέφει τὴν γλαῦτταν—ἐμφράττει τὸ στόμα, ἄγχει, σιωπᾶν ποιεῖ. Demosth. 88. ὃ τὸ στόμα Δημοσθένους ἐνέφραξε. And so by Liban., not unfrequently. I add Pollux 8, 155. ἀποφράττειν τὸ στόμα, μόνον οὐκ ἀφαίρειν τὴν φωνήν. So Grot. compares the phrase *occludere linguam* in Plautus; and he says that it is synonymous with ἀναπολόγητος εἶναι.

Theophyl. explains the whole passage thus: Οὐ μόνον δὲ οἱ Ἰουδαῖοι, ἀλλὰ καὶ πᾶς ὁ κόσμος ὑπόδικος γένηται τῷ Θεῷ, τουτέστι, κατάκριτος. ἀπαρρήσιastos, μὴ ἐκ τῶν οἰκείων ἔργων δικαιούμενος, ἀλλὰ, &c.

19. καὶ ὑπόδικος γένηται πᾶς ὁ κόσμος, “and the whole world, not only Heathens, but Jews, be brought in guilty before God, be liable to condemnation.” Ὑπόδικος signifies ὁ ὑπὸ δίκην ὢν. The word is a forensic term, and often occurs in Plato and Demosth. with a genitive of the crime, and a dative of the person injured. *Condemnation*, it must be observed, here implies punishment also. Thus Alberti Gloss. Gr. explains the word by τιμωρίαις ὑποκείμενος, where I conjecture τιμωρία. And so Theophyl., who explains it: κατάκριτος, ἀπαρρήσιastos, μὴ ἐκ τῶν οἰκείων ἔργων δικαιούμενος, ἀλλὰ τῆς ἐτέρου βοθηείας δεόμενος ἡγουν τῆς χάριτος τοῦ Χριστοῦ.

20. διότι ἐξ ἔργων νόμου οὐ δικαιωθήσεται πᾶσα σὰρξ. This plainly answers to the Hebr. כָּל בָּשָׂר בְּעֵינֵי ה'; and as σὰρξ signifies *man*, so it here denotes all *mankind*, i. e. neither Jews nor Gentiles, and consequently none of the individuals contained in them.

It has been much debated what sense is here to be ascribed to νόμου. Koppe, and many recent Commentators, as Schleusn., take it to denote the *Scriptures*: and they render διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας, “on the contrary, the Scriptures testify that all

men are sinful." But from this interpretation I must totally dissent. To me it seems rather a perversion of the plain force of the words, by affixing such a sense as cannot be elicited from them, without great violence. Besides, the signification ascribed to *ἐν τῷ νόμῳ* is unauthorized. Thus it would be necessary to silence the *γὰρ* here, and the *οὐκ ὅτι*. And what reliance could there be placed on an interpretation so obtained? After a careful examination of the passage, and consultation of Commentators, antient and modern, I must, upon the whole, acquiesce in that interpretation which was propounded by the antient Fathers, and has been adopted by the best modern Commentators, especially Beza, Grot., Locke, and Whitby; namely, that by *νόμου* is meant any doctrine, whether written or unwritten, which orders any thing, or interdicts it. Mr. Locke well translates, "*by deeds of Law*, i. e. (says he) by actions of conformity to a law requiring the performance of the *δικαίωμα θεοῦ*, with a penalty annexed." By this (continues he) no flesh can be justified. For every one failing of an exact conformity of his actions to the immutable rectitude of that eternal rule of right, will be found unrighteous, and so incur the penalty of the Law." Mr. Turner has well laid down the meaning as follows: "No man can claim justification in the sight of God by perfect obedience to any law." "*Νόμου* (he adds) comprehends the Jewish Law, but not to the exclusion of the original law under which man was created, however made known, whether by reason or revelation." "The Apostle (continues he) having used the word in this *extensive* signification, immediately afterwards uses it in a similar one, to express that same original law as published to the Jews by Moses. This was natural in a Jewish writer, addressing his argument to persons labouring under Jewish prejudices. I think, therefrom, that he here refers to what is more fully explained in ch. 7. viz. *the nature of sin, and its consequences, being brought home to the conscience by the Law.*"

Δικαιοσύνη τοῦ Θεοῦ signifies properly the justifying method of, or the method devised by, God for justifying, or making men righteous through the merits and death of Christ.* Hence it is thus explained by *Œcumenius*, p. 269. *Δικαιοσύνη Θεοῦ, ἡ παρὰ Θεοῦ δομένη· ἡ, ἡ ἀπὸ Θεοῦ δικαίωσις, καὶ ἀθώωσις καὶ ἀπαλλαγὴ τῶν ἁμαρτιῶν.*

Wets. gives the following paraphrase: “Si lege agendum est, nemo Judæus absolvetur, sed omnes damnabuntur. Si actiones nostras cum lege contendimus, apparebit, Legem a nobis non fuisse servatam, adeoque poenas lege sancitas nobis esse metuendas.”

* On this important term I think proper to lay before my readers the following luminous remarks of Jaspis:

“Intelligitur autem *pœnisa Dei voluntas absolvendi homines a peccatorum pœnis ob fidem in Christum*, 1, 16 & 17. quæ quidem, ut ex superioribus patet, recte factis, quæ Deo probantur, se exserere debet. Paulus Christi auctoritatem secutus tunc omnia fidei simpliciter tribuit, ubi demonstrandum erat, veram erga Deum pietatem, quæ e fide existit, et fundamentum esse debet omnium virtutum, in animo solum residere. Vult enim eam affectionem animi Deo et Christo dediti, quæ fidei nomine appellatur, et operibus priorem et operum effectricem intelligi. Atque hæc ratio docendi primum ad resipiscientes peccatores pertinet, quos commissæ delicta sollicitos habent. Quibus, ne desperent de salute suâ, ostendenda spes est, fore, ut fide veniam impetrent, etiam si fidei fructibus sive pie factis, (quales in nascente fide ne expectari quidem possunt,) adhuc careant. Luc. 23, 40. seqq. 18, 13 & 14. Quâ in resacri scriptores utriusque codicis maximè consentiunt. Vide 2 Sam. 12, 13. Psalm 32, 1. 2 & 5. 41, 3, 18 & 19. Actor. 2, 37. 9. 16, 30 & 31. Rom. 10, 9—11. 1 Tim. 1, 12 & 16. Tit. 3, 3. Deinde eadem ratio idonea est ad eos refutandos, qui vel in Abrahami ceterorumque majorum meritis securi acquiescebant, adeoque indeque ferebant se cum alienigenis, quippe profanis ac peccatoribus eodem loco ac numero haberi; vel qui suâ innocentia et sanctitate freti, arroganti de se persuasionem tumentes, ex suis virtutibus justitiæ laudem ac præmia quærebant. Talis justitia plerorumque Phariseorum et legis doctorum ætate Christi, et multorum Christianorum tempore Pauli erat.—Pro diversitate igitur hominum ac temporum, quam sapientissimus quisque in docendo semper respicit, a Christo, Paulo, ac Jacobo, modo *πίστις*, modo *ἔργα* unice urgentur. Paulus apponit τῇ πίστει non *ἔργα ἀγαθὰ*, sed *ἔργα νόμου*, illa sint fidei effectus. Semper dicit *ἔργα νόμου*, nunquam *νόμιμα* vel *ἐννομα*, legi consentanea, legalia, ne anceps sententia videatur. Cfr. 2, 7.”

It has been proved by the learned Vitringa and Bp. Bull, that the word *justify* is here used in a forensic, or judiciary sense, and is not a term parallel to forgiveness, but refers to a judicial process, and carries in it the idea of acquittal, praise, and reward. And it is well observed by Doddr. "that the word seems always ultimately to refer to the being pronounced and treated as righteous in the great day of God's universal judgment."

Grotius thus ably discusses the reason why the Law of Moses could not justify: "Causa cur Lex tales vires [scil. justificandi homines] non habuerit, est [1.] quia promissa tantum continet unius vitæ hominis cujusque spatio limitata, cum facta Abrahamo promissa ultra mortem ejus in immensum se porrexerint, sub quibus et majus quiddam latere Abrahamus suspicatus est, sed pro ratione temporum tenuiter: unde et justitia ejus quamvis in corde sita ac Deo placens, tenuior tamen multò fuit justitia ea quam primorum temporum Christiani plerique per omne vitæ tempus, nempe a Baptismo, exhibuere. Pro modo revelationis crevit fides, pro modo fidei puritas animi ac vitæ. Ubi plus contulit Deus, plus etiam exigit. Aiunt Philosophi, *multis actibus acquiri firmam quandam facilitatem*: ita enim Quintilianus vertit quod Græci *ἐξήν* vocant. Sic et per actus multos Legi congruentes acquiritur justitia quædam inter homines valdes, non autem illa interior quam præcipuè desiderat Deus, et quam solam dignatur Deus præmiis non terrenis, sed cœlestibus, aut potius, supercœlestibus."

Macknight, too, observes, that "it is plain the Apostle is here speaking of a *meritorious justification*, by moral, as well as by ceremonial works of law, from the universality of his proposition; and also from this, that the only condition on which law allows justification to any person is his performing all its requisitions; and therefore, as, in the present state of human nature, a *perfect obedience to law* is

impracticable, the Apostle's assertion in this verse remains invariably true."

And "that *law* here comprehends natural as well as revealed (observes Doddridge) appears from the conclusion which the Apostle draws, and the whole tenor of his subsequent argument; which (he adds) have very little weight, if there were room to object, that though we cannot be justified by our obedience to the law of Moses, we may be justified by God's natural law."

It is surprising that no critic has remarked the ellipsis of *μόνον* in the clause *διὰ γὰρ νόμου ἐπίγνωσις ἁμαρτίας*, than which there is none more frequent; q. d. "For by the law is *only* afforded a knowledge of sin, and consequently not a mode of atoning for it, or a method of restoring the sinner again to favour and acceptance." Theophylact, however, seems to have been, in some measure, aware of this, from his words: 'Ακριβεστέραν, φησιν (scil. ὁ Παῦλος) ὁ νόμος τοῖς ἀνθρώποις ἐπίγνωσιν τῆς ἁμαρτίας ἐντέθεικε, καὶ σφοδρότεραν τὴν κατ' αὐτῆς κατηγορίαν πεποίηκε· εἰς δὲ τῆς ἀρετῆς τὴν κατόρθωσιν ἐπαρκέσαι τοῖς ἀνθρώποις οὐκ ἴσχυσε· οὕτω δείξας τὸν νόμον μόνον διδάσκαλον τῶν καλῶν (fort. κακῶν) ὑποδείκνυσι τῆς χάριτος τὴν ἰσχύν. To this purpose, too, there is much pertinence in the observation of Doddridge, that "this strongly implies the broken and disjointed state of human nature, in consequence of which the precepts which God gives us will, on the whole, only serve to convict us of guilt, but not to produce an obedience by which we can finally be acquitted and accepted."

Into so exceedingly extensive a question my limits will not permit me further to enter; and therefore I must be content to refer my readers to much *other* excellent matter, both of Chrysostom, and the Greek Commentators, as also Grotius, Pole, Beza, Bull, and Whitby; and will conclude with the words in which Mr. Slade sums up the whole matter. "Thus has the Apostle explained the real nature and founda-

tion of Christianity, for the instruction and conversion both of the Jew and the Gentile;—the *former* expected justification on the ground of privileges, from the knowledge of the Mosaic Law, and the performance of Levitical rites (see Elsley on this Epistle, in Acts 20);—the *latter* would naturally be inclined to presume, in some degree, on the exclusive merit of his moral character. St. Paul teaches that these principles are equally erroneous; the Christian builds his hope on nothing else, as a *foundation*, but the merits of Christ, by which he seeks to be justified through faith. See the note on ch. 2, 13.

21. *νυνὶ δὲ χάρις νόμου—προφητῶν*. Thus far the Apostle had described the depravity and corruption of the whole human race, and had shown that neither the Pagans by natural religion, nor the Jews by the Mosaic Law, could be reformed. He now returns to the subject he had only slightly touched on at 1, 17., namely, that by the Christian Religion is shewn the way to true felicity, and the acquirement of the favour of God; and he more fully teaches, at v. 21—30. of this chapter, that the hope of deliverance from punishment, and of eternal salvation, can be attained for men only by faith in the Divine promises of grace. (Rosenm.) The words of the verse may be thus interpreted: “But now (under the dispensation of the Gospel) the righteousness or mode of justification promised in the Law and the Prophets, independent of the Law, has been revealed.” The *full* sense, however, requires a freer paraphrase: and this is very well given by Mr. Turner, who thus neatly connects the two clauses now under consideration: “It need not surprise you, that justification cannot be thus obtained, since the law had quite a different design, viz. to bring us (21.) to the knowledge of sin; *νυνὶ δὲ*, &c. but now, under the Gospel, a method of justification is revealed, of which God is the author (*δικ. θεοῦ*), and to which all your Scriptures bear testimony, that method, which, rejecting obedience

as the ground of (22.) justification, (χωρὶς νόμου), makes faith in Christ and his merits, the only cause, and which extends its benefits to all believers, without discrimination, Gentiles as well as Jews."

In vain does Koppe endeavour to convert *νυνὶ δὲ* into a mere *argumentandi formula, atqui vero*. It must retain its full force, and signify, "but now (under the Gospel Dispensation), as opposed to the time of the Law." So Hebr. 9, 26. *νῦν δὲ ἅπαξ—διὰ τῆς θυσίας αὐτοῦ πεφανήσεται* where, from the context, it plainly appears that *νῦν δὲ* is said in opposition to the time of the Law. And this sense of *νυνὶ δὲ* I have observed in various parts of the Classical writers,* especially Xenophon and Thucydides; ex. gr. Thucyd. 3, 43, *νῦν δὲ, but as the case now stands*. I, however, reserve what I have to say on this idiom for my annotation on that passage. The student may consult Lampe on Joh. 8, 40. Theophyl. and Œcumen. remark (from Chrysost.) that the term *φανέρωται* seems to suggest that the *δικαιοσύνη τοῦ Θεοῦ*, *existed formerly*, but only *was hidden*; and they think that by this and the expression *μαρτυρουμένη ὑπὸ νόμου καὶ προφῆταιν*, the Apostle hints that it is not a mere novelty. See more in Theophylact and Theodoret.

Of the passive, *μαρτυρεῖσθαι*, which is somewhat rare, examples are given by Wets. from M. Anton. and Josephus.

22. *δικαιοσύνη δὲ Θεοῦ διὰ πίστεως* 'I. X. There is here plainly an *epanalepsis*, the force of which resides in the *δὲ*. Nor need we resort to the change of punctuation proposed by Bos (though it had been before devised by Theodoret), namely, to put the words *μαρτυρουμένη—Χριστοῦ* in a parenthesis. It is evident, therefore, that after *προφητῶν* there ought not to be a period, but only a comma.

22. *εἰς πάντας καὶ ἐπὶ πάντας τοὺς πιστεύοντας*. The Commentators are somewhat perplexed with this repetition. Several recent ones *cut the knot*, by

* Nor did it here escape the Greek Commentators. (See Œcum.)

cancelling the words *καὶ ἐπὶ πάντας*. But these are omitted in so few MSS., that we may suppose them to have arisen from the Homoioteleuton.* The question, however, is, whether any meaning may be thought to be conveyed in these repetitions. Now the Greek Commentators, and some modern ones, suppose the *εἰς* and *ἐπὶ* intended to represent the different persons, the former the Jews, and the latter the Gentiles. But most recent Commentators, as Koppe, treat this as a mistaken notion, and (following Crellius) regard the *εἰς* and *ἐπὶ* as the same, and take the *καὶ* in the sense of *even*, or as pleonastic, viz. unto all, even all who believe," as if it had been *πᾶσι πᾶσι τοῖς πιστεύουσι*. But I cannot agree with them; since, however it may be with the correspondent words in modern languages, certainly the Greek *πᾶς* is never thus made more emphatical by repetition. The *καὶ* in this construction can neither be pleonastic, nor be taken for *even*. All that can be safely maintained, is this, that the clause *καὶ ἐπὶ πάντας* is possibly intended to be emphatical, and certainly was meant to impart nerve and vigour to the clause preceding, which is, simply, equivalent to *all without exception*. Nay, the clause following seems intended to render the sense more decided; q. d. "yes, to all, I say; for there is no exception." There appears, too, to be a sort of paronomasia, with which may be compared a very similar one in ver.

* As to the Fathers, their testimonies are little to be trusted in matters of minute criticism; at least only those who deliberately adopt a certain reading in an argument, or evidently act upon it in exposition, are any decisive evidence. Now here Chrysost. has more weight than all the rest, and his authority is for it; notwithstanding that his name appears in Koppe's Var. Lect. as an authority on the contrary side. The antient Versions, the Syr. and Vulg., shew the antiquity of the reading; and though some few recent Versions omit the words, yet such authorities are always weaker in the omission than in the addition of words; especially when the words omitted seem pleonastic, or are very obscure; allowance being always made, in either case, for glosses. Under these considerations, and because it would be almost impossible to account for the addition, but easy for the omission, the words in question must be retained.

30. δικαιώσει περιτομὴν ἐκ πίστεως, καὶ ἀκρεβυστίαν διὰ τῆς πίστεως.

Διαστολή, *distinction*, from διαστέλλω, *to send, put, or set apart*. Some Commentators, however, render it *superiority*. But the former interpretation is confirmed by 1 Cor. 14, 7.

23. πάντες γὰρ ἡμαρταν, καὶ ὑστεροῦνται τῆς δόξης τοῦ Θεοῦ. It is no easy matter to determine the exact sense of δόξης, since there are several views in which it may be considered almost equally suitable. Chrysost., Beausobre, and others, take it to mean the glory and felicity of Heaven. Others, as Koppe, interpret: "have not whereof to glory;" which is *true in doctrine*, but not suitable to the foregoing words. The most probable interpretation is that of Melancthon, Grot., Crellius, Osiander, Willet, Hammond, Macknight, Rosenm., and Schleus., namely *the favour and approbation of God*, with an adjunct notion of the happiness thence depending. (See Crell. and Mackn.) If this interpretation be adopted, it will be unnecessary, nay incongruous, to dwell on the *ratio metaphoræ* in ὑστεροῦνται, which verb, though it originally signifies *to come behind, be inferior*, yet also denotes *to come too late for any thing*, and consequently *to miss of it, be destitute of it*;* which last signification is here alone applicable, and of which many examples may be seen in Schl. Lex., as also of δόξα in the above sense. (See Mackn.)

24. δικαιούμενοι δωρεὰν τῇ αὐτοῦ χάριτι. Some here fancy an *anantapodoton*. But Crellius, Grot., and others, refer it to the preceding verb ὑστεροῦνται, which may be admitted on *grammatical principles*, and is necessary to form some construction, but rather tends to weaken the *sense*. At all events, I assent to Beza, Piscator, and Crellius, that the participle is put for the *indicative present*, by what they call a *Hebraism*, but which is also a *Grecism*, and, indeed, is found

* And it is acutely remarked by Doddr., that ὑστερ, here denotes a deficiency of what might have been attained, rather than the loss of what is actually possessed."

in most *modern* languages. Yet the present Indicative does not seem to yield a suitable sense. The sense required by the context, and the nature of the subject, is that given by Beza, (who is the only one that has attained it) namely, "ut qui justificentur." This, however, *may*, by a popular idiom, be admitted of the indicative; and, as it is idiomatic, there is no need to follow it in a translation. The true sense, therefore, is this: "But they must (i. e. have need to) be justified."

Δάρεαν, "*freely*, of mere benefit, without regard to merit;" as is plain from the words following, τῇ αὐτοῦ χάριτι. And in Rom. 4, 4. and 2 Thess. 3, 8. it is opposed to κατὰ ὀφείλημα. In δάρεαν, too, there is a subaudition of κατὰ. The Commentators give an example of a similar subaudition in the Heb. כִּנְיָהּ.

24. διὰ τῆς ἀπολυτρώσεως τῆς ἐν Χ. 'Ι., "through the redemption effected by means of Christ Jesus." In the interpretation of the word ἀπολ., Commentators, for more than a century, have pursued a method which deviates from that adopted by the ancient, and indeed some modern ones. Now, suitably to the etymology of the word, and adverting to its primitive acceptation, it would denote a deliverance of any one from death or captivity, by paying the λύτρον, or price of deliverance; and it is obvious that the word might, by a natural and easy transition, be used of deliverance in *any way*. Some Greek, and most Latin Fathers, here assign to the word its *full* sense, referring to the price paid down by Christ's offering himself up to death for our redemption. On the contrary, almost all the later Commentators seem agreed that no reference is to be had to the idea of ransom *paid*. Mr. Locke has especially exerted himself to overturn this notion. See his note, where, inter alia, he says, "redeeming, in Scripture language, does not denote precisely paying an equivalent." And he refers to Exod. 6, 6., Deut. 7, 8. 15, 15. 24, 18. But, with deference to so great an authority, this seems fighting with a

shadow; for there are, I imagine, none worth reasoning with, who would go to the extreme of pushing the allusion so far as to make it assertive of a *price paid*, &c.; which would be as unreasonable as the contrary extreme, into which so many now run, of sinking it to the sense of mere *deliverance*. Here, as in most other cases, it will be best to steer a middle course, and follow the example of the ancient Greek Fathers, who, indeed, recognize in the word a direct *allusion* to the deliverance being effected by the propitiatory sacrifice of Christ, but *no more*. Thus Theophyl., after Chrysostom, explains it, τῆς τελείας ἐλευθερίας ἣν ἐνέργησεν ὁ Χριστὸς· οὗτος γὰρ λύτρον ἑαυτὸν δούς; ἐδικαίωσεν ἡμᾶς. And Œcumen: διὰ τῆς αἰρέσεως τῶν παραπτωμάτων, ἧς τυγχάνομεν ἐν Χ. I. To go further than this is unnecessary, since the words following supply what is wanting to complete the notion of the work of redemption. For I must observe (what seems to have occurred to none of the Editors or Commentators; but is evidently recognized by Chrysost.), that the words ὃν περιέθετο ὁ Θεὸς are to be as closely as possible connected with the preceding. Finally, as to the difficulties raised by Locke to the literal sense of *δωρεάν*, and the *person* to whom the *λύτρον* must be supposed to be paid, it has been well remarked by Mr. Turner, that this *δωρεάν* “respects the payment of any compensation or equivalent; and whatever God chooses to accept may well be called an equivalent, on which ground, as well as on its own sufficiency to effect the contemplated end, Christ’s sacrifice was so.” See an excellent note of Whitby on Heb. 10, 14.

Now on Mr. Locke’s position, that if there be a price supposed to be really paid to a person (referring to Tit. 2, 14.), that person must be sin and Satan, Mr. Turner well remarks, “that in Titus, iniquity is plainly put for the guilt, dominion, and effects of it, and these being under God’s controul, coming on the sinner through God’s permission, and removable by means which God alone could adopt, the

redemption price (a figurative term) may well be said to be paid to God; and as he accepted it, it may well be said to be satisfactory."

I would observe, that great care is to be taken that these questions do not degenerate into mere *λογομαχία*, to prevent which it is prudent to rest as little as possible on *single expressions*. The difficulties, for instance, raised here, have arisen chiefly from considering *ἐπολντ.* *by itself*, and not, as it ought to be, *in conjunction with the rest of the sentence*.

Grotius and others here recognize an allusion to the *sacrificia καθαρτικά*, which the Jews and Greeks used, at a great expense, to offer up. Certain it is, that to this *salvation by grace* there is an allusion in Is. 55, 1., and indeed throughout the whole chapter.

25. *ὃν προέθετο ὁ Θεὸς ἱλαστήριον*. In the interpretation of this passage, it is easier to see the general intent of the Apostle, than to determine, with certainty, the exact import of his words. The difficulty turns chiefly on *ἱλαστήριον*, which is properly an adjective. Now such adjectives in *τήριος* denote what has the power of affecting the action signified by the root; as, for instance, *σωτήριος*. Still the sense will be modified by the substantive expressed or understood. Thus, in the Old Testament, the substantive *ἐπίθεμα* is sometimes *expressed* (as in Exod. 25, 17.); sometimes *left to be supplied*, as in Exod. 25, 18, 19, 20 & 21. And so Philo T. 1. p. 261, 12. (cited by Wets.) *τῆς δ' ἱλαστικῆς δυνάμεως [μίμημα] τὸ ἐπίθεμα τῆς κιβωτοῦ, καλεῖ δ' αὐτὸ ἱλαστήριον* & de V. Mos. T. 2. p. 150, 1. *ἡς ἐπίθεμα εἴστανει πᾶμα τὸ λεγόμενον ἐν ἱεραῖς βίβλοις ἱλαστήριον*. The word there denoted the golden covering of the ark, over which the Cherubims were placed, called the mercy-seat, and on which the blood of the victim was sprinkled at the day of consecration. Adverting, then, to the use of the word in the Old Testament, many Commentators, as Beza, Vitringa, Deyling, Ikenius, Whitby, Wolf, Hardy, Wets., Taylor, Doddr., Schoettg.,

Macknight, Carpzov, Magee, and Jaspis, take this to be a highly figurative expression, implying, "as the person of God was dispensed from the mercy-seat, being procured by the victim offered before it, so it is now dispensed from Christ, being procured by his sacrifice of himself, through faith in his blood." Wets. refers to Matt. 12, 4., and makes the reflection that Christ is, indeed, compared to the covering of the ark, though he is incomparably more excellent. "This covering (continues he) was to be viewed only once a year, and that by the priest alone, and was to the *Jews* only a symbol of grace: whereas Christ is set forth by prophecy to the whole human race. *That* expiation the blood of bulls and goats constituted; but *this* the infinitely more precious blood of Christ himself. See Heb. 9. 5, 12—15. Apoc. 11, 19. 1 Job. 2, 2." It appears that the Jewish Rabbis always maintained that this *ἱλαστήριον* had a mystical signification. (See the Rabbinical citations adduced by Wets.)

The above interpretation Schoettg. supports by the following arguments: 1st, LXX. Senes hanc vocem ex Hebræo verterunt, quæ cum habeat terminationem fœmininam, illi per adjectivum neutrum verterunt, quod ipsi pro substantivo habent. 2d. Paulus in eodem significatu retinet, quo textus Hebræus et *οἱ ἄ* adhibuerunt. Notaturque adeo Christum a Deo nobis propositum esse, *primo* tanquam Deum majesticum, qualem se ipse Deus quondam in *ἱλαστηρίῳ* repræsentavit (Et hic simul includitur argumentum pro divinitate Christi): *deinde* tanquam Dominum elementem et benignum, qui peccatorum nostrorum expiationem suscepit." Carpzov., too, justifies it thus: "Nam Christus, 1.) *ratione officii*, tegit. et expiat peccata nostra. Ps. 32, 1. Dan. 8, 24. 1 Joh. 2.—2.) *Ratione inhabitationis divinæ*, omnem Deitatis plenitudinem in se habet. Coloss. 2, 9.—3.) *Ratione coronæ*, regiâ splendet majestate. — 4.) *Ratione ritus, aspersione* sanguinis hilastici delet peccata populi, ac tollit. Levit. 16, 14. Col. 1, 14.—5.)

Ratione *tutelæ*, adumbrat suos, ut sub ejus alis habitent pii ac delitescant. Ps. 36, 8. Mal. 3, 2."

This interpretation *may*, I think, be admitted; yet to it many Commentators of eminence take strong exception. Koppe, for instance, observes that it involves a confusion of figure, Christ being spoken of as the propitiatory itself, and as the victim whose blood was sprinkled on it. But if there be only an *allusion*, this objection does not seem to have much force. It is remarked, too, by Kypke, that the interpretation in question is both subtle and obscure. But the *reasoning of the Apostle* is sometimes both.

Another mode of interpretation is adopted by many eminent Commentators, as Erasmus, Grotius, Hammond, Le Clerc, Bois, Elsner, Kypke, Koppe, Storr, Schleus., and certainly merits attention; especially as it is supported by the authority of the Fathers and Greek Commentators; namely, that the word to be supplied is *θύμα* or *ιερείον*, and that the sense is, "a propitiatory sacrifice." Bos, in proof, appositely cites Dio Chrysost. p. 184. *ἱλαστήριον Ἀχαιοὶ τῇ Ἀθηνᾷ τῇ Ἰλιάδι*, i. e. *a propitiatory gift*.

Finally, the Vulg. renders it *propitiationem*, as if *χρῆμα* were to be supplied. But this can only mean *propitiatorem*; and such is the sense adopted by Rosenm. and Slade. That would, however, require *ἱλαστήρα*, and evidently appears, from the context, to be too confined a sense.

Further, the interpretation of *προέθετο* will require much attention, as this, from the nature of the term, will be somewhat uncertain: for *πορτίθημι* is susceptible of several senses not inapplicable to the present case. It has been explained by the ancient and many modern Commentators, *fore-ordained*; adverting to Eph. 1, 9—11. But this, Ammon observes, would require the presence of *εἶναι* or *ἔσεσθαι*; as in the passage of Ephesians: and is, moreover, a somewhat far-fetched sense. By Kypke it is explained, in a sacrificial and vicarious sense, as put for *ἀντιδοῦναι*.

And he cites Eurip. Iph. A. 1592., where Diana is said to have substituted a stag in the place of Iphigenia. This interpretation is also adopted by Archbishop Magee on the Atonement. (Illustr. N. 26.) But the authority seems too weak to support it; since the word, in the passage of Eurip. just cited, admits of a sense exactly agreeing with the interpretation which, upon the whole, seems preferable, namely that of our common version, *set forth, publicè proposuit*. And this is embraced by Wets., Schleus., Wahl., and Farmer; and seems to be best adapted to the context. In proof of this sense of the word, Wets. cites Thucyd. 2, 34. τὰ ὅσα προτίθενται τῶν ἀπογενομένων. I add Isocr. Paneg. 74. ἐπὶ τοῖς δημοσίου θάπτομένοις τὰ ὅσα προτίθενται. Eurip. Alc. 680. σε προθήσονται νέκρον.*

25. διὰ τῆς πίστεως ἐν τῷ αὐτοῦ αἵματι, for εἰς τὸ αἷμα. By αἷμα is here meant *bloody death*, as available to salvation. The following words, as Rosenm. observes, express the purpose and effect of this. The meaning of the expression *faith in his blood*, Macknight defines to be this: "that God dispenses pardon to all who have faith in Christ's blood, as shed for the remission of sins; who trust to the merit of that sacrifice for the pardon of their sin; who approach God with reverence and confidence through the mediation of Christ; and who, discerning with admiration the virtues which Christ exercised in his sufferings, endeavour to imitate them."

25. εἰς ἔνδειξιν τῆς δικαιοσύνης αὐτοῦ, "to declare his righteousness." Of this phrase εἰς ἔνδειξιν τινος examples are cited by Wets. from Philo. On the sense of δικαιοσύνη here Commentators are not agreed.

* Hence may be illustrated Æschyl. Theb. 963. προκείμεναι, scil. cadaver, where Bp. Blomfield adduces examples of προκ. from Soph. Aj. 126 & 1059. Eurip. Phoen. 1710. Alc. 1015. And he observes that the word is used of persons slain. But it rather signifies to *lie in state, to be publicly exposed*, previous to being carried forth for burial. And so in a similar passage of Herodian 4, 2, 8. uses προτιθέασιν.

Locke understands by it *righteousness, keeping his word, veracity*. The more recent Commentators, however, prefer *benignity*, for which sense there are many authorities in the Sept. (see Schleus. Lex. in Vet. Test. and N. T.), but few in the New Testament. Mr. Turner unites both; which seems somewhat uncritical. Elsner maintains that ἐνδεικ. here signifies *manifestation, declaration*; and he explains δικαίωσ. of the *justice of God*. On the sense of the term in the present passage, and the doctrine involved in it, Wetstein has the following profound remarks.

“Justitia Rectoris est ea virtus, cujus exercitio demonstrat, se saluti subditorum optimè consulere. Omnes rebellaverant. An omnes erant perdendi? hoc non fuisset saluti ipsorum consulere. An quidam? at pater communis non debet studio partium duci. An sibi erant relinquendi? ac hoc modo sese ivissent perditum. An eadem denuo et Judæis seorsim et gentibus erant imponenda? at non habuissent majorem vim ad illos emendandos quam prius. An impunitas simpliciter promittenda erat? Hæc licentiæ et sceleribus latam portam aperuisset. Nihil ergo reliquum erat, quàm ut omnes sine discrimine ad quam societatem eundemque cultum invitarentur, promissâ veniâ et ἀμνηστία priorum, et præscriptâ conditione novæ et Evangelicæ et humanæ obedientiæ. 1 Jo. 1, 9. 2, 2.”

25. διὰ τὴν πάρεσιν τῶν προγεγονότων ἁμαρτημάτων, “through the forgiveness of sins, or by forgiving sins, in forgiving sins.” Of this use of διὰ in the sense *through* with an accusative, instead of a genitive, examples are produced by Elsner, who has also some minute observations on the use of the word. Wetstein illustrates this use of προγ. by examples from Polyb. 518. λύειν τὰς προγεγενημένας ἁμαρτίας. Eurip. p. 134. τὰ προγεγενημένα τῶν ἁμαρτημάτων. And he explains προγ. ἁμάρτ. “quæ ante rerum per Christum in melius conversionem a Judæis vel gentibus patrata erant.”

“Here (observes Slade) is set forth the true nature of that justification, concerning which St. Paul is discoursing. It consists in a state of reconciliation with God, through faith in Christ, in a remission of *past sins*, and a restoration of Divine favour; our *final* acceptance must depend on a perseverance in this state, on our “bringing forth fruits which are meet for it.” See, on the import of Justification, Bp. Tomline’s Refutation of Calvinism, ch. 3. and Bp. Marsh’s Comparative View of the Churches of England and Rome, ch. 3.”

26. ἐν τῇ ἀνοχῇ τοῦ Θεοῦ, for διὰ τὴν ἀνοχὴν, “by the forbearance and indulgence of God.” These words are to be referred to τὴν πᾶρσιν. Πρὸς ἐνδεξιὴν is a repetition of the sentiment which had occurred just before this was done (observes Grot.) because the Apostle wished thereby to fix it the more deeply on their minds; and since (as Jaspis remarks) the whole of the Apostle’s doctrine turned on this pivot.

26. ἐν τῷ νῦν καιρῷ, “at this present time (in which we Apostles are announcing this ἀμνηστίαν).” “The Apostle (says Dr. Mackn.) mentions two periods, in which the death of Christ operated in inducing God to *pass by*, that is, not instantly to punish mankind for their sins. The first period was that which elapsed from the fall to the coming of Christ to die for men. The second was that which extends from the death of Christ to the end of the world. Now, as in this, and in the preceding verse, the Apostle assures us that Christ’s death is a proof of God’s righteousness, both when he passed by the sins of mankind before Christ came, and when, in the present time, he passes them by, we are led therefrom to conclude that Christ’s death hath rendered these exercises of God’s mercy consistent with his character as the righteous moral governor of the universe. But in what manner this joyful event hath been accomplished by Christ’s death is no where in Scripture, so far as I know, declared to us. It is sufficient to all the purposes of our salvation, that the fact is

revealed: and our duty is, to believe the fact upon the testimony of God who hath revealed it, and to rest our hope of salvation thereon, although the manner in which it hath been accomplished is not made known to us." See Rom. 5, 9. note 2.

26. *εἰς τὸ εἶναι αὐτὸν δίκαιον*. Here is another repetition, to be accounted for on the same principle as the last. These words are ill rendered by Dr. MacKnight, who has injudiciously departed from our Common Version. *Εἶναι* is here used in a popular sense for *appear to be*.

After *τὸν ἐκ πίστεως* subaud *ὄντα*. This is also a sort of Hebraism for *τὸν πιστεύοντα εἰς Ἰησοῦν*. Grotius observes, that *ἐκ πίστεως* is used like *ἐξ ἐπιθείας*, in Rom. 2, 7., *ἐκ φύσεως* in 2, 27., and *ἐκ περιτομῆς*, 4, 12.

Δίκαιον Locke takes to mean, "faithful to his promise." Taylor and almost all recent Commentators explain it *merciful*. Both these interpretations, however, are objectionable: "for (as Doddr. observes) it is no way wonderful that God should be *merciful*, or faithful to his promises, though the justifier of believing sinners; but that he should be *just* in such an act might have seemed incredible, had we not received such an account of the propitiation and atonement." Whitby, too, has vindicated the common interpretation of the word here. And Dr. Nares ap. Slade rightly observes that there is no occasion to deviate from it; since God in justifying (i. e. acquitting) the sinner through Christ, is, at the same time, just himself; his justice being satisfied by the atonement of a redeemer. See also Archbishop Magee's Illustr. No. 43. This interpretation, too, is (I think) *required* by the paronomasia between *δίκαιον* and *δικαιῶντα*.

27. *τοῦ οὖν ἡ καύχησις*; From what has been said of the gratuitous pardon of sinners, the Apostle draws the conclusion (which he had before, in another manner, deduced from the nature of the thing itself, and the impiety and vice too common both to

Jews and Gentiles), that all reason for boasting of their own proper merits was taken away; adding (for the sake of the Heathens) *this sentiment*, that since they do not owe this their felicity to the Jewish Law, hence it cannot be reasonable that the same should be binding on them, and that it may be neglected by them without any detriment to their salvation. (Koppe.) The Apostle has shewn that we can be justified only by faith. He therefore, not without reason, asks the Jew, where is your *glorifying*? not “where is your *virtue*?” for *that* they had not. (Theophyl.)

There is no doubt but that the Apostle has especially in view the *Jews*, yet I think, with Dr. Mackn and Bp. Hall, that there is also a reference to the *Heathens*, as much as to say that *any law of works* is excluded. (See Bp. Hall ap. D'Oyley.) Chrysostom has some masterly observations on the scope of this whole passage, but far too long for me to introduce, and too pithy to admit of abridgment. See also Grot. in loc.

27. ἐξεκλείσθη. This is well paraphrased by Theodoret, *ὁδεῖται χρόνον ἔχει*, “all *opportunity* for boasting ἐξεκλείσθη is excluded.” Koppe supplies, “and we are commanded to rest solely in the Divine benignity.” It is well observed by Carpzov, that after νόμου must be supplied ἐξεκλείσθη ἡ καύχησις; and he paraphrases the passage thus: “In the doctrine of justification has glorying any place? None whatever. What, then, is that mode of justifying by which it is excluded? Does it consist in the being justified by the merits of works? By no means. For if any one be justified by the merits of works, he *hath* something whereof to boast. (Rom. 4, 2.) But proud boasting is excluded by this mode of justification, which is gratuitous, by faith in Christ. The learned Commentator then compares a similar sentiment in Philo 138 c. Πότε οὖν οὐκ ἐπιλίγη σὺ; ὅταν μὴ ἐπιλάβῃ σεαυτοῦ μεμνημένος γὰρ τῆς ἰδίας παρὰ πάντα οὐδενείας, μεμνήσῃ καὶ τῆς τοῦ Θεοῦ παρὰ πάντα ὑπερ-

βολῆς. Τὸν δὲ ἑαυτὸν νομίζοντα τῶν συμβαινόντων ἀγαθῶν αἴτιον σωφρονίζει, τὸν τρόπον τοῦτον. Μὴ εἴπῃς, φησὶν, ἡ ἰσχύς μου ἢ τὸ κράτος τῆς χειρὸς μου ἐποίησέ μοι πᾶσαν τὴν δύναμιν ταύτην.—Οὐχὶ διὰ τὴν δικαιοσύνην σου, οὐδὲ τὴν ὁσιότητα τῆς καρδίας σου—Ἀλλὰ διὰ τὴν διαθήκην, ἣν ᾤμωσε τοῖς πατράσιν ἡμῶν. Διαθήκη δὲ ἐστὶ Θεοῦ συμβολικῶς αἱ χάριτες αὐτοῦ· & p. 75 A. C. Χάριν εὐρεῖν παρὰ Θεῷ, ἴσον τῷ ὁ δίκαιος τὴν τῶν ὄντων φύσιν ἐν τούτῳ εὐρίσκει ἄριστον εὐρημα, χάριν, ὅντα τὰ τοῦ Θεοῦ τὰ σύμπαντα.—Τοῖς γοῦν ζητοῦσι τίς ἀρχὴ γενέσεως, ὀρθότατα ἂν τις ἀποκρίναιτο, ὅτι ἀγαθότης καὶ χάρις τοῦ Θεοῦ, ἣν ἐχαρίσατο τῷ μετ' αὐτὸν γένει. Δωρεὰ γὰρ καὶ εὐεργεσία, χάρις Θεοῦ, τὰ πάντα ὅσα ἐν κόσμῳ, καὶ αὐτὸς ὁ κόσμος ἐστὶ. Truth and eloquence are seldom more united.

27. τῶν ἔργων; οὐχί. Every law which requireth works as the condition of justification, permits boasting; because if a man is justified by such a law, he must have obeyed it perfectly; and so hath whereof to boast. (Mackn.)

27. ἀλλὰ διὰ νόμου πίστεως, “but by the law of faith.” As νόμος, in the Jewish sense, comprised the whole of the doctrine of the Old Testament, so Paul does not hesitate to apply the word to the doctrine concerning Jesus Christ, especially when he wishes both of them, the *old* and the *new* doctrine, *to be compared together*, and the one opposed to the other. By the νόμος ἔργων he means “the doctrine which promises felicity to those that obey the Divine law; and by the νόμος πίστεως, that which refers every thing to faith alone to be placed in the Divine benignity. (Koppe.) The law of faith is that gracious covenant which God made with man after the fall; and it is fitly termed *a law*, because it is the *law* or rule, by which sinners are to be justified in every age; and the *law of faith*, because the requisition of faith, as the means of our justification, is as much *a law* to men under the new covenant, as the requisition of works for the same purpose, was *a law* under the first covenant. (Mackn.)

28. λογιζόμεθα οὖν πιστεῖ δικαιοῦσθαι ἄνθρωπον. I

would render: "We come, then, to this conclusion, that man is justified by faith (alone) apart from, without reference to, works of any law." The *οὖν* is equivalent to our *then*. For here there is not meant a conclusion in syllogistic argumentation, but a conclusion in the popular sense. Though Theophyl. says, *συμπεραίνει τὸν λόγον, καὶ φησιν ὅτι ἐκ τῶν εἰρημένων πάντων συλλογιζόμεθα*. The sense of *λογιζόμεθα* is *reckon, conclude, infer, reason, judge, and know*. It has been debated by Commentators, whether there is here an ellipsis of *μόνον* or not. I apprehend that there *is*; though the sense is the same whether it be expressed or understood.

On this passage, Mackn. has the following reflections. "The faith by which men, under the new covenant, are justified, consists in a sincere disposition to believe what God hath made known, rather than in any particular *act* (see Rom. 2. Illustration, and Rom. 4, 3. note 1.), and hath for its object *persons* rather than *propositions*. In the mean time, this faith in God and in Christ necessarily leads those who possess it to *believe* every thing made known to them by God and by Christ, and to *do* every thing which they have enjoined: so that it terminates in the sincere belief of the doctrines of religion, and in the constant practice of its duties, as far as they are made known to the believer."

29. ἡ Ἰουδαίων ὁ Θεὸς *μόνον*; In this abrupt sentence it is not easy to determine the connection, which admits of being laid down in various ways; and these are diligently discussed by Crellius. I am inclined to regard it as an *objection* raised on the preceding word *ἄνθρωπον, man*, which is, (as Theod. remarks,) *τὸ κοῖνον τῆς φύσεως ὄνομα*: q. d. "Do you then mean by this to say that God is the God of the Gentiles as well as the Jews?" Koppe, however, takes it to be a *new argument* of the preceding sentence, and, moreover, drawn from the common notion of the Jews; q. d. "If you, a Jew, exclude the Heathens from the Divine favour, you, by this

sentiment, destroy the primary doctrine of your religion; namely, of *the one true God*." And he compares 11, 36. 1 Cor. 8, 4 & 6. Eph. 4, 6. 1 Tim. 2, 5. Wets., too, observes, that from the opinion concerning *one* God the Apostle collects that all men equally belong to the care of God, and that *one* worship of the *one* God ought to obtain: finally, that all men are brothers and equals; which the doctrine of Christ has placed in the clearest light. In this view Wets. appositely cites R. Salomo on Deut. 6, 1. Dominus, qui nunc est Deus noster, non vero Deus gentium cultui idolatrico deditarum, is erit omnium Deus unus S. D. He also adds Virg. *Æn.* 112. Rex Jupiter omnibus idem. Philo de *Creat.* 2, 362, 40. ἡ δ' ἀνωτάτω συγγένεια ἐστὶ πολιτεία μία, καὶ νόμος ὁ αὐτὸς, καὶ εἰς θεὸς. See Zeph. 3, 9. Zach. 12, 9. Joseph. *Ant.* 4, 8, 5. 5, 1, 25.

30. ἐνείπῃ εἰς ὁ Θεὸς ὅς, &c., "since it is one and the same God that will justify," &c. Beza rightly remarks that Θεὸς is the subject, and εἰς the predicate. By *one* is meant not one in respect of existence, but of will, i. e. equally disposed both to Jews and Gentiles. And in illustration of this Grot. cites the dict of Virgil, Rex Jupiter omnibus idemque. Carpzov. states the argument thus: 1st, "If God is *one*, he is one also in respect of will and goodness to all. Therefore the Divine covenant and justification belongs to all, of whatever nation, whether Jews or Gentiles.—2d, If God is *one*, he is one also in respect of the mode in which he justifies men. Therefore all are justified alone by faith in the merits of Christ. Compare Rom. 10, 12 & 13." See also Vitranga de *Synag.* p. 1085.

30. ὅς δικαιοῦσι περιτομῇ ἐκ πίστεως. The future is here used for the present; as is not unfrequent when continued action is denoted. On the difference between ἐκ πίστεως and διὰ τῆς πίστεως Wets. remarks that the *former* is said of the Jews being justified, not by works, as they imagined, but by faith; and the latter is said of the nations, and is the

adds) far more usual and perspicuous, since *faith*, as some ancient writer has said, is the *via ad regnum*, not the *causa regnandi*. And he refers to Heb. 2, 4. Tit. 3, 5. infr. 11, 36. 1 Cor. 8, 6. Eph. 2, 8 & 9. Matt. 12, 37. Other Commentators consider the phrases as quite synonymous; which may, in a certain sense, be admitted. It is plain, however, that the Apostle meant to make *some* distinction. See what was said *supra* ver. 23. on εἰς πάντας καὶ ἐπὶ πάντας. Dr. Doddridge and Mr. Turner do not see why the διὰ τῆς πίστεως should have been used. It was, undoubtedly, for the sake of imparting variety and strength to the sentence, and from the Apostle's fondness for the paranomasia.

31. νόμον οὖν καταργούμεν διὰ τῆς πίστεως. By καταργ. is meant *make it ἀέργον*, i. e. *ἀργον*, *inefficacious*, a dead letter, deprive it of its authority. See Gal. 3, 17. 2 Cor. 3, 14. Eph. 2, 15. The κατὰ has here an intensive force, and denotes *abrogation*, *abolition*, as we say put *down*. It is to *this* part of the word that the antithetical term ἰστώμεν has reference, in which there is (as Chrysost. and Theophyl. observe) an allusion to the law as prostrate and powerless, and which required to be raised, and set up on its legs. Thus Grot. compares the Latin dict, *recto stat fabulata*. To which I add Soph. Antig. 40. λύουσ' ἂν ἡ φαπτοῦσα, προσθείμην πλέον; where the Scholiast explains, λυοῦσα τὸν νόμον, ἡ ἐπιβεβαίουσα αὐτὸν. On the *mode* in which the Gospel does this, see the Commentators ap. Pole. Locke and Mackn. think that by νόμος must here be meant, not the law of Moses, of which the assertion made is not true, but that more ancient and universal law just before mentioned, the precepts of which are all written in the Law of Moses, and established in the strongest manner by the Gospel as a rule of duty. The chief reason, I suspect, Mr. Locke had for this interpretation, is that there is no article. But such a principle, in our Apostle's style, is somewhat precarious. What those Commentators say of *the more ancient law*, is in-

deed true; but Macknight has not *proved* that the Apostle's words are not equally as applicable to the *law of Moses*: and that to *this* the Apostle *especially* adverts has been the almost unvaried opinion of Theologians and Commentators from the earliest ages. (See Chrys. and the Greek Commentators.) It is well observed by Theoph. p. 40. ἐπειδὴ ἐθορύβει τοὺς Ἰουδαίους τὸ τὸν νόμον καταλύεσθαι διὰ τῆς πίστεως, θεραπεύει τοῦτο διὰ τῆς μεγάλης αὐτοῦ σοφίας, λέγων· ὅτι νόμον ἰστᾶ ἢ πίστις. For what (he adds) the law would have done, but could not do, this faith perfects and accomplishes; since, together with faith, comes justification. Grot., too, observes that here we have a new interrogation, involving an objection, viz. that if this were the case, the Apostles might seem to teach that the law was given to no purpose, or render it ἄργον (quasi ἄεργον) void, useless, invalid. See Dr. Wells in loc.

I do not, however, see why *νομ.* may not be understood to *include* the natural law. And such, indeed, is the opinion of Beza and Paræus, who take the word to denote law in general, both written and unwritten, but especially the latter. The same view of the subject seems also to be taken by Mr. Slade. "The Apostle (says he) seems here desirous of guarding against any perversion of his doctrine: lest it should be imagined that his conclusion, ver. 28., implied a release from moral obligation, he expressly and unequivocally declares that his doctrine establishes the necessity of good works. What he insists upon is this; that mankind cannot, as the Jews of those days asserted, attain justification by any legal obedience or merit of their own, but only by the grace of God, freely vouchsafed to a sound and implicit faith. Not that faith, any more than works, can be properly represented as the *efficient cause* of justification; because, in that case, every believer might *in justice* demand an acquittal at the tribunal of God, as much as if he could attain it by sinless obedience; i. e. his justification would be merito-

rious : but this is contrary to the Apostle's doctrine. God has a right to prescribe the terms on which his free and unmerited favours shall be bestowed : and they are not the less free or unmerited because those terms are complied with : it is owing to God's free mercy that he prescribes any conditions, and therefore, even after our fulfilment of those conditions, we are debtors to the free grace of God." See Bp. Lavington's *Enthusiasm of Methodists and Papists compared*. P. 2. p. 113.

Finally (to use the words of Bp. Bull on the whole subject of justification as here treated by the Apostle) it is evident that, by the faith to which he attributes justification, the Apostle means not an idle faith, but a working faith, attended with works of love both towards God and our neighbour ; and consequently, that the works which he excludes from justification are not evangelical works, or such as are done in, and proceed from, faith in Christ ; but only, 1st, works of perfect obedience, or sinless works, there being none such to be found among the sons of fallen man ; or, 2dly, works done in the strength of the Mosaic law, without the grace of the Gospel ; or, 3dly, the works of the ceremonial law, such as circumcision, sacrifice, and the like ; or 4thly and lastly, all manner of works whatsoever, as far as they are relied on as meritorious causes of our justification or salvation ; there being but one only cause of that kind, namely, the meritorious obedience and sufferings of our dear Redeemer and Saviour, Jesus Christ," (Bp. Bull.)

CHAP. IV.

THE Apostle has said (3, 28.) that no one is justified by faith, apart from the deeds of law. This position he now further proves and confirms by a consideration of the case of Abraham, who was accounted righteous through faith, *before* he had performed any legal ordinances.

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CHAP. IV.

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Of this chapter Schoettg. offers the following

plan. "We have, 1st, The *position*, that justification is not by the works of the law, but by faith; this the Apostle proves and illustrates by the example of Abraham. And here we have, I. A *proposition*, ver. 1, 2, & 3.—II. A *proof*, 1st, by *thesis*, which is contained in v. 4—8; 2dly, by *application*, and that from historical circumstances, and which may be called either *re-motive*, (viz. Abraham was not justified by circumcision or the law, ver. 9—15.) or *positive* (viz. *but by faith*, the nature of which is graphically described in ver. 16—22.)—III. An *application*, ver. 23—25."

1. *τι οὖν ἐροῦμεν Ἀβραάμ τὸν πατέρα ἡμῶν εὐηκέναι κατὰ σάρκα*; The sense is this: "What then shall we say that Abraham obtained aught by means of the flesh (i. e. the works of the flesh), justification as of merit? (No!)" The interrogative here, as often, involves a strong negation; and that the negative is here to be supplied is plain from the following *εἰ γὰρ*, which gives a reason for that negation. By *τι* is elliptically expressed "*what*, i. e. for the purpose just adverted to, viz. justification."

The words *κατὰ σάρκα* ought not, with Chrys., Theophyl., Locke, and many recent Commentators, to be joined with *πατέρα*, (since that would require the article *τὸν*, and would much enervate the sense by making it necessary to resort to a very arbitrary ellipsis), but *εὐηκέναι*; which mode is adopted by Theodoret, Ecumen., and Theophylact*, which last well explains *κατὰ σάρκα* by *τὴν ἐν ἔργοις*; since (says he) by the flesh we perform the works. Theodoret thus paraphrases the whole passage: *Ποίαν πρὸ τοῦ πιστεῦσαι τῷ Θεῷ τὸν Ἀβραάμ, δικαιοσύνην αὐτοῦ δι' ἔργων γεγενημένην ἠκούσαμεν*; It is well observed by Carpzov, that to this phrase *κατὰ σάρκα* is opposed at ver. 4 & 15. *κατὰ χάριν*. "And thus (continues

* And so Wetstein. "*Katà sarka* refers ad *eûhkenai*, non ad *patéra*; hanc enim quorundam interpretationem et verba et sensus respiciunt. Nam præterquam quod nullâ necessitate urgente *ὑπέρβατον* non facile admittendum sit, verum non est, Abrahamum, Judæorum patrem carnalem, non invenisse justitiam, ut patet ex comm. 3."

he) are opposed these two things, namely, the works of the law, (as well moral as ceremonial) and grace. The works of the law (especially the ceremonial) are called *σὰρξ*, by metonymy, because they are alone, as the Apostle to the Hebr. (7, 16. 9, 10.) says, *κατὰ νόμον ἐντολῆς σαρκικῆς*. Now since circumcision, *ἐν σαρκί*, is here especially adverted to, I would render the phrase *κατὰ σάρκα*, *by the works of the law, and circumcision.*" In this view of the subject I am supported by Calvin, Beza, Ambrose, Aquinas, Cajetan, Hammond, Zeger, Paræus, Whitby, Taylor, Mackn., and Wets., which last Commentator explains the phrase by *διὰ τῆς ἐν σαρκί περιτομῆς*, (supra 2, 28.) or, "by similar works, performed after the prescript of any law."

Grot. and Bp. Bull understand by this "the works which Abraham performed in his natural state, and by his own strength, before he obtained the promise of justification." But this notion seems ill-founded.

Εὐρίσκω, like the Hebr. *מצא*, often, as here, denotes to find, or obtain in any way; and in this sense it occurs both in the Classical writers, the Sept., and the New Testament. See the numerous examples produced by Kypke and Schleus. in his *Lex*.

2. *ἔχει καύχημα, ἀλλ' οὐ πρὸς τὸν Θεόν*. This sentence is highly elliptical, and consequently the Commentators are not agreed on its real import. Most recent Interpreters adopt the conceit of Semler, who takes *πρὸς τὸν Θεόν* in the sense of *per Deum immortalē*! But this is a kind of *deuotionis* which, however frequent in Demosthenes and the Orators, is utterly unsuitable to the gravity of the Apostle. Wetstein would take the words *πρὸς τὸν Θεόν* twice. But this proceeds on a wrong view of the scope of the passage. After all, the most probable sense is that assigned by the generality of Commentators, antient and modern, who take the word *ἔχει* twice, i. e. not in the objection only,* but in the answer; and sup-

* For it seems to have been rightly seen by Taylor, that the sentences preceding are put *by way of objection*, as it were, in the mouth of a Jew, to which these words are the beginning of the Apostle's reply."

pose the words οὐ πρὸς τὸν Θεὸν to involve πρὸς τὸν ἄνθρωπον, or some equivalent ones; q. d. "Aye boast he might with *himself*, or with *men*, but not with *God*."* This interpretation is confirmed by a parallel passage of James 2, 21. The καύχημα refers to 3, 27.

"The conduct of a Hebrew (observes Taylor) in comparison with that of other men, might afford him cause to glory, but not before the tribunal of God from whom he received justification, not on the ground of works, but of faith. It is well remarked by Grot. that he who is innocent in the external appearance and *ad civilem modum*, may hope for a temporary praise from *men*, but not that eternal praise which cometh from *God*. He "*hath* his reward;" since, as observes Philostrate. V. Ap. 6, 2. τὸ μὴ ἀδικεῖν οὐκ ἔπαινος. †

3. τί γὰρ ἡ γραφή λέγει; Ἐπίστευσε δὲ Ἀβραάμ τῷ Θεῷ. The γὰρ is rendered by Koppe *contra, verò*. But the *enim* of the Vulgate and Beza is far preferable. And our English Translators ought to have rendered rather *now* than *for*.

The words ἐπίστευσε, &c. are taken from the Sept. of Gen. 15, 6. By ἐπίστευσε (on which term the proof especially turns) is meant "reposed implicit faith in God." And this is said with reference to the *promise* then made to him respecting what at that time seemed highly improbable, a most numerous offspring. Here Koppe remarks, that the Apostle, being about to recommend this faith to the Jews, uses an example from the Old Testament, in which

* And so Jaspis, who renders the words thus: "Quodsi enim vel posset de favore divino per facta sibi comparato gloriari, modo non erga Deum." And he subjoins the following explanatory remarks: "Quasi Deus debuisset ei propitius esse, cum omni ejus voluntati apprime satisfacisset. Quis mortalium tale quid audeat dicere? Quilibet enim utique debet ex officio Dei præcepta servare, nullus autem sic potest, uti debet."

† I would observe, that this refined sentiment Philostrate seems to have borrowed (together with many others) from the New Testament.

the efficacy of it in obtaining favour with God was beyond measure great. Now this instance of Abraham's faith is specified, as being (what indeed it was) very extraordinary: however, (to use the words of Dr. Mackn.) "we must not suppose it to be the only act of faith that was so counted to him." "His faith (continues Dr. Mackn.) consisted in an habitual disposition to believe and obey God, founded on just conceptions of his being and attributes. And he began to exercise it, when God first called him to leave his native country. *For by faith he went out, not knowing whither he went.* (Heb. 11, 8.) The same faith he exercised through the whole course of his life; acting in every case as one will do whose mind is filled with a present sense of Deity. Of this the instance mentioned by the Apostle is a great example. For in the eightieth year of his age, and when Sarah was seventy years old, he believed what God told him concerning the numerous race from his seed, though at that time it was contrary to the ordinary course of nature. Nay, he continued to believe it from that time forth, for the space of twenty years, during which no child was given him. See ver. 17. note 2. At length, in the hundredth year of his age, the son so long promised was born. But mark what happened: when this son, to whom all the promises were limited, became fourteen years old, God commanded Abraham to offer him up as a burnt offering; and he, without hesitation, obeyed; firmly believing, that after he was burnt to ashes on the altar, God would raise him from the dead. (Heb. 11, 19.) By this, and other instances, Abraham became so remarkable for his faith, that God, by a covenant, constituted him the *father of all believers*, and promised to him, as *their federal head*, that their faith in like manner should be controul to them for righteousness."

Carpzov here appositely cites Philo, p. 493, who, commenting on this very circumstance, observes that this *faith* of Abraham presupposes a firm belief in the power, truth, and fidelity of God. And he adds, that this duty, of faith in God, is by no means easy, be-

cause human afflictions are perpetually impelling us to trust in glory, friends, strength, powerful persons, &c. (what is called the *arm of the flesh*). Βαθυτέραν (says he) εἰ βουληθείης ἔρευναν, καὶ μὴ σφοδρὰ ἐπιπόλαιον ποιήσασθαι, σαφῶς γνώσῃ, ὅτι μόνῃ Θεῷ χωρὶς ἑτεροῦ προσπαράληψως οὐ ῥάδιον πιστεῦσαι, διὰ τὴν πρὸς τὸ θνητὸν ὃ συνεζεύμεθα συγγένειαν, ὅπερ ἡμᾶς καὶ χρήμῃσι, καὶ δόξῃ, καὶ ἀρχῇ, καὶ φίλοις, ὑγείᾳ τε καὶ ῥώμῃ σώματος, καὶ ἄλλοις πολλοῖς ἀνακαίθει πεπιστευκέναι. So also 394 D. where he discusses the cause why God did not speak to the Patriarch in the *Present*, but in the *Future tense*, "which land I will show thee." This (he says) was done εἰς μαρτυρίαν πίστεως ἣν ἐπίστευσεν ἡ ψυχὴ Θεῷ, οὐκ ἐκ τῶν ἀποτελεσμάτων ἐπιδεικνυμένη τὸ εὐχάριστον, ἀλλ' ἐκ προσδοκίας τῶν μελλόντων, ἀρτηθεῖσα καὶ ἐκκρεμασθεῖσα ἐλπίδος χρηστῆς, καὶ ἀνενδοίαστα νομίσασα ἤδη παρῆναι τὰ μὴ παρόντα, διὰ τὴν τοῦ ὑποσχομένου βεβαιωτάτην πίστιν, καὶ ἀγαθὸν τέλειον ὄλον εὐρηται. Καὶ γὰρ αὐθὺς λέγεται, ὅτι ἐπίστευσεν Ἀβραὰμ τῷ Θεῷ. To the above passages I must add another from the same eloquent Jew, cited by Wets., t. 2, 38, 11. ἔστι δὲ καὶ ἀνάγραφτος ἔπαινος αὐτοῦ χρησμοῖς μαρτυρηθεῖς, οὓς Μωϋσῆς ἐθεσπίσθη, δι' οὗ μνησεται, ὅτι ἐπίστευσε τῷ Θεῷ ὅπερ λεχθῆναι μὲν βαρυτάτον ἔστι, ἔργῳ δὲ βεβαιωθῆναι μέγιστον· τίτι γὰρ ἄλλῃ πιστευτέον; ὅρα γε ἡγεμονίαις, ἢ δόξαις καὶ τιμαῖς, ἢ περιουσίᾳ πλούτου καὶ εὐγενείας; ἢ ὑγείᾳ καὶ εὐναισθησίᾳ ἢ ῥώμῃ καὶ κάλλει σώματος;—μόνον οὖν ἀψευδὲς καὶ βέβαιον ἀγαθὸν πίστις ἢ πρὸς τὸν θεόν, πίστις ἀρήγόρημα βίου, πλήρωμα χρηστῶν ἐλπίδων, &c. ἀλλ' οὐ μόνον τὴν πρὸς τὸ ὄν πίστιν αὐτῷ μαρτυροῦσιν οἱ χρησμοὶ, τὴν βασιλίδαν τῶν ἀρετῶν.

The older Jews (observes Schoettgen) exalted faith to the skies, and thus far agree with the doctrine of the Apostle. In illustration of this he cites Mechilta, fol. 25, 2. Sic quoque de Abrahamo legitur, quod priusmodum hunc futurum non nisi ex de causis consecutus sit, quia in Deum credidit. See also the note on Gal. 5, 5. to which may be added 1 Macc. 2, 52.

3. ἐλογίσθη αὐτῷ εἰς δικαιοσύνην. In the interpretation of this passage the recent Commentators differ not a little from the early ones. Many of the latter seek too mystical a sense in it; nay, deduce from it the untenable dogma of *imputed righteousness*. The latter take it to mean no more than, "Abraham believed in God, and his belief was accounted in him as righteousness, and consequently obtained the reward of God." So Schleus., in his Lex., "et favore præmiisque divinis ornatus est." And Jaspis: "ideoque Deum faventem experitus est." Nay, even Grot. explains it, "Deus pro re egregiâ valdeque laudabili id habuit." And so it is manifestly taken by Philo, 493. who, in the course of a copious explanation of the nature of this faith, says it was εἰς ἔπαινον τοῦ πε-

πιστευόντος. And such seems to be the mode in which it is understood by Chrysostom, 1, 489. And indeed James, 2, 23. applies the passage in that sense, which it may doubtless admit; but it is surely susceptible of a higher sense; and this our Apostle has chosen to adopt; for the context plainly shows that far more is meant by the words than the recent Commentators are willing to allow. The true import of the expression cannot well be rendered otherwise than by paraphrase; and I trust the following will be found to state the true and complete sense. "Abraham placed entire reliance on God and his promises, with respect to offspring, &c. performing all such things as, by the light of nature, reason, and conscience, he supposed would be acceptable to God; though unenlightened by that future revelation of his will, which he anxiously anticipated: therefore God reckoned his pious reliance and devotedness to him for, and took them instead of, all those more perfect observances of faith and practice which a future revelation of his will should promulgate."

It is well observed by Mr. Locke, that there had been no *need* of any such *counting*, any such *allowance*, if Abraham had attained righteousness by works of obedience exactly conformable and coming up to the rule of righteousness. And the passage is excellently explained by Carpzov: "Abrahamus per fidem quæ justitiam Messiae recepit, peccatorum remissionem abs Deo consequutus, justusque est declaratus." "Now (continues he) faith is accounted to believers for righteousness, not *absolutely*, nor in respect to their own dignity, virtue, or merit, but *relatively*, inasmuch as it lays hold of Christ and his merits." And indeed Rosenm. acknowledges this: for he says it follows from hence, that Abraham obtained the divine favour not by his works; receiving this reward, not as what was due to him, but as a gratuitous benefit.

The nature of the subject, which has been involved by dogmatists in far too much mystery, is

thus popularly illustrated by Dr. Macknight : " In judging Abraham, God will place on the one side of the account his *duties*, on the other his *performances*. And on the side of his performances he will place his faith, and by mere favour will value it as equal to a complete performance of his duties, and reward him as if he were a righteous person. But neither here, nor in Gal. 3, 6. is it said, *That Christ's righteousness was counted to Abraham*. In both passages the expression is, *Abraham believed God, and it, viz. his believing God, was counted to him for righteousness*: and ver. 9. of this chapter, *We affirm faith was counted to Abraham for righteousness*. Also Gen. 15. 6. *And he believed the Lord, and he counted it to him for righteousness*. See Rom. 4, 22, 23, 24. Farther, as it is no where said in Scripture that Christ's righteousness was imputed to Abraham, so neither is it said any where said, that Christ's righteousness is imputed to believers. In short, the uniform doctrine of Scripture is, that the believer's *faith is counted to him for righteousness*, by the mere grace or favour of God through Jesus Christ; that is, on account of what Christ hath done to procure that favour for them. This is very different from the doctrine of those who hold, that by having faith imputed, or counted for righteousness, the believer becomes *perfectly righteous*; whether they mean thereby that faith is itself a perfect righteousness, or that it is the instrument of conveying to the believer the perfect righteousness of another. With respect to the first, it is not true that faith is a perfect righteousness; for if it were, justification would not be a *free gift*, but a *debt*. And with respect to the second supposition, although the perfect righteousness of another were conveyed to a sinner by faith, it would not make him perfectly righteous, because it is beyond the power of omnipotence itself, by any means whatever, to make a person not to have sinned, who actually hath sinned. And yet, unless this is done, no believer can be perfectly righteous. On account

of the perfect righteousness of another, God indeed may treat one *as if he were* perfectly righteous. But that is all. Nor does the Scripture carry the matter farther."

Wetstein has here produced numerous Classical citations illustrative both of the physical and moral sense of the word λογίζεσθαι, the former of which are here not very necessary, and of the latter the most apposite one is from Ælian de An. 3, 11. καὶ τὸ μισθὸν ἀδικῆσαι τὸν τροχίλον λογίζεται οἱ μισθός.

4. τῷ δὲ ἐργαζομένῳ ὁ μισθὸς οὐ λογίζεται—ὀφειλήμας. The sentiment is illustrated by an example deduced from common life, and the affairs of men. (Grot. & Koppe.) The words may be rendered: "Now to the labourer his wages are not reckoned as a favour, but are regarded as a debt (being what he has earned)."* The sense is well illustrated by Grot. thus: "Sicut qui operas alicui præstat, non ideo est amicus illius, sed mercedem accipit operæ respondentem; sic etiam qui nativâ vi, ut potest, Dei præceptis exterius aliquo modo paret, habet mercedem, liberatur a suppliciis, ac terram promissam suo tempore possidet; sed non ideo fit amicus, quòd de Abrahamo dicitur, Esa. 41, 8. 2 Par. 20, 7. Jac. 2, 23. Amicos non facit nisi voluntatum similitudo."

By the ἐργαζομ. is evidently meant one who fully performs his engagements, and fulfils his stipulated task. It must, moreover, be observed, that these words not only contain the *illustration*, but the *application* of the sentiment: which is reckoned a defect in composition, as tending to obscurity; but it is frequent in the Oriental, and indeed is not un-

* Wetstein illustrates this expression by a very apt citation from Thucyd. 2, 40. οὐκ ἐς χάριν, ἀλλ' ἐς ὀφειλήμα τὴν ἀρετὴν ἀποδώσω. To which I add a yet more apposite one from Herodian. 2, 11, 14. χάριν οὐκ ἤδесαν' ὀφλήμα γάρ αὐτὸν ἀποτίνειν, ἀλλ' οὐ δῶρεαν διανέμειν, ἐλογίζοντο. And so Eurip. Hec. 739. ἄρ' ἐκλογίζομαι γε πρὸς τὸ δυσμενὲς Μᾶλλον φρένας τοῦδε, ὅντος σίχλι δυσμενὸς; i. e. "do I take him for any enemy." Many other examples I could subjoin, but I will reserve them for my note on the passage of Thucydides.

examined in the Classical writers, in whom there is far more of that natural air and *grata negligentia* than in the formal, stiff-curl, close-clipped regularity of modern writers. In the *application*, ἐργαζ. must denote *him who has exerted his full powers, and exactly performed his duty*. See Hammond and Bp. Bull ap D'Oyley.

Here it is well observed by Theodoret. 47. 'Ο γὰρ τῆς δικαιοσύνης ἐργάτης, μισθὸν ἀπαιτεῖ· ἡ δὲ ἐκ πίστεως δικαιοσύνη, δῶρόν ἐστι τοῦ τῶν ὅλων Θεοῦ· τοῦτο γὰρ διδάσκει καὶ τὰ ἐξῆς.

5. τῷ δὲ μὴ ἐργαζομένῳ, πιστεύοντι—εἰς δικαιοσύνην, "to him, on the contrary, who does not work," &c. Μὴ ἐργαζομ. must be explained by a reference to the antithetical term ἐργαζομ., and therefore seems to mean *one who does not perform his duty thoroughly*; and therefore has nothing whereof to boast, cannot pretend to have wrought all righteousness, and therefore cannot rest on it. This (which is formed chiefly on Dr. Hammond, Doddr., and Mackn.) appears to be a correct representation of the true sense of this clause. (See the annotation of Dr. Hamm.) Many other interpretations have been proposed, but none which I consider worth detailing.

To proceed, however, to the examination of the remaining words of this verse, πιστεύοντι δὲ ἐπὶ τὸν δικαιούντα τὸν ἁσεβῆ, πιστ. must be interpreted with a reference to the antithetical μὴ ἐργαζομένῳ: and hence Commentators have done wrong in limiting the sense to *believing*, since it seems to include abandonment of all claim to salvation on the score of works, and such hearty and entire acceptance of the plan of salvation through grace, as shall secure a competent fulfilment of the conditions on which justification and acceptance are suspended. Now if this be the sense of πιστ., it will follow that τὸν δικαιούντα τὸν ἁσεβῆ must signify, *justifieth the sinner*: for it clearly appears from the context, that τὸν ἁσεβῆ is only a variation in phrase for τὸν ἐργαζομένον, and is to be explained in exact conformity to that term.

To ~~such~~ a person, it is added, λογίζεται ἡ πίστις αὐτοῦ εἰς δικαιοσύνην, by which is meant, that his faithful, though imperfect, service (in many things μὴ ἐργαζομένη, and therefore ἀσεβής,) is *accounted* and *reckoned for righteouness*, or, in other words, he is *treated as* the ἐργαζομένος, and hath, κατὰ χάριν, the μισθὸν assigned to him, as it were an ὀφείλημα. This I believe to be the true sense of the verse.

In the interpretation of this latter part I have little support from modern Commentators and Theologians, all of whom, I apprehend, have taken too confined a view of the words, and thus have not done justice to their sense. Dr. Macknight, who has examined them as diligently as any other, is yet obliged, in order to make out a sense, to add, *de suo*, the words *as a favour* at the end of the verse. But this supplying words ἀπὸ τοῦ κοινοῦ is a principle often precarious, and always of hazardous application : and here it can have no place.

In explaining ἀσεβῇ our best Commentators confine it to one who *has been* a sinner, but has now repented. This, however, is too harsh an interpretation. Carpzov has come the *nearest* to the truth, who explains it “ *one who acknowledges that he is a sinner*, and looks for help, firmly trusting that God will have mercy on him.” Many Commentators suppose that the word refers to Abraham, especially when he was an idolater. But it has never been proved that he *was* such.* At all events, it has been rightly observed by Doddridge, that “ the validity of the Apostle’s reasoning does not depend upon this ; since he was ἀσεβής in the sense above detailed, and such in that sense must *all* be, to the end of the world.”†

There is, I conceive, much to countenance the

* This is founded on Jewish tradition, as embodied in Philo de Migr. Abr., Joseph. Ant, 1, 8., Maimonides, and others.

† And so Koppe, who observes that this may also be referred to *all men*, every individual of whom the Apostle had shown to be ἀσεβής.

above interpretation in Chrysost. and the Greek Commentators. Theophyl. p. 41. s. f. well explains the passage : ὁ πιστεύων δέ, εἰ καὶ μὴ ἐργάζεται, ἀλλ' ὁμῶς καὶ αὐτὸς εἰσφέρει τὴν πίστιν, μέγα τι οὖσαν χρῆμα. — Διὸ καὶ τῷ πιστεύοντι λογίζεται ἡ πίστις εἰς δικαιοσύνην, τούτέστι, δέχεται τὴν πίστιν αὐτοῦ ὁ Θεὸς, οὐχ ἵνα μισθὸν αὐτῷ δῶῃ, ἀλλ' ἵνα δικαίωσῃ αὐτὸν. It is evident that by δικαιοῦν must be understood to *treat as just*; to assign the reward which would have been due to sinless obedience or δικαιοσύνη.

6. καθάπερ καὶ Δαβὶδ λέγει τὸν μακαρισμὸν—χωρὶς ἔργων. Here again χωρὶς ἔργων signifies “apart from works, without any consideration of the merit of works, and consequently by grace only.” Λέγει τὸν μακαρισμὸν is an Hellenistic idiom for μακαρίζει. So Theodoret, who paraphrases thus : ὁ δὲ προφήτης μακαρίζει τοὺς τῶν ἁμαρτημάτων δεξαμένους τὴν ἄφεσιν. Hardly would at λέγει subaud κατὰ, and render : “pronunciavit de beatitudine.” But this seems an incorrect view of the construction. Palaiet would subaud πρὸς; and of this he produces examples. But they are not to the purpose. The words λογίζεται δικαιοσύνην χωρὶς ἔργων are marked in Doddridge's paraphrase as if they were *David's*, when in fact they are *Paul's*.

7. μακάριοι ὧν ἀφέθησαν αἱ ἀνομίαι, &c. Here there is evidently a parallelism : for ἐπικαλύπτειν signifies properly “to cover up, put of sight ; and, metaphorically, to put out of remembrance, to forgive.”* Thus Grot. explains it, “not seen by God for punishment ;” as, on the contrary (he adds) God is said to see sins, which he has determined to punish. So Ps. 51. “Turn thy face from my sins, and blot out mine iniquities.”

8. μακάριοις ἀνὴρ ὃ οὐ μὴ λογίσηται Κύριος ἁμαρτίαν. Here we have a sentiment exactly parallel with that of the former verse. For nothing is more frequent

* Here Rosenm. compares Cic. de Coel. c. 18. Vitia multis virtutibus objecta.

in Hebrew poetry than expressing the same sentiment in various ways. It is evident that οὐ λογίζεσθαι ἁμαρτίαν is synonymous with ἀφίεναι ἀνομίαν, and ἐπι-καλύπτειν ἁμαρτίαν; and all these equivalent to οὐ μνησικακεῖν; though the ratio metaphoriæ differs. Here (as Camerar. and Grot. observe) the similitude is drawn from the accounts of men who have dealings in trade, where, if any expense be *charged*, it must be paid, but it may be *crossed out*, or *withdrawn*, and then is not liable to be paid. Grot., too, remarks, that the Hebr. כִּשְׁפָה, which is here rendered λογίζεσθαι, is in Zach. 7, 10. rendered μνησικακεῖν. The οὐ μὴ, it may be observed, strengthens the negation.

Here it is well remarked by Theophyl., that this justification is greater than righteousness itself, and the summit of all the blessings from God to man. And (as Mackn. says) it is evident that the *counting of righteousness includes pardon as well as reward*. The person to whom *righteousness is counted*, hath, by that act, all his sins forgiven, and, as a righteous person, is entitled to reward.

9. ὁ μακαρισμὸς οὖν οὗτος ἐπὶ τὴν περιτομήν. The Apostle now proceeds to shew that this imputation of righteousness, which consists in remission of sins, respects not only the Jews, but also the uncircumcised, so that they believe. Here there is evidently an ellipsis of some verb, not, however, συμβέβηκε (as Koppe supposes) nor πίπτει (as Hardy), but γίνεται (as Grot. suggests); since in Hebrew a similar ellipsis of הָיָה is very frequent. See Gen. 27, 12. All the best Commentators admit, that there is also an ellipsis of μόνον, and it is rightly expressed in the Vulgate.

By περιτομή and ἀκραβυστία are denoted *the circumcised* and *the uncircumcised*, abstracts for concretes, Macknight takes these terms to mean the visible and the invisible Church. He seems, too, to have thought that the interrogation includes an affirmation. But this it cannot do; since the words are supposed to

come from the *Jew*. It seems better to conclude, with Koppe and Rosenm., (and partly Crellius,) that the Apostle makes no *direct* answer to this interrogatory, but illustrates what he has been saying by the example of Abraham; from which it plainly appears, that this description of a happy man is also suitable to the uncircumcised.

9. λέγομεν γὰρ, “imo vero dicimus,” &c. From the words λέγομεν, &c. Grotius thinks it plain that the Apostle is now arguing, not with the *Jews*, but the *judaizing Christians*; since the *former* did not grant ὅτι ἐλογίσθη τῷ Ἀβραάμ εἰς δικαιοσύνην. The learned Commentator can only mean, that they did not grant it in the *sense* in which the Apostle just before explained it.

10. πῶς οὖν ἐλογίσθη; i. e. “in what condition, under what circumstances was it reckoned when he was circumcised or uncircumcised?” This, then, the Apostle argues, is a proof that justification belongs to the Gentiles also.*

With respect to the *facts* on which the reasoning is founded, the following statement, founded on Wets., Taylor, Doddr., and Mackn., may suffice. “Abraham was not circumcised till he was ninety-nine years old, ver. 25. But before Ishmael was born, Abraham had his faith counted to him for righteousness, Gen. 15, 6. compared with Gen. 16, 16. Whence it is evident that Abraham was justified in uncircumcision, more than thirteen years before he and his family were made the visible church and people of God by circumcision.” Mac-knight also draws from hence the conclusion, that heathens who believe and obey the true God, as Abraham did, will, like him, have their faith counted to them for righteousness, though no members of any visible Church.

* Grotius remarks, that the same argument is also insisted on by Justin, in his dialogue with Trypho the Jew. This (he adds) egregie cedit Judæos in suis ipsorum campis, τοῖς ἐαυτῶν πτεροῖς ἁλίσκονται.

11. καὶ σημεῖον ἔλαβε περιτομῆς, σφραγίδα, &c. The purport of these words, or their connection with the preceding, is not well understood. This, I think, Theophylact alone has clearly pointed out. "The Apostle here means (says he) to remove a rising objection, such as: "If, then, Abraham was justified when yet uncircumcised, for what purpose was his circumcision?" To which it is replied, that he received this circumcision ἀντὶ σφραγίδος σφραγιζούσης καὶ ἀνακηρυττούσης ὅτι ἐδικαίωθη ἐκ πίστεως." So also Œcumenius, who has yet more enlarged on this point. Circumcision, he says, was employed, ἵνα ὡς σημεῖον νομισθῇ ἀρετῆς, καὶ οὐχ ὡς αὐτοαρετὴ καὶ κατόρθωμα. . . .

If the reading περιτομῆς be correct, it must be taken for the accusative περιτομήν, the genitive being put for the case of apposition; which, Grotius observes, is not unfrequent. It savours, however, of strong Hebraism. The reading of some MSS., Versions, and several Fathers, περιτομήν, removes the obscurity: but it is undoubtedly a gloss. For it can hardly be supposed that περιτομῆς could have accidentally changed from περιτομήν in almost all the MSS.; and therefore the common reading, as being the more difficult, must be retained.

By σφραγ., which is exegetical of the preceding σημεῖον,* is meant a *pledge* and *confirmation* of justifi-

* And no wonder: for Hesych. explains σημεῖον by this very word. I am apt to suspect that in both these words, especially the latter, there is an allusion to the *mark in the flesh* left by circumcision: for *each* of these words is sometimes used in that sense. Of the *latter* I find an example, among the farrago of passages cited by Wets., i. e. Lycoph. 790. οὐ γὰρ ξέναι μάστιγες, ἀλλὰ δαψιλῆς σφραγὶς μένει θάνατος ἐν πληγαῖς (I read, from the last and best edition of Sebastiani, πλεούrais) ἔτι. And of the *former* there are vestiges in Hippocrates, Galen, and the medical writers. Thus Hippocr. οὐ γὰρ ἔτι ἐπίληπτον γίνεται, ἣν ἀπαξ ἐπισημανθῇ, who also uses the phrase ἀσήμεως περιγίνεσθαι. It generally denoted the *scars* left by any violent disorder. So Thucyd. 2, 50. τῶν γε ἀκρωτηρίων ἀντίληψις αὐτοῦ ἐπεσήμεαινε. Hence, too, may be understood a very difficult passage of Pausan. 3, 126. See also Foe's Lex. Hippocr.

cation.* "Hence (says Taylor) it appears that the covenant established with Abraham, Gen. 17, 2—15. is the same with that, Gen. 12, 2, 3. Gen. 15, 5. seq. For circumcision was not a seal of any new grant, but of the justification or grant of blessings which Abraham had received before he was circumcised. And that justification, or grant of blessings, included the Gospel covenant, in which we are now interested." Gal. 3, 8.

That circumcision was considered by the Jews as a seal of the Divine covenant, is clear from numerous passages of the Rabbinical writings cited by Schoettg. and Wets., the latter of whom also cites* Origen in *Josnam*, 5, 2. Ἰστέον δὲ, ὅτι σημείου χάριν διὰ τῆς περιτομῆς ἐβουλήθη γνωρίζεσθαι, καὶ οὐκ ἀνασχόμενος ἀπὸ πίστεως φαίνεσθαι, ὡς πρόβατα ἄλογα τῷ καυτῇ, καὶ πλανητῇ, ῥαδίαν ἔχει τὴν ἐαυτοῦ εὐρεσιν, οὕτω τοὺς Ἰουδαίους ἐπιμνησκόμενος τοῖς ἔθνεσιν ἀπὸ τῆς περιτομῆς φανεροῦς εἶναι βουληθεῖς — καὶ τούτου ἀποδειξίς τὸ ἐν μὲν τῇ Αἰγύπτῳ περιτέμνεσθαι αὐτοὺς, ἐν δὲ τῇ ἐρήμῳ, ἐπειδὴ μόνον ἦσαν, καὶ Αἰγυπτίων κεχωρισμένοι, καὶ τῶν ἄλλων ἐθνῶν τῶν κατὰ Παλαιστίνην, ἀπεριτμήτους μεμενηκέναι. And he refers to Apoc. 15, 2. 19, 20. Hence it would

* The Israelitish children being by this rite of circumcision early initiated into God's covenant, their parents were thereby assured, that if, when grown up, they followed Abraham in his faith and obedience, they were, like him, to have their faith counted to them for righteousness, and be entitled to all the blessings of the covenant: or, if they died in infancy, that God would raise them from the dead, to enjoy the heavenly country, of which the earthly was the type. But the covenant with Abraham being in reality the Gospel covenant, set forth in types and figures, according to the manner of antient times, may we not, from the use and efficacy of circumcision, believe that baptism, the rite of initiation into the Christian Church, is, like it, a seal of the Gospel covenant, and a declaration on the part of God, that he will count the faith of the baptized person for righteousness? And that, like circumcision, it may be administered to infants, to assure the parents that their future faith shall be counted and rewarded as righteousness: or, if they die in infancy, that they shall be raised to eternal life? (Mack.) .. This seems an incontestable proof that circumcision was a seal of the covenant of grace, and not merely of temporal promises; and consequently obviates the most considerable objection that hath ever been urged against infant-baptism. (Doddr.)

appear that Origen held the opinion since maintained by Spencer, that the Israelites derived the practice of circumcision from the Egyptians. But how adverse to such a supposition is the present passage, which refers it clearly to Divine institution, is obvious. How that learned writer disposes of this difficulty I cannot imagine. Philo, who spiritualizes every thing in the law, calls circumcision (in a tract on that subject, 811 B.) σύμβολον ἡδονῶν ἐκτομῆς αἱ καταγοητένουσι διανοίαν. See the learned note of Grot.

In τῆς πίστεως τῆς ἐν τῇ ἀκροβυστίᾳ there is an ellipsis, the simplest way of filling up which is to subaud γεγενημένης.

11. εἰς τὸ εἶναι αὐτὸν πατέρα. Koppe remarks that this is a formula jungendi periodos periodis, equivalent to καὶ οὕτως ἐγένετο αὐτὸς. This observation, however (founded on Crellius), is futile. The words surely indicate *purpose*, and may be rendered, "that he might (thus) become."*

11. πατέρα πάντων τῶν πιστευόντων, Grot. observes, is to be taken tropically and mystically, as denoting *author, cause, exemplar*.† So in Joh. 8, 44. the Devil is said to be ὁ πᾶτερ τοῦ ψεύδους. And God is, in Jam. 1, 17., said to be *the father of lights*. In the same manner, too, the Greek Classical writers

* On the *sentiment* Koppe remarks: "Nempe deducitur nunc sententia ea, cujus illustrandæ et firmandæ causa superiora omnia disputata fuerant; viz. quia Abrahamus non propter circumcisionem, sed propter πίστιν carus fuit Deo, hinc etiam non circumcisos tantum Judæos, sed Ethnicos etiam non circumcisos, modo πιστεύουσι, Dei favore frui posse; cumque hic Dei favor Abrahami posteris imprimis significatus et promissus fuerit, hinc apparere, non Judæos tantum ipsis natalibus Abrahami posteros, sed, sensu quodam *μυστικωτέρῳ*, Ethnicos etiam, τῇ πίστει cum Abrahamo conjunctos, ad hanc Abrahami sobolem esse referendos."

† Abraham is the exemplar of the circumcised equally with the uncircumcised, (Gentiles and Jews,) in a two-fold respect. 1. They ought so to act as he acted; as he believed, so ought they to believe. 2. As he received what he believed he should receive, so will they receive what they believe that they shall receive. (Rosenm.) In the covenant which God made with Abraham, he constituted him *the father of all believers*; so that, whatever promises were made to him and to his seed, were in reality made to believers of all nations. (Mackn.)

use *πατήρ*, and the Latin ones *parens*. In illustration of this idiom, Grot. cites Justin c. Tryph. τέκνια τοῦ Ἀβραάμ, διὰ τὴν ὁμοίαν πίστιν ὄντες.

11. δι' ἀκροβυστίας, for ἐν ἀκροβυστίᾳ, "in an uncircumcised state," i. e. "though they be uncircumcised."* (See Carpzov.) This seems to be an *Hebrew* idiom: and therefore it is to little purpose (with Koppe) to illustrate it from the use of διὰ in such Classical phrases as διὰ χειρὸς ἔχειν and διὰ στόματος εἶναι.

11. εἰς τὸ λογισθῆναι καὶ αὐτοῖς τὴν δικαιοσύνην, "that righteousness might be imputed unto them also." In *this* especially consists the similitude between the happiness of Abraham and that of his posterity. On the sense of the formula see the note on ver. 3. (Koppe.)

12. καὶ πατέρα περιτομῆς. As these words depend, in construction, upon the εἰς τὸ εἶναι αὐτὸν, recent Editors have done right in placing only a *comma* after ἀκροβυστίας, and putting εἰς τὸ λ. κ. α. τ. δ. in a parenthesis. It is observed by Koppe, that the Apostle writes πατέρα περιτομῆς, not πατέρα τῶν πιστευόντων, because the Jews, even though μὴ πιστεύοντες, still might, in the common acceptation, be said to be Abraham's offspring. Yet (as observes Rosen.) because they could not be accounted worthy sons of Abraham, *therefore* he adds what follows. At τοῖς οὐκ ἐκ περιτομῆς is to be understood οὗσι: and the words are for τοῖς οὐ περιτμηθείσι. The expression τοῖς οὐκ ἐκ περιτομῆς—Ἀβραάμ is equivalent to the πατέρα πάντων τῶν πιστευόντων δι' ἀκροβυστίας, the τοῖς at ver. 12. being for τῶν, by an *Hebrew* idiom, according to which אב, *father*, may be construed *in statu constr.* with equal propriety as followed by 5

* Wets. here remarks. "Those that were circumcised, fancied they were, on that account, pleasing in the sight of God; and this notion alienated them the more from the doctrine of Christ. On the other hand, those that were not circumcised, having nothing on which to rest their hope, were the more easily induced to believe in Christ."

(to). See 2 Sam. 7, 14., and compare a similar variety of construction in Lev. 1, 55. It may be observed, too, that τοῖς οὐκ ἐκ περιτομῆς μόνον is for οὐ τοῖς ἐκ περιτομῆς μόνον. See similar examples of inverse construction at 2, 27. 1 Thess. 1, 8. Grot., and some others, take πατέρα περιτομῆς to be an Oriental and popular phrase, equivalent to *him who was first circumcised*. But thus the preceding clause πάτηρ τῶν πιστεύοντων δι' ἀκροβυστίας will be destitute of its opposite, *father of the Jews*. Besides, the sense itself is unsuitable to the context. Finally, the expressions στοιχεῖν τοῖς Ἰχνεσι, Ἰχνεσι βαίνειν, εἰς Ἰχνος ἵεναι, and κατ' Ἰχνος ἀκολουθεῖν are all synonymous phrases equivalent to ὅμοιον εἶναι τινι.*

With respect to the *sentiment*, there is a similar one found in Michal Joph. on Mal. 2, 15. "Abraham is meant, who was the only father of all who follow him in the faith. (Koppe.)

In the above view of the construction and sense (which agrees with our common version) I must, upon the whole, acquiesce; especially as it is supported not only by Carpzov and other eminent modern critics, but by Chrysost. and the Greek Commentators, particularly Theophylact, who has skillfully laid down the construction, and determined the sense of the whole passage.†

* Of these Wets. adduces the following examples. Galen. κατ' ἰχνη τῆς ἐκείνου, φυσιολογίας βαδίζουσι. Liban. Or. 19. p. 475 D. ἡνίκα ἂν ποιῶ λόγους, τῶν ἰχῶν ἔχεσθαι τοῦ Ἀρίστειδου, καὶ πείρασθαι τοὺς ἑμούς ὁμοιοῦν, εἰς ὅσον οἶοντε τοῖς ἐκείνου. Aristid. 2. p. 160. ἰχῶν εἶχετο τῶν πατρὸς. Nidda 4, 2. Filiae Sadducæorum, si patrum suorum vestigia præmunt, habendæ sunt ut filiae Samaritanorum. Muson. αἰτῶ σε τοῦτοις στοιχεῖν καὶ ἔπεσθαι τοῖς λόγοις, οὓς ἐπαινεῖς.

† The τοῖς στοιχοῦσι ταῖς ἰχνεσι of the present passage Œcumen. 251. explains: τοῖς πειθομένοις, τοῖς ἐμμένουσιν. And τοῖς ἰχνεσι τῆς πίστεως he explains by τῇ μιμήσει, τῇ ὁμοίωσει. And he observes: Ἰχνη λέγεται, τὰ τῶν προδενσάντων σύμβολα καὶ σημεῖα τῶν ποδῶν.

† My limits, however, will only permit me to give the following summary of the sense, p. 43. m. Ἀκρόβυστος ὃν ὁ Ἀβραάμ, ἐπίστευσεν καὶ ἐδικαιώθη, ὥστε τῶν ἀκρόβυστων πιστῶν εἶναι πατὴρ. Πάλιν

As to the ellipsis proposed by Mr. Locke, and adopted by Dr. Mackn., it is utterly inadmissible, and the interpretation founded upon it is untenable. Mr. Turner, indeed, thinks the interpretation may be retained *without* the ellipsis; but the sense he lays down cannot be elicited from the words on any correct Hermeneutical principle.

13. As the Apostle had thus far declared that *circumcision* especially was nothing beneficial to Abraham towards obtaining the favour of God, so now he goes on to assert the same concerning the *Jewish Law in general*, on which the Jews so prided themselves, though not less than on circumcision: and from thence he, at length, draws the conclusion, that in faith alone is to be sought the whole of the felicity, as well as of Abraham as of those who imitate his piety and virtue. See Gal. 3, 17 & 18. where the same subject is treated on. (Koppe.)

The scope of the passage is thus laid down by Theophyl., partly from Chrysost. and other Greek Fathers. "The Apostle has before shown that righteousness is not from *any law*, but from faith. He now shows that the promise to Abraham was not from the law, but from a justifying faith. But what was the promise? It was, *that he should be the heir of the world*, i. e. that in him should all the nations of the earth be blessed. For if, says he, the law gave the inheritance, faith is made void, is found an empty and useless thing: for who will any longer care for faith, if the law gave the promise? But this is not the case. Abraham inherited the promise, not by the law, (for where was the law then?) but by faith, as it is written, *Abraham believed in God*." The above, indeed, gives a general view of the verse, but does not detect and remove the cause of the obscurity, which has caused such difference of opinion. The difficulty chiefly rests with the clause ἡ ἐπαγγελία τῇ Ἀβραάμ, ἢ τῷ σπέρματι αὐτοῦ, τὸ κληρονόμον αὐτὸν εἶναι τοῦ κόσμου. And here it is observed by Koppe, that though such a promise as that contained in these words is no where found in express terms in the history of Abraham, yet τὸ κληρονόμον εἶναι τοῦ κόσμου has been, and is, a perpetual phrase for designating the felicity promised to Abraham and to his seed: And he cites Tanchuma,

ἔλαβε τὴν περιτομὴν σφραγίδα καὶ σημεῖον τῆς ἐν τῇ ἀκρόβυστι πίστεως, ὥστε εἶναι πατὴρ τῶν ἐκ περιτομῆς, στοιχοῦντων δηλαδὴ καὶ τοῖς ἴχρεσι τῆς πίστεως, ἣν εἶχεν ἐτι ἀκρόβυστος ὢν· ὡς ταύτης γε ἀκούσης μάτην τῇ περιτομῇ καλλωπίζονται· ὥπερ ἂν εἰ τις βαλάντων ἐπιδείκνυσιν σφραγίδα μόνην ἔχον, μηδενὸς ἐνδον ἀποκειμένου. Καὶ Ἰουδαῖος οὖν βαλαντίον ἐστὶν ἐσφραγισμένον τῇ περιτομῇ, τὴν πιστὶν δὲ μὴ ἔχων, ἥς σφραγὶς ἡ περιτομὴ.

For the apposite illustration with which the above passage concludes, (and which supplies a curious fact in antiquities,) Theophyl. was indebted to his constant archetype Chrysost.

p. 165. 1. Abrahamo patri meo Deus possidendum dedit cœlum et terram. Mechita in Exod. 14, 51. Non possidet Abrahamus pater noster mundum hunc et futurum nisi per fidem, Gen. 15, 6. "Now the above formula (continues Koppe) was undoubtedly derived from Gen. 12, 7. 7, 13 & 15. 15, 7. But ארץ כנען, ה' אלהי, which properly denoted Palestine, was gradually understood of the whole world, especially when, in a later age, the prophecies contained promises of an universal empire to Abraham's posterity, by means of the Messiah." Thus far Koppe, whose opinion has been embraced by Rosenm. and many recent Commentators. But it is liable to strong objection, as resting the sense of the Apostle's words merely on a Jewish error; (for, as Mr. Turner observes, in whatever light this empire was regarded by the Jews, it was no doubt spiritual in its nature, and is nothing but the extension of the true Church of God:) and what is worse, represents him as availing himself of those fancies to obtain an argument. To some other quarter, therefore, must we turn for a more satisfactory interpretation.

Far preferable is that brought forward by the Fathers and Greek Commentators, and adopted by Beza, Grotius, Whitby, Locke, Doddr., and others, who refer it to the universal prevalence of true religion, comprehended in the promise, "in thee shall all the nations of the earth be blessed:" all believers being regarded as Abraham's children. And Grotius observes: "Quæ felicitas arcanam gerebat imaginem æternæ felicitatis: quod et Philo agnoscit et rectè explicat Libro, Quis rerum Divinarum sit hæres: et apertè nos docet Scripturæ ad Hebræos, 11, 9. 10, 13. Christus omnium hæres, Hebr. 1, 2. & 2, 5. &c. et cum Christo Christiani, Rom. 8, 17. Apoc. 2, 26." But it is difficult to see how such a sense can be elicited from the words. Besides, (as Macknight objects,) the inheritance was promised to Abraham and his seed, as well as to himself. If, then, by the world is meant the whole body of believers, they will thus be identified with the seed, and this seed will be heir (lord) of itself: De Dieu, indeed, adopts a mode of interpretation which refers the promise to Abraham only. But that requires a harsh construction, and a harsher exegesis, and is therefore inadmissible.

Of the other modes of interpretation proposed, the most probable are the following.—I. That of Vitringa, embraced by Wolf, in his Curæ, and there detailed, to which I can only refer my readers; though the following is the sum of the hypothesis: "Heredom itaque mundi esse Paulo est, gentes sibi spirituali modo subjectas habere, in communione ejusdem justitiæ et beneficiorum spiritualium ac cœlestium per fidem obtinendorum."—II. That of Carpzov, who takes the words to refer to the promise made to Abraham, that in him should all the nations of the earth be blessed." "But there is meant (says he) the obtaining of the future world, adumbrated under the possession of the land of Canaan, the obtaining of that world called in Ep. to the Hebr. ἡ πόλις μέλλουσα. And there is moreover meant the inheritance promised to the sons of God, (Rom. 8, 17.) who are to be the heirs of God and joint heirs of Christ." The learned Commentator thinks the expression αἰωνόνομος τοῦ κόσμου corresponds to the mystical one father and exemplar of the

faithful. And he thus lays down the sense: "*Abrahamus enim et hujus posterī digni, promissionem futuri orbis non adipiscuntur sub conditione præstandorum operum, sed per fidem, qua sola impetratur hæc possessio.*" But this, like the one which preceded it, is too mystical, and cannot, without great violence, be elicited from the words.

The last interpretation which I shall detail, and which seems to approach the nearest to the truth, is that of Glass, Crellius, Pæreus, Gomer, Piscator, Macknight, Ammon, Hardy, Hammond, Bull, Parkhurst, Schleus., and most recent Commentators, including Mr. Slade. Certain it is (notwithstanding what Whitby and Doddridge may urge) that *κόσμος* may (especially under the present circumstances) signify, not *the earth* only, but *the land*, viz. of *Canaan*. And it is rightly remarked by Mr. Slade, that the first promise of the land of *Canaan* was not made, as Whitby asserts, to Abraham on his circumcision, but upon his belief in God's word, as appears from Gen. 15, 6, 7, where *the land* he was thus to possess was a type of a better country, i. e. a heavenly, (Gen. 17, 7, 8. Hebr. 11, 14 & 16.), promised to the sons of Abraham in every age, i. e. to those who, like him, practically believe the word of God. Therefore (he adds) *τοῦ κόσμου* refers primarily to the land of promise, and secondarily to the blessings vouchsafed to all believers. Macknight, too, observes that, in the renewal of the promise, (Gen. 17, 7, 8.) some circumstances are added, which show, that although, in its first and literal meaning, the country promised was *the earthly Canaan*, yet that first and literal meaning, being itself the sign of a higher or second meaning, *a better country, even an heavenly*, was promised to Abraham and to his seed by faith, under the type of the earthly country.

Much of what is said in the interpretations of the Fathers, and early modern Commentators, and also that of Carpzov, will be equally true and applicable to the interpretation just detailed. On one point all enlightened Commentators seem agreed, namely, to sink the primitive notion in *κληρόνομον* of heirship properly so called, and to interpret it *Lord, possessor*, &c.: and that (as Grotius says) because among the Hebrews things received by inheritance were alone unalienable; and therefore every firm and perpetual possession was so styled. Thus the Hebr. *נחלה*, in Ps. 2, 8, &c. And Beza remarks (on the authority of Festus) that the Latin word *hæres* was used with the same latitude of significations. So also the Philofoxen. *Hæres, κύριος, κληρόνομος*.

By *νόμον*, most judicious Commentators are agreed, is signified the Divine law universally, both natural and revealed, moral and ritual. It is well observed by Dr. Macknight, that the promise made to Abraham and to his seed, that they should be heirs of the world, was not made to them on the supposition of their attaining a righteousness, consisting in perfect obedience to any law, moral or ceremonial, but on the supposition of their attaining a righteousness of faith; so that they received the promise of the inheritance, not as a debt, but as a free gift."

14. εἰ γὰρ οἱ ἐκ νόμου κληρονόμοι — ἐπαγγελία. Οἱ ἐκ νόμου is rendered by Mackn. "those who are righteous by law." And so Carpzov. seems to have taken it. But to this interpretation I can scarcely assent; since, though the position which it involves be very true, yet surely it is not applicable here: for the Apostle seems to have the *Jews* only in view; in which point almost all Commentators, except Dr. Mackn., appear to agree. Therefore, though the term be *general*, yet the Apostle intends it to be applied directly to the Mosaic Law. The expression οἱ ἐκ νόμου is plainly of the same kind with many others of St. Paul, similarly formed from the article and the genitive of some noun governed by ἐκ, as οἱ ἐκ περιτομῆς which occurs just before, οἱ ἐκ πίστεως, οἱ ἐξ ἐριθείας supra 2, 8., and οἱ ἐξ ἀπειθείας Eph. 2, 2. Of course the exact sense of the idiom will every where be modified by circumstances. By the phrase in question are denoted those who observe the law, are attached to it, and rest on it, as a means of obtaining righteousness and justification, who (to use the words of De Dieu) profess the law as it were their mother, from which they are what they are, who give themselves wholly to the study of it, and so depend upon it that their hope and confidence may be seen to owe their existence to it. (See also Beza in loc.) It is plain that the verb substantive is, as is commonly in Hebrew Greek style, omitted.

The Apostle, then, argues that if this be the case, κεκένωται ἢ πίστις, καὶ κατήρηται ἢ ἐπαγγελία, where we may observe the neatness of the antithesis, and the precision in the choice of the two terms on which it rests, which (as Strigel observes) differ as κενὸν and ἄργον, the former signifying *empty, vain*; the latter, *inert, ineffectual, useless*. It is well remarked, too, by Grotius, that the words κεκένωται and κατήρηται here denote, not *susceptio actionis*, but *ipsa existentia*; as δεικαίωται in Gal. 5, 4 & 11. and elsewhere. By which the learned Commentator simply means, that the preterite passive is used for the adjective

and verb substantive, i. e. *κεκένωται* for *κένη ἐστι*. A similar use is referred to of *ἐκενώθη* (from *ἐκένω*) in Jer. 15, 9. But the passage is not of the same nature, since *there* there is a *susceptio actionis*. And perhaps the same may be said of the passages of 1 Cor. 1, 17. 2 Cor. 9, 3. which are here cited by the Commentators.

The Apostle, as Crellius observes, argues *ab absurdo duplici*, or (to use the words of Paræus) *ex effectu repugnantium*. The force of the argument is thus expressed by Dr. Macknight. "If Abraham and his seed were made heirs of the world through a righteousness of law, their faith is rendered useless in this transaction; and the promise, by which they became heirs through favour, had no influence in procuring that blessing they had merited by their works."*

15. ὁ γὰρ νόμος ὀργὴν κατεργάζεται. Koppe thinks this cannot be joined with the preceding, but contains a new and quite different sentiment, such as: "It cannot be, in the nature of things, possible for us to derive any hope of obtaining felicity from any Divine law, since laws rather announce punishment to the offences, to the commission of which they, as it were, give occasion. He would therefore treat γὰρ as a particle of transition, and render it *præterea*, or *porro*. And so it is understood by Macknight. But this seems somewhat uncritical. The particle *may*, I think, retain its casual force; since the Apostle here adduces a new reason in confirmation of the foregoing position, that salvation cannot be attained by the observance of the law. And so Theophyl. 44. (from Chrysost.) νῦν κατασκευάζει πᾶς διὰ τοῦ νόμου καταργεῖται ἡ ἐπαγγελία. And this is clearly made out by Crellius.

By ὁ νόμος is plainly meant the Mosaic law. The words ὀργὴν κατεργάζεται must not be *pressed*, but

* So Wetstein: "Si ex Lege justitia impetranda foret, nemo obtineret, nec qui sine Lege sunt, nec qui sub Lege; nec Abrahamus obtinisset.

are to be taken in a popular sense, i. e. not physically, but morally: and *ἐγγή* (as in 1, 18. and 2, 5.) denotes *punishment*. The force of the argument is this; "Laws give occasion to offences (which are but the *breach of laws*), and offences lead to punishment." Thus Chrysost. and Theophyl.: τῷ νόμῳ ἐπεταὶ παράβασις· Ὁ δὲ νόμος παραβαινόμενος ἔργῃ κατεργάζεται, καὶ κατάραν ἐπεισάγει καὶ κόλασιν. Ὁ γοῦν κολάσει ὑπεύθυνος, πῶς ἄξιός κληρονομεῖν;

15. οὐ γὰρ οὐκ ἔστι νόμος, οὐδὲ παράβασις. There seems something strange in this sentiment. One should rather have expected the reverse. Now Beza would cancel the *οὐκ*. But this is not necessary. For (as Paræus observes) "the Apostle argues from the necessary connection of causes and effects," and, after these words, is to be supplied, by inference, "ergo, where there is a law, there is a transgression and punishment." And so Crellius, who says the Apostle employs *vicinam propositionem pro vicinâ*, to show that the proposition is convertible, and that transgression and punishment are indissolubly connected, as cause and effect. Grot., too, remarks that the Apostle does not say there is no *sin*, but *no transgression*, and therefore punishment is less merited. Carpzov. compares 5, 13. ἀμαρτία οὐκ ἐλογίζετο, μὴ ὄντος νόμου, and observes that the Apostle does not mean to say that, when to us law is given there is no sin, but that, when no law is promulgated, men are not accountable for sin." And he refers to Joh. 15, 22. Rom. 3, 20. 7, 8. Here Schoettg. compares Jalkut Rubeni, fol. 17, 4. Adamus non mortuus esset, nisi legem Dei cognitam habuisset.

Rosenm. observes (partly from Grot.) that indeed before the time of Moses the law of nature was *in force*, but was deficient in many precepts and prohibitions which were contained in the law of Moses, and which brought on heavier punishments. "In this whole disputation (continues he) we are not to understand by *law*, moral, eternal, and immutable law: for without the observance of this, there could

be no safety for man. The Apostle speaks rather of some certain, arbitrary law, accommodated only to certain times, such as the law of Moses."

16. διὰ τοῦτο ἐκ πίστεως, ἵνα κατὰ χάριν. It is evident that there is here an ellipsis, which must be supplied from the context. Koppe would subaud κληρονόμοι γινόμεθα. But this seems too arbitrary. The most simple ellipsis, and that most agreeable to the Hellenistical style, is ἔστι. And that the Apostle intended this is plain, since the ellipsis of the substantive verb *must* have place in the antithetical clause ἵνα κατὰ χάριν (and, indeed, it is supplied by Theophylact). So that our English Translators were right in inserting *it is* (viz. *the promise*); which is less violent than (with many interpreters) to insert *promise*, or *justification*, or *inheritance*.

Διὰ τοῦτου is treated by Koppe as a concise and popular formula. And Paræus, remarking on the odd manner in which the ratiocination is computed, in conjunction with Estius and Menochius, thus states the argument. "Either the inheritance is of the law or of faith. Now if *not* of the law (as was proved at ver. 14 & 15.), therefore it is of faith." I would observe that the common version, *that it might be*, does not represent the full sense εἰς τὸ εἶναι. Now the verb substantive is often vox prægnans, and signifies to *appear to be*. The sense, then, seems to be this: "that it might appear to be made known to, (be acknowledged to be, &c.) by grace."* Εἰς τὸ εἶναι βεβαίαν is explained by Koppe as put for καὶ

* The doctrine here inculcated is well laid down by Macknight thus: "A righteousness of law being unattainable by men, the inheritance by a righteousness of faith, and not of law; that, being a free gift, it might be bestowed in the manner and on the persons God saw fit; namely, on believers of all nations, whether the objects of their faith be more or less extensive, and whether their good works be more or fewer. For in the faith and works of believers there must be great differences, according to the mental endowments and outward advantages on each." To which may be subjoined the following remarks of Dr. Taylor: "It should be well observed, that *faith* and *grace* do mutually and necessarily infer each other. For the grace and favour of God, in its own nature,

οὕτως ἐστὶ βέβαια. And he refers to his note on ver. 11. But both in that and the present case the position is erroneous. (See note on that passage.)

16. παντὶ τῷ σπέρματι—'Αβραὰμ. Koppe would join παντὶ τῷ σπέρματι with 'Αβραὰμ; and he renders, "to all the seed of Abraham of every kind, whether natural or mystical." But this seems to be at variance with the context; and moreover makes a harsh construction. I see no reason to desert the interpretation laid down by Chrys. and the Greek Commentators, and followed by most modern Interpreters. Mr. Turner very well expresses the sense thus: "to the whole seed, not to those only who are Jews, participating in the benefits of the law, but to those also who, although they have not the law, partake of the same principles of faith which Abraham had." And he observes, that by τῷ ἐκ τοῦ νόμου is meant a part of the σπέρμα just before mentioned; and that τῷ ἐκ τοῦ πίστεως 'Αβραὰμ is the other part.

"The Apostle (says Carpzov.) I. shows that the promise belongs to all the believing sons of Abraham without exception. 1st, Not only those who are ἐκ τοῦ νόμου, who have attached themselves to the ritual law of Moses: but 2dly, even to the Gentiles, whom he calls the seed of Abraham ἐκ πίστεως, because without circumcision, and only in consideration of faith, they are reckoned among the sons of Abraham.—II. By adding ὅς ἐστι πατὴρ πάντων ἡμῶν it is plain that he has reference, though with an inversion of order, to the eleventh verse: εἰς τὸ εἶναι αὐτὸν πατέρα

requires faith in us; and faith on our part, in its own nature, supposes the grace or favour of God. If any blessing is the gift of God, in order to influence our temper and behaviour, then, in the very nature of things, it is necessary that we be sensible of this blessing, and persuaded of the grace of God that bestows it; otherwise, it is not possible that we should improve it. On the other hand, if faith in the goodness of God, with regard to any blessing, is the principle of our religious hopes and actions, then it follows that the blessing is not due in strict justice, nor on the fact, but that it is the free gift of Divine goodness. If the promise to Abraham and his seed be of faith on their part, then it is of grace on the part of God." Taylor.

πάντων, 1st, τῶν πιστευόντων δι' ἀκροβυστίας, 2d, καὶ περιτομῆς." " Thus (observes Mackn.) Abraham had two kinds of seed; one by natural descent, called *his seed by the law*, and another *by faith*. (See Gal. 3, 26. note.) To the *natural seed*, the promise of the earthly country, called Canaan, was made; but to the seed *by faith*, the *spiritual seed*, the promise of an heavenly country, typified by Canaan, was given. And to each, the promise that was made to them is sure."

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"By πᾶτερ (observes Wets.) is meant father, according to the *spirit*, not according to the *flesh*, which profiteth nothing: otherwise Abraham's condition would have been inferior to that of his posterity." "He is a *father* (says Jaspis) in the sense that believers may be said to be *his sons*, as being like unto him." Schoettg. remarks, that the words πατὴρ πάντων ἡμῶν are directed against the Jews, who never name Abraham but with the added אבִינוּ, *our father*; though the Apostle shews that he is the father of all who believe, whether Jews or Gentiles, and that boasting belongs to no man.

17. καθὼς γέγραπται, &c. "agreeably to what is written;" namely in Gen. 17, 5. Sept. Estius observes that in τέθεικα (Heb. נתתי) there is the use of the preterite for the future, to show the certainty of the thing. On this idiom I have before treated, and have observed that it is less violent to suppose the past for the *present*. The sense, then, is this: "I have (already) constituted thee;" which is equivalent to "I do hereby constitute thee." Koppe thinks the Apostle intends a stress to be laid upon ἐθνῶν, which, like the Heb. גוֹיִם, is almost always

understood by the Jews of the nations *not Jewish*. In the above passage of Gen. (observes Ros. partly from Grot.) this is doubtless the historical, and therefore proper sense; and, indeed, many nations derived their origin from Abraham and his family (see Gen. 25.): but Paul with this *historical* sense compares an *allegorical* one, here meaning it to be also understood that Abraham was to be to many nations an *exemplar*, that they may do as he did, and as he received, so may they receive.

“Of this promise (says Hardy), the true and solid fulfilment cannot but be spiritual; and therefore it belongs to the *spiritual seed*, of which Abraham is father in respect of faith. Now this promise (observes Mackn.) implied, 1st, that Abraham should be the father of a numerous progeny, who were to be the visible Church and people of God, and to whom, as such, Canaan was to be given, with the other blessings mentioned in the covenant.—2d, That he should be the father of all believers of every age, and that such, by virtue of their being Abraham’s seed, shall receive all the blessings promised to him and to his seed, by faith. “Thus (adds Mackn.) the Apostle’s reasonings from this text to prove the title of the pious *Gentiles* to the inheritance, are unanswerable.”

17. κατέναντι οὐ ἐπίστευσε Θεοῦ. On the exact sense of these words Commentators are not agreed; The difficulty rests with κατέναντι, which is susceptible of more than one signification not unsuitable to the context, nor inapplicable to the subject. I pass by the interpretation of Grot. as being too violent to be admitted, and indeed as unnecessary. Schleus. and Koppe have both proposed new interpretations of κατέναντι. But of these, the one is unsupported by usage, and the other is too precarious to be relied on. There is surely no reason to deviate from the common one *coram*, *in the presence of*, *in the sight of*, which yields an unexceptionable sense, and is sup-

πάντων, 1st, τῶν πιστευόντων δι' ἀκροβυστίας, 2d, καὶ περιτομῆς." " Thus (observes Mackn.) Abraham had two kinds of seed; one by natural descent, called *his seed by the law*, and another *by faith*. (See Gal. 3, 26. note.) To the *natural seed*, the promise of the earthly country, called Canaan, was made; but to the seed *by faith*, the *spiritual seed*, the promise of an heavenly country, typified by Canaan, was given. And to each, the promise that was made to them is sure."

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17. καθὼς γέγραπται, &c. "agreeably to what is written;" namely in Gen. 17, 5. Sept. Estius observes that in τέθεικα (Heb. נתתי) there is the use of the preterite for the future, to show the certainty of the thing. On this idiom I have before treated, and have observed that it is less violent to suppose the past for the *present*. The sense, then, is this: "I have (already) constituted thee;" which is equivalent to "I do hereby constitute thee." Koppe thinks the Apostle intends a stress to be laid upon ἐθνῶν, which, like the Heb. גִּוִּי, is almost always

understood by the Jews of the nations *not Jewish*. In the above passage of Gen. (observes Ros. partly from Grot.) this is doubtless the historical, and therefore proper sense; and, indeed, many nations derived their origin from Abraham and his family (see Gen. 25.): but Paul with this *historical* sense compares an *allegorical* one, here meaning it to be also understood that Abraham was to be to many nations an *exemplar*, that they may do as he did, and as he received, so may they receive.

“Of this promise (says Hardy), the true and solid fulfilment cannot but be spiritual; and therefore it belongs to the *spiritual seed*, of which Abraham is father in respect of faith. Now this promise (observes Mackn.) implied, 1st, that Abraham should be the father of a numerous progeny, who were to be the visible Church and people of God, and to whom, as such, Canaan was to be given, with the other blessings mentioned in the covenant.—2d, That he should be the father of all believers of every age, and that such, by virtue of their being Abraham’s seed, shall receive all the blessings promised to him and to his seed, by faith. “Thus (adds Mackn.) the Apostle’s reasonings from this text to prove the title of the pious *Gentiles* to the inheritance, are unanswerable.”

17. κατέναντι οὗ ἐπίστευσε Θεοῦ. On the exact sense of these words Commentators are not agreed; The difficulty rests with κατέναντι, which is susceptible of more than one signification not unsuitable to the context, nor inapplicable to the subject. I pass by the interpretation of Grot. as being too violent to be admitted, and indeed as unnecessary. Schleus. and Koppe have both proposed new interpretations of κατέναντι. But of these, the one is unsupported by usage, and the other is too precarious to be relied on. There is surely no reason to deviate from the common one *coram, in the presence of, in the sight of*, which yields an unexceptionable sense, and is sup-

ported by the ancient versions, and some Fathers and Commentators. So Œcumen., who explains it, *ἐνώπιον, εἰς πρόσωπον Θεοῦ*. This interpretation Wolf has examined in comparison with several others that have been proposed; and the result is, that he determines it to be far preferable, as being the simplest and most accommodated to the scope of the passage. Carpzov, too, espouses the common interpretation; and, in illustration of the passage, lays down the following construction: *κατέναντι, οὐ ἐπίστευσε, Θεοῦ, τοῦ ζωοποιούντος*. The *οὐ* is, by an usual idiom, put for *ὧ*. The sense, then, is this: "who (i. e. Abraham) is the father of us all, before, or in the sight of that God on whom he believed."

17. *τοῦ ζωοποιούντος τοὺς νεκροὺς, καὶ καλοῦντος τὰ μὴ ὄντα ὡς ὄντα*. These words admit of more than one interpretation. Some Fathers and ancient Commentators understand them of the *νέκρωσις* of Abraham and Sarah, mentioned in ver. 19.; i. e. unfitness to the power of procreation, the quickening of which, Slade observes, is emblematical of the resurrection after death. And this interpretation is learnedly supported by Crellius and Grot., whose reasoning, however, seems not very convincing, being destitute of any proof from the New Testament: neither is the sense very suitable. Still less tenable is the interpretation of some Fathers and modern Commentators, who take *ζωοπ.* in a moral sense; which is very harsh, and little accordant with the words following. The most rational, simple, and satisfactory interpretation is that of those Commentators, who, as Theodoret, Toletus, Paræus, Estius, Schleus., Rosenm., Jaspis, and Koppe, take the expression in its physical sense. And though there is probably a reference to the particular example of Abraham's trust in respect to his son Isaac, yet these two clauses seem to be meant to express the omnipotence of God by examples of what were thought most to require omnipotence. Indeed, Mackn., who ably

supports the first interpretation,* yet admits that the second clause may be taken of the creation of the universe. But if this latter be understood in a physical sense, so, it should seem, must the former. And this sense is ably maintained by Elsner, Carpzov, and Loesner, and adopted by Doddridge. They refer to Is. 48, 12. Carpzov, too, cites Philo, 693 c. (on the creation of the world) Ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι τὸ τελειότατον ἔργον τὸν κόσμον ἀνέφηγε &c 728 B. τὰ γὰρ μὴ ὄντα ἐκάλεσεν εἰς τὸ εἶναι, τάξιν ἐξ ἀταξίας, καὶ ἐξ ἀποίων ποιότητας, καὶ ἐξ ἀνομοίων ὁμοιότητας, καὶ ἐξ ἑτεροτήτων ταυτότητας, καὶ ἐξ ἀκοινωτήτων καὶ ἀναρμόστων κοινανίας καὶ ἁρμονίας, καὶ ἐκ μὲν ἀνισότητος ἰσότημα, ἐκ δὲ σκότους φῶς ἐργασάμενος. Loesner, too, has several passages from Philo. And Schoettg. cites Michal Jophi ad Genes. 1, 1. Deus creavit cœlum et terram מלך בראר ex nihilo. Nam significatio vocis בראר talis est, ut denotet rem planè novam facere, ליה ארץ ויברא, ita ut egrediatur ἐξ οὐκ ὄντων ad ὄντα, et fiat aliquid. And he compares 2 Macc. 7, 28. where God is said to have made all things ἐξ οὐκ ὄντων. Elsner observes that καλεῖν here expresses *virtutem efficacissimæ voluntatis, præsentiam sistendi omnia, quæ ante non extiterunt*. And he refers to Is. 48, 12. Ps. 33, 9. Koppe, indeed, objects that this would require εἰς τὸ εἶναι : but, considering the irregular style of the Apostle, this objection does not seem well founded. At least, every one will, I believe, prefer the interpretation in question to that proposed by Koppe himself, who considers this phraseology as a description of God's majesty, drawn

* " Abraham (says he) believed that God could make alive his dead body, so as to enable him to beget a son by Sarah, even in the ninetyeth year of her age; and that notwithstanding he had had no children by her in the days of their greatest youth and strength. He believed also that God was able to bring the idolatrous Gentiles to know and worship the true God, in such numbers as to make Abraham the father of a very numerous spiritual seed. Nay, he believed that although Isaac had been burnt on the altar, God would raise him to life again. Such exalted notions had this chief of believers acquired, of the power and faithfulness of God."

from the divine determination of the state of men before their existence, and from the resurrection.* Finally, others take the verb *καλεῖν* in its more usual sense, and supply the ellipsis by *ἐθῆ*—*making mention of*, or *choosing* (to the blessings of the Abrahamic covenant) people that are not, as if they were; alluding to “Abraham’s being made the father of many nations *yet unborn*,” and at the same time asserting the sure fulfilment of God’s promise. But this seems precarious; as the ellipsis is unauthorized.

It is remarked by Theophyl. 45. med. that the Apostle does not say *παράγοντες* but *καλούντες*: finely observing that *as* it is easy for *us* to call those things which *are* in existence, *so* easy is it for God to bring into being those things which *are not*.

18. *ὁς παρ’ ἐλπίδα ἐπ’ ἐλπίδι ἐπίστευσεν*. Here we have an elegant Oxymoron; a figure not unfrequent in St. Paul. Grot. compares the *spes insperata* of the Latins. The phrase *παρ’ ἐλπίδα* often occurs in the Classical writers; but it signifies rather *beyond* hope than *contrary to* hope, as it is here rendered by the Vulg. and some Commentators. *Ἐπ’ ἐλπίδι* is considered by most recent Commentators as an adverbial phrase (like the Heb. *בְּאֵמֶן*) signifying *full of hope, confidently*; as in Acts 2, 6. *κατασκευάσει ἐπ’ ἐλπίδι*. Olearius and Wolf, however, take it to mean *the thing promised*. But this is harsh, and would require the article. Strictly speaking, some genitive is to be understood, as *ἐπαγγελίας*. And it is rightly remarked by the Fathers and Greek Commentators, that in *παρ’ ἐλπ.* there is reference to *human* hope, and in *ἐπ’ ἐπλ.* to the hope from above.

Here Wets. has the following remarks. “Abrahamus representatur tanquam imago et exemplar gentium. Gentium salus omnino desperabatur, nedum ut per tam paucos et humiles, obnitente omni

* This does not materially differ from the interpretation of Markland: “who speaketh of things which do not yet exist, as if they were actually existing;” because he knows they will exist in their due time, having already determined that they *shall*.”

potentiâ et arte humanâ, obtingeret. Simul significatur, gentes a iugo Mosis esse liberas; eo enim cervicibus imminente fieri non poterat, ut ad illud recipiendum adducerentur."

18. *eis τὸ γενέσθαι αὐτὸν πατέρα.* These words *may* be understood *causaliter*, i. e. "so that it happened that he was." But the best Interpreters, ancient and modern, are agreed that they must be taken *declaratively*, and be closely united with *ἐπίστευσε*, so as to answer to the Heb. לַיהוָה לְהוֹנִיחַ, being for the future *eis τὸ (τοῦ αἵστε) γενέσθαι αὐτὸν*, "believed that he should become."

18. *κατὰ τὸ εἰρημένον.* Οὕτως ἔσται τὸ σπέρμα σου, "conformably to the assurance he had received, so shall," &c., i. e. so numerous shall thy seed be, viz. *as the stars*; which is to be supplied from the context. I am surprised that Mr. Turner should call this an imperfect citation. The words are just as they stand in the passage of Genesis: nor are they *there* imperfect, since they were spoken *δεικτικῶς*. Thus an action often supplies the place of words.

Theophylact thinks this is meant as a confirmation of the preceding.

19. *μὴ ἀσθενήσας τῇ πίστει.* This, like *οὐ διεκρίθη* in ver. 20. is an elegant *meiosis* for "strong in faith."

19. *οὐ κατενόησε τὸ ἑαυτοῦ σώμα ἤδη νεκρωμένον.* See Gen. 17, 17. Some MSS., Versions, and Fathers, omit the *οὐ*, which is regarded by Koppe as redundant. But the Librarii and the Commentator are deceived; and into this mistake they fell, by not attending to the idiomatical use of *κατενόησεν*, which is well expressed by Crellius, "*rationem non habuit*," just as we say, did not *mind* or *regard*. And this was seen by Theophyl., who explains, *ἀπέβλεψεν*, and Estius, who renders it, "considered not so as to distrust." *Κατενόησε*, says Grot., denotes *permanent action*, as sometimes *בבב*, and this very word in Heb. 3, 1. Crellius well paraphrases thus: "this did not in the least disturb his faith in the divine promise."

19. τὸ αὐτοῦ σῶμα ἤδη νεκρωμένον, "ineptam ad procreandum." In the use of the term σῶμα may be recognized the usual modesty of the Apostle, which it had been well if the Commentators had imitated, for *here* assuredly there is no need of an *Œdipus*, for a *Davus* might suffice. Of the sense *præmortuus*, of which the Commentators furnish no instance, there is an example in Joseph, 266, 48. παρεθῆναι, καὶ πᾶν ἐν αὐτῷ νεκρωθῆναι τὸ σῶμα ὑπὸ τῶν λόγων ἐποίησε. It is of more importance, however, to inquire how far this can be consistent with the *fact*, that forty years after, Abraham had six children by Keturah. Some say the term is to be understood with reference to *Sarah* only. But this is contrary to the words of the Apostle, and of Gen. 17, 17. 18, 12. After all, as Whitby and Mackn. observe, this does not invalidate the Apostle's assertion: for as Abraham's body had been renewed by miracle (as was Sarah's, Heb. 11, 11.), in order to the procreation of Isaac, it might preserve its vigour long afterwards. And in the same light the matter is viewed by Koppe. As to supposing, with Hallet, on the passage of Heb., that the account of Keturah's children is given *out of the chronological order*, this seems too much a θεὸς ἀπὸ μηχανῆς, or an argument "made for the nonce."

20. εἰς δὲ τὴν ἐπαγγελίαν τοῦ Θεοῦ οὐ διεκρίθη τῇ ἀπιστίᾳ. The phraseology is here strongly Hellenistical, and therefore must not be interpreted after the usage of the Classical writers. On this ground, I cannot approve of the deviation from our common version, introduced from Erasmus, P. Mont, Piscat., and Toletus, by Doddr. and Macknight, viz. "objected not to, disputed not against." That διακρίνεσθαι sometimes has that sense, I grant: but it would require, not εἰς, but πρὸς. For εἰς is very rarely used in the sense of *contra*: and even the examples adduced from Matt. 18, 21. and Luke 12, 10. are not satisfactory. The best Interpreters, both ancient (as Chrys., Theophylact, Theodoret, and

(Œcumen.) and modern, concur in taking διακρίνεσθαι here in the sense of διστάζειν, ἐνδοιάζειν, *hesitate, doubt*. So that the word is not ill rendered in our common version *staggered*. And indeed εἰς, in the sense of *at*, is very frequent. Before τῇ ἀπιστίᾳ supply ἐπὶ, *by, through*.

20. ἐνεδυναμώθη τῇ πίστει. The passive has here the force of the Hebrew Hithpahal, for which, in that language, Kal or Niphal is often used. The sense is, “firmavit sese.” This is not to be understood as excluding *the Divine aid*. (Grot.) It is not, however, necessary to refine so much. The passive is here, as often, to be taken in a *reflected* sense.

20. δοὺς δόξαν τῷ Θεῷ. It is well observed by Koppe, that the force of this phrase is apparent from what follows, πληροφορηθεὶς—ποιῆσαι. And he adds, that any one is said to give glory to God who is excited to do or say any thing out of reverence towards God. (See also Grot.) Theophyl. well explains: οὐκ ἀνθρωπίνως πιστεύσας λογισμοῖς, ἀλλ’ ἄξια τοῦ Θεοῦ δόξης διανοησαμένος.

21. πληροφορηθεὶς, “being fully persuaded.” See the note on Luke 1, 1. Macknight has here done wrong in following Erasmus and Estius, who take ἐπήγγελλται in a passive sense. All enlightened philologists of the present day are agreed that it must have an *active* sense, as πεποίηται, and many other words. See Matth. Gr. Gr.

22. διὸ καὶ ἐλογίσθη αὐτῷ εἰς δικαιοσύνην, therefore it, &c., viz. ἡ πίστις, *faith*. So Theodoret.

23. οὐκ ἐγράφη δὲ δι’ αὐτὸν μόνον, ὅ. ἐ. It is well remarked by Theophylact, that this is an answer to a tacit objection, q. d. : “what is that to us?”—“Much: it was written *on our account*, so that we may obtain the like justification if we have a like faith.” Δι’ αὐτὸν is not perspicuously rendered “for his sake.” It signifies, “for any thing personal to him,” as to record his merit, or for his praise. The same sentiment is found in Bereschith R. 40, 8.

(cited by Wets.) Quicquid scriptum est de Abrahamo, scriptum est de filiis ejus.

24. δι' ἡμᾶς, "for our sakes," i. e. that by his example we might learn the value of faith in obtaining justification and the favour of God. So Philo p. 350 B. (cited by Carpzon) Οὗτοι δὲ εἰσιν ἀνδρῶν οἱ ἀνεπιλήπτως καὶ καλῶς βιώσαντες, αἵς τὰς ἀρετὰς ἐν ταῖς ἱερουργαταῖς ἐστηλιτεῦσθαι γραφαῖς συμβέβηκεν, οὐ πρὸς τὸν ἐκείνων ἄπαινον αὐτὸ μόνον, ἀλλὰ καὶ ὑπὲρ τῶν ἐντυγχάνοντας προτρέψασθαι, καὶ ἐπὶ τὸν τῶν ὁμοίων ζῆλον ἀγαγεῖν.

24. αἵς μέλλει λογίζεσθαι. Supply ἡ πίστις εἰς δικαιοσύνην.

24. τοῖς πιστεύουσιν, "to us believing," i. e. if we believe. As (observes Dr. Mackn.) Abraham's faith, which was counted to him for righteousness in his uncircumcised state, consisted in his being fully persuaded that what God had promised concerning the number of his seed, he was able and willing to perform; so the faith which will be counted for righteousness to them who believe on the true God, consists in their being fully persuaded that what God had declared and promised, either by the light of nature or by revelation, he is able and willing to perform." "Thus (says Slade) we must in all things believe in the power of God, as Abraham did. The main object of *his* faith was, that in his seed (though his body was apparently dead) all nations should be blessed; and this was typical of the main object of *our* faith, the resurrection of Christ from the dead."

25. ὃς παρεδόθη διὰ τὰ παραπτώματα ἡμῶν, "who was delivered (to death) * *for*, i. e. in order to expiate, our offences." These words, Crellius thinks, are added, from the association of ideas in the word *περὶ*. And such reflections, Koppe observes, the pious feelings of the Apostle often lead him to introduce. But in this there seems something too refined and far-fetched. The best account of the con-

* Grot. thinks there is here a reference to Is. 53, 6. Κύριος παρέδωκεν αὐτὸν ταῖς ἀμαρτίαις ἡμῶν.

nection is that given by Theophyl., which is as follows: "If you doubt *how* you can be justified, reflect on Jesus who hath washed away your sins, who died, not for his own sins, but for the sins of the world, and who both died and rose again, to deliver us from sin and make us justified." Wetstein here refers to Ephes. 1, 7. 2, 16. 5, 2. Col. 1, 14, 20, 21, & 22. 1 Tim. 2, 6. Tit. 2, 14. 1 Joh. 1, 7. 2, 2. 1 Pet. 2, 14. Rom. 5, 6.

25. ἡγέρθη διὰ τὴν δικαίωσιν ἡμῶν. The Commentators cannot agree whether διὰ is to be taken in the same sense or not, in these two clauses. Many think that though the Apostle has used the same preposition (on account of the parallelism), yet it must be modified according to the nature of the subject. And this, upon the whole, involves the least difficulty. Wetstein, however, sees no necessity for doing so. And he explains thus: "Traditus est in mortem *propter* peccata nostra, ut illa expiaret; et resuscitatus est *propter* justificationem nostram, ut intelligeremus expiationem factam, et veniam a Deo impetratam fuisse." On this point Mr. Locke and Dr. Macknight are at issue. See their long annotations. As to Mr. Locke's *interpretation*, it is too loose to be admitted: though he has correctly enough represented the mode in which our justification is obtained. Dr. Macknight, indeed, takes exception at his note on the score of doctrine; but the objection seems founded on some refinements tending to little purpose, except to keep up interminable disputes. Without care most of such points become mere verbal *λογομαχίαι*. It is enough to say that διὰ τὴν δικαίωσιν ἡμῶν signifies *in order to* our justification. Whether this can be *included* under the idea of *propter* is a mere question of words. I should think it can *not*. On the *doctrine* here inculcated see Dr. Hammond.

CHAP. V.

HERE begins what Schoettgen calls the 4th Sect., containing the *Tractatio cum Christianis*. With these the Apostle treats, I. Of Justification. II. C. 5. of sanctification. C. 6. and its opposite, C. 7—8, 15. III. Of the assurance of believers in this life, 8, 15—39. IV. Of the Jews, and the wonderful plan of God's Providence respecting them, C. 9—11.

ON the subject of this chapter see the view and illustration of Dr. Macknight. The plan of it is thus laid down by Carpzov :

“The *effects of justification*, or the *benefits* of those who have been by faith alone in the merits of Christ justified from their sins, are commemorated throughout this Chapter. Now the benefits are especially these : I. Peace with God, or an assured feeling of reconciliation with God, ver. 1.—II. A free and confident access to Divine grace. Eph. 3, 12.—III. An exceeding joy of heart, because of the hope of celestial glory in a future state, ver. 2. — IV. Patience, nay glorying in calamities, ver. 3—10. Matt. 5, 12. Finally, a joy incredible and inconceivable, from a union with God, the summum bonum of the faithful, ver. 11. From ver. 12—fin. there is a comparison at once elegant, and connected with the subject treated of in the preceding verses ; namely, between Adam, the author of our sin and guiltiness, and Christ, the author of our justification and reconciliation.”

Mr. Slade has the following illustrations of the subject of the Chapter : “Locke, arguing from the conclusion of the foregoing Chapter, confines this reasoning to the Gentiles. And such undoubtedly is its primary import. Yet the great distinction, above mentioned by the Apostle, was between those who were of the circumcision and those who were not. Now a Jewish believer could not properly be reckoned any longer of the circumcision, having renounced his dependance upon its efficacy ; and

therefore this Chapter, though it is especially to be understood of the Gentiles, may be fitly applied to believers in general, to all who seek for the righteousness which is of faith in Jesus Christ; by which *alone* the Jew, as well as the Gentile, could be justified."

It is well observed by Schoettgen, that the Apostle places in view the effects and fruits of justification, in order that he may, by the hope of rewards, the more readily invite men to lay hold of this justification. "It must moreover be observed (continues he) that Paul throughout this whole Epistle often changes the person speaking: an inattention to which has often led to very contort interpretations. We may remark, too, that the Apostle, who, from the beginning of the Epistle has spoken in *propria persona*, means *now*, in using the first person, to include *other Christians*, whether Jewish or Gentile ones."

1. δικαιώθεντες οὖν ἐκ πίστεως, εἰρήνην ἔχομεν π. τ. θ., "wherefore, after we have been justified by means of faith, we have peace," &c. The true sense may, however, be better expressed by changing the construction thus: "It is by the justification obtained by this faith that we have peace with God, through Jesus Christ." By εἰρήνη is meant *reconciliation, friendship*, such as Abraham enjoyed. Thus in ver. 10. the being at enmity with God is opposed to the being reconciled to him. Here Koppe cites Jer. 16, 5. Sept. ἀφέστηκε τὴν εἰρήνην μου ἀπὸ τοῦ λαοῦ τούτου. Nor was this *peace with God* unknown in Pagan theology. Thus, among the Classical illustrations, found in Wets., Herodian 8, 7, 8. ἀντὶ πολέμου μὲν εἰρήνην ἔχοντες πρὸς Θεοῦς. Gratius Cyneg. 401. Pax impetrat Deorum. Plaut. Amphit. 5, 1. Ut Jovis supremi multis hostiis pacem expetam. Virg. Æn. 3, 370. Exorat pacem Divum. Justin. 18, 6. Pacem Deorum eorum sanguine exposcentes. Liv. 3, 5. Omnia delubra pacem Deum exposcentium virorum mulierumque turba implebantur. And 7.

Pacem exposcere Deum. 6, 1, 12 & 41. 7, 2. 24; 11. 42, 2. Carpzov, too, cites Philo 1142. Ἰσθι δὴ, ὅτι Θεὸς μόνος ἡ ἀψευδестаτή καὶ πρὸς ἀληθείαν ἐστὶν εὐαγγέλιον.

It has been doubted whether the words διὰ τοῦ Κυρίου are to be referred to ἔχωμεν, or to εἰρήνην. I am surprised that this should ever have been made a question; and that two interpretations should have been founded upon it; since the word must refer to *both* ἔχωμεν and εἰρήνην, and cannot have any other intent than to show the *means* by which this justification and reconciliation is effected; namely, by the blood of Christ and his mediation. Hence we may see with how little reason Taylor, Locke, and many recent Commentators, suppose that the Apostle has reference *only to the Gentiles*. Still less probable is it that he is here speaking in the *person* of the Gentiles.

By not attending to the nature of the position meant to be laid down in this verse, Dr. Macknight, in discussing the sense of δικαιοῦντες, perplexes himself and his readers to little purpose.

2. δι' οὗ καὶ τὴν προσαγωγὴν ἐσχάκαμεν, "by whom also we enjoy our access, or introduction by faith into this very (state of) grace in which we stand." The force of the metaphor in προσαγωγὴ has been well illustrated by Raphel, Wets., and others. It properly denotes no more than *approach to*. Thus Hesychius explains it προσελεύσις. But it was often applied *specially* to access, or the power of access (i. e. introduction) to great personages, nay sometimes Gods.* And in this very sense the word is

* So Thucyd. 5, 62. καὶ πρὸς τὸν δῆμον οὐ προσῆγον βουλομένους χρηματίζειν. Krebs on 1 Pet. 3, 18. cites Joseph Ant. 14, 11, 2. But it is not to the purpose, any more than the passage of Thucyd. 1, 82: cited by Schleus. in his Lex. Of the citations here brought forward by the Commentators the most apposite are Herodot. 2, 58. πανηγύρεις δὲ ἅρα καὶ πομπᾶς καὶ προσαγωγὰς πρῶτοι ἀνθρώπων Αἰγύπτιοι εἰσιν οἱ ποιησάμενοι. Athenæus 212 A. τῶν φίλων εἰς ἐγένετο μεγίστης τυχῶν προσαγωγῆς. Xen. Cyr. 1, 3, 5. τίμην ἔχων προσάγειν τοὺς δεομένους; καὶ ἀποκωλύειν οὐκ μὴ καιρὸς αὐτῷ

used in Eph. 2, 18. & 3, 12., namely, of access to the Father, to God.

2. εἰς τὴν χάριν, "to this state of grace." Ἔστηκάμεν, *stand*. Some Commentators, including Schleusner, explain this, *stand firm, remain firm*; implying that they were assailed by persecution; as in 1 Cor. 15, 1. ἐν ᾧ καὶ ἐστήκατε. They also adduce other passages, but less to the purpose. The interpretation *may*, I think, be admitted, at least if the word be referred to πίστει, but not if to χάριν, with Koppe and others. Certainly I cannot think, with Macknight, that there is here any allusion to wrestling. Koppe explains ἐσχήκαμεν by ἐλάβομεν, citing Hesiod, Opp. 126. And this interpretation is embraced by Doddridge and Macknight. But I prefer, with our Common Version, the present tense, which is confirmed by the parallel passages above cited.

2. καὶ καυχώμεθα. Locke and Wets. think that the glorying mentioned here, and at 3, 11. is opposed to that of the Judaizing Christians.

3. οὐ μόνον δὲ, ἀλλὰ καὶ καυχώμεθα ἐ. τ. θ., "and not only so, but we can glory in afflictions." The Apostle now calls to his recollection the *calamities* to be borne in this life by himself and other Christians. So far, however, from suffering himself to be overcome by these, he rather gloried in them, as tending to the attainment of more exalted felicity. See Acts 5, 41. 2 Cor. 8, 2. Phil. 1, 29. Heb. 10, 34. 1 Pet. 4, 13 & 16. These reflections, however, are digressive, and only relate to the preceding verse; nor have they any connection with the principal subject of the Epistle. (Koppe.)

The Christians gloried not in any external privileges, but in the hope of happiness to come, and even in those adverse events, which tended to confirm and purify their principles, and so to make

δοκοῖν εἶναι προσάγειν. I add Xenoph. Cyr. 7, 5, 17. Θιέμι. δεόμενος προσαγωγῆς. Such, however, were called προσαγωγεῖς, alluded to in Plaut. 2 Plaut. 2, 522 f. cited by Wets., on which Schleus. refers to Bos Obs. p. 149 seqq.

them fitter for that happiness, The Apostle dwells on this subject, because the Jews thought that adversity was a mark of God's displeasure, and that it ill suited the Kingdom of the Messiah. (Doddr. and Mackn. ap. Slade.) Here Wets. refers to Acts 5, 41. 2 Cor. 8, 2. Phil. 1, 29. Hebr. 10, 34. 1 Pet. 4, 13. James 1, 1. 2, 12. 2 Cor. 11, 18, 29—30.

Macknight and Koppe remark, that *οὐ μόνον δὲ, scil. τοῦτο*, (referring to something which had just preceded) is frequent in St. Paul's writings, though rarely met with in the early Classical authors. Examples are cited by Kypke and Wets. from Greg. Naz., Horapol., Philo, Lucian, and Heraclitus.

8—5. *εἰδότες ὅτι ἡ θλίψις ὑπομονὴν κατεργάζεται—καταισχύνει*. It is impossible too much to admire the beautiful climax, or rather chain, and gradation, here used by the Apostle, with whom this figure is not unfrequent. Compare 9, 29 & 30. 10, 13 seqq. And the same (observes Schoet.) occurs in the Rabbinical writers.* See also 2 Pet. 1, 5. Koppe remarks on these two clauses, that *non hærendum est singulis*, (since we know *θλίψις* does not *always* work *ὑπομονή*,) but keep in view the general sentiment meant to be expressed. The truth is, that the assertion *θλίψις κατεργάζεται ὑπομονήν* is only meant (like the rest) of true Christians, such as have faith: and we are to advert to the peculiar circumstances under which the persons whom the Apostle addresses were placed, a considerable number of them being under persecution, either direct, or indirect, for religion's sake. Now to *this* the *θλίψις* especially refers; and therefore the *ὑπομονή* denotes *specially* the endurance of it, with-

* Of this he produces an example from Schir. Haschirim Rabba, fol 3, 2. "Sedulousness leads us to innocence, innocence to purity, purity to holiness, holiness to humility, humility to fear of sin, fear of sin to piety, piety to the Holy Spirit, the Holy Spirit to the resurrection of the dead, the resurrection of the dead to Elias the Prophet, p. m." Wets., too, has a similar one from Sota 9, 15. "Care and foresight produce alacrity, alacrity innocence, innocence purity, purity abstinence, abstinence holiness, holiness modesty, modesty fear of guilt, fear of guilt piety."

out an abandonment of the Gospel. See 2 Thess. 1, 4. and other passages in Schl. Lex. But, though this was particularly meant for the *Gentile* Christians, to whom the Apostle now addresses himself, yet it may be applied, *mutatis mutandis*, to Christians in general. Calamities, as Carpzov observes, are the *Lapis Lydius** by which our patient endurance and pious acquiescence in the will of God may be proved.† (Hebr. 10, 36.) “And this effect (observes Dr. Macknight) affliction produces, by affording to the afflicted an opportunity of exerting patience, and by suggesting considerations which naturally lead the mind to that virtue.”

4. ἡ δὲ ὑπομονὴ δοκιμὴν. The Vulg. and Syr. render *δοκ.* *probationem*, namely, “a trying of what we are, and especially of our constancy in true religion, But it seems rather to denote any disposition found to be such upon trial; as we sometimes use the word *proof*. There is evidently an allusion to some of the ways by which articles were tried, either (as Saurin thinks) the trying gold in the furnace, (as in Ps. 67, 31. where we have *δοκιμὴν ἀργυρίου*: see also 1 Pet. 1, 7. Eccl. 2, 5.) or otherwise. That it cannot mean *experience*, in the sense in which some religionists employ the word, is plain from what follows.

4. ἡ δὲ δοκιμὴ ἐλπίδα, experience hope. “For (observes Grot.) he who knows that he is suffering evils, however severe, in the cause of God, feels himself more and more cheered with hope, as well from the goodness of God, (with which it would be inconsis-

* So Sil. Ital. L. 4. cited by Bulkl. *Explorant adversa viros, perque aspera duro Nititur ad laudem virtus interrito clivo.*

† To put to shame our timidity and sloth, let us remember that the wise, even among the heathens, acknowledged the benefits of what are called misfortunes. So Epict. 2, 10. (cited by Bulkley,) commends a saying of the philosophers, that “if a good man did but know the future event of things, he would, of his own accord, be contributing to any sickness or maiming that may befall him; and to his own death, whenever it shall happen.”

tent not to reward such pious endurance,) as also from the promise of Christ, Matt. 5, 8. Joh. 16, 20." And Carpzov. (ap. Koppe) remarks: "Si tales sumus, quales esse nos oportet, spes certa et indubitata felicitatis deficere nos non poterit." There is a similar sentiment found in Joseph. de Macc. § 17. (cited by Koppe): ἀληθῶς ὁ ἀγὼν θεῖος ὁ δι' αὐτῶν γεγεννημένος· ἠθλοθέται γὰρ τότε ἀρετῇ δι' ὑπομονῆς δοκιμάζουσα· τὸ νίκος, ἀφθαγσία ἐν ζωῇ πολυχρόνῳ. And a little before: θαρρεῖ, ὦ μήτερ ἱερόψυχε· τὴν ἐλπίδα τῆς ὑπομονῆς ἔχουσα βεβαίαν πρὸς τὸν θεόν.

5. ἡ δὲ ἐλπίς οὐ καταισχύνει " (*this*) hope* putteth not to shame," i. e. deceiveth not. An oriental and popular expression, alluding to the *shame* felt by having relied on delusive promises. It corresponds to the Hebr. שִׁבְחִי לַיהוָה, and is derived from Ps. 226, 119, 116. Sir. 2, 10. Hab. 3, 6. (Grotius and Koppe.) Here Wets. compares Eustath. on Il. 871, 10. Αἶας ἀριστεύσει, οὐκ αἰσχύνει τὴν τοῦ Μενέσθεως ἐλπίδα. And I must add the Schol. on Thucyd. T. 3, 119. ed. Beck. uses the expression ἐλπισι ἀνεπαίσχυντοις.

5. ὅτι ἡ ἀγάπη τοῦ Θεοῦ ἐκκέχεται ἐν ταῖς καρδίαις ἡμῶν δ. Π. α. Koppe remarks, that the reason for this hope is placed by the Apostle in a *certain vehement and divinely-excited sense of God's favour*. But this is too vague. It is far better, with Carpzov, to trace the reason for it to the unbounded grace of God, so plenteously poured out upon us by his Holy Spirit, and given as a pledge of his love.

In the word ἐκκέχεται the idea of abundance, magnitude, &c. is solely to be attended to. So Theophyl. explains it δαψιλῆς καὶ πλουσία φαίνεται. It designates, Carpzov observes, plenty and abundance of the highest sort, by a metaphor taken from a torrent, or rather from the watering of plants.† And the learned Commentator compares a very similar

* Or the hope in question, the Christian's hope.

† It simply signifies *effundere*, with a reference to some vessel from which the liquid is poured.

sentiment in Philo 485. In much the same manner, too, the Latins used the word *effundere*. See Facciolati's Dict. in v.

But the question is, whether we are here to understand a reference to the miraculous gifts of the Holy Spirit. Such appears to be the opinion of some Fathers, and early modern Commentators. Many recent ones maintain the contrary: and most of them explain it away. Nay some, as Noesselt and Rosenm., take τὸ πνεῦμα τὸ ἅγιον to merely mean *doctrina Christi*. But this is a most manifest perversion of the sense. The expression must refer to the gifts and graces of the Holy Spirit. Whether in these are included any *miraculous* ones, is uncertain; but Ecclesiastical history gives us no reason to think that the Roman Christians were as yet endued with this. There is surely nothing in the expression that leads one necessarily to suppose miraculous gifts; and the exposition of Chrysost. and the Greek Commentators only inculcate the gifts of the Holy Spirit in a *general sense*, and with an *internal effect*; as seems hinted at in the words ἐν ταῖς καρδίαις ἡμῶν. Still the influence of the Holy Spirit to persons circumstanced as the Roman Christians were, would be, though not *then* called extraordinary, yet, no doubt, far superior to those, in after ages, called the *ordinary* influences of the Holy Spirit, bestowed on all true Christians: though both χάρισμα would tend to the same end, namely that of renovating the nature, and purifying the whole conversation and conduct of its recipients; and thus be *to themselves* the seal of the promise, the earnest of the inheritance; and *to others* an undeniable proof that God worked in them to will and to do. Now this, as respected the Gentile Christians (who are here supposed to be especially intended), would be a most satisfactory evidence to the *Jewish ones*, and prove that God had also to *them* granted repentance unto life. Acts 11, 18.

Wets. seems to think that the Apostle intended a

sort of contrast between the foundation of the Jew's and the Christian's glorying. His words are as follow : " Judæi gloriebantur circumcisione, quæ pro signo fœderis et legis iram operantis in carne ipsorum conspiciebatur : Christiani vero spiritu sancto, signo amoris Dei in mentes infuso."

6. ἔτι γὰρ Χριστὸς ὄντων ἡμῶν ἁσθενῶν, &c. The Apostle now proceeds to more copiously explain the nature of this benefit, and shows its *magnitude* by examples taken from common life. The substance of what he urges on the attention of his readers is, that although the whole race of men, both Jews and Gentiles, sinned against God, yet he, in pity to them all, so ordered it, that they should be all brought back again to his favour. (Koppe.) Having said that the love of God is shewn, being diffused over our hearts by the Spirit, which we there have, the Apostle now sets forth the *greatness* of that love, from Christ's dying for us, though *weak*, i. e. sinners (for sin is weakness, as righteousness is health), and what is worse, *impious*. (Theophyl.) Chrysost. too, has ably traced the scope of the whole passage.

Estius thinks this is said in confirmation of the preceding effects, &c. Grotius, however, considers the γὰρ as introducing a new argument to prove the love of God to us, rising *a minus credibili ad magis credibile*. And the same view is taken by Paræus. There have, however, been doubts raised as to the construction. Some refer ἔτι to ἁσθενῶν ὄντων; others to ἁσθενῶν. Others, again, as Koppe, refer it to the whole sentence, assigning to it the sense *insuper, præterea*. And the same mode of interpretation is adopted by Macknight. But this would require ἔτι δὲ; and no example of this sense has been adduced from the New Testament; neither is it very suitable. As to the second mode of construction, none who have any notion of accurate interpretation, can for a moment think of it. The only one that will bear any examination is that of the ancient Fathers and Greek Commentators, and indeed almost all modern

Interpreters, viz. to unite ἔτι with ἔντων ἀσθενῶν. Besides, this is placed beyond a doubt by the repetition of this sentiment at ver. 8. where ἔτι has no other word to which it can be referred but ἁμαρτωλῶν. I am surprised that Griesbach should have introduced (on the authority of some eight MSS. and a few Versions) another ἔτι after ἀσθενῶν, which plainly came from a marginal, or rather interlineary reading, indicating the place where it *ought* to have been brought in, and where a Classical writer *would* have placed it.

But, in order to determine the scope of the passage, it is proper to inquire what is the sense of ἀσθενῶν. Now the extensive signification of the word has caused some difference of opinion thereupon. Chrys. and the Greek Commentators take it to mean the same as ἁμαρτωλῶν in ver. 8. But some recent Commentators, as Koppe, prefer to interpret it *weak, miserable*: a sense, indeed, more agreeable to the primitive signification and the Classical usage, but not so suitable to the context. Now the term properly denotes to be infirm, sickly, diseased, or, in a general sense, to *be miserable*. In the Old Testament, however, it is almost always used in a metaphorical sense, and often denotes either mental, or at least spiritual imbecility. Hence it is frequently applied by the Apostles to the less instructed, and sometimes over-scrupulous Christians. It is therefore evident that the term is, in this sense, very suitable to the Gentiles. And yet, from its import, it may denote *sinful*, considering the lamentable effect of sin in depraving the mental and moral energies, so well described in Is. 1, 5. "the whole head is sick, and the whole heart is faint." So Wets. "qui certissimè morituri erant, nisi medicus succurreret opportunè." It would appear, therefore, that the Apostle meant the two epithets ἀσθ' and ἀσεβ. to be closely connected, the latter being explanatory of the former, and to restrict it to *spiritual* imbecility. I would, then, translate thus: "For while we

were yet in a state of extreme spiritual weakness, nay of impiety, Christ, at the period determined in the counsels of God, vouchsafed to die in our stead, (i. e. for our redemption)." This seems greatly preferable to the version of Mackn., which is very loose and rambling.

It has been warmly debated, whether by the terms ἀσθενῶν, ἀσεβῶν, and those further on, ἁμαρτωλῶν and ἐχθρῶν, are to be understood the *Gentiles* only, or *all nations*, both Jews and Gentiles. Locke and Taylor, (and indeed almost all Commentators since their time,) maintain the *former* position; the earlier, and some recent ones, the *latter*. It is certainly a question of no easy determination. Mr. Locke has here tasked his full powers; and indeed his reasonings are at least very specious, if not convincing. It is impossible for me here to enter at large into the arguments for and against his hypothesis, but I will only observe, that it seems safer to take (as is done by Macknight and others) the middle course, and suppose that the Apostle has reference primarily to the Gentiles, not meaning, however, to exclude the Jews. Doddridge maintains, that he means all mankind, of course including the Gentiles. Nothing, he adds, is plainer in the New Testament, than that the Gospel supposes every human creature to whom it is addressed to be in a state of guilt and condemnation, and incapable of being accepted with God any otherwise than through the grace and mercy which it proclaims. But this Mr. Locke by no means denied. And the terms themselves suggest so much more readily the idea of Gentiles than Jews, that any one must see, and almost all Commentators seem tacitly to acknowledge it. This middle, and, as it seems, only safe course, is, among others, pursued by Wets. and Slade, which last Commentator truly observes, that the Christians in *general* saw and acknowledged their former *weakness*, impiety, *sinfulness*, and state of *enmity* against God: the Jews, though equally corrupt and alienated as the Gentiles, still boasted of their strength and perfection, and of the peculiar favour of Heaven."

6. κατὰ καιρὸν ὑπὲρ ἀσεβῶν ἀπέθανε. Raphael has abundantly demonstrated, that ὑπὲρ ἡμῶν ἀπέθανε signifies that he died in our *room and stead*:" nor does it appear that the phrase ἀποθανεῖν ὑπὲρ τινος has ever any other signification than that of *a person rescuing the life of another at the expence of his own*; and the very next verse shows, independent of any other authority, how evidently it bears that sense here; for it can hardly be imagined that any one would die for a good man, unless it were to redeem his life by giving up his own. (Doddr. ap. Slade.) Whitby, too, proves

that the whole passage plainly denotes the vicarious sacrifice of Christ. Compare Joh. 11, 50. 2 Cor. 5, 14. 1 Tim. 2, 6.

The phrase *κατὰ καιρὸν* occurs also in the Old Testament (see Schl. Lex.) and the Classical writers, from whom examples are adduced by Kypke. It here signifies *at the appointed time*. Yet many eminent Commentators, both antient and modern, as Hilary, Theodoret, Sedulius, Grot., Tolet., Alberti, Hammond, and Doddridge, maintain that it must mean *seasonably*. That the phrase is susceptible of this sense, and that it is a not unsuitable one, there is no reason to doubt. But the one before mentioned is far more apposite: since, moreover, it *includes* the other, but the other does not include it, and there is reason to suppose a reference to the formula *תָּבֵב* in Is. 60, 22.; it therefore deserves the preference. It must thus be referred to “the season determined by God for the promulgation of the Gospel by Jesus Christ,” called in Galat. 4, 4. *the fulness of time*.

7. *μόλις γὰρ ὑπὲρ δικαίου, &c.* The greatness of the benefit procured for men by the death of Christ is now illustrated by a mode of reasoning popular, and especially accommodated to the common feelings of men.

There is something awkward in the two *γὰρ*'s. The first is meant to introduce the *illustration*, and therefore has the inchoative sense, *now*; (as in Rom. 15, 4. ;) and the second serves to introduce a *correction*, as it were, of the former position, *μόλις—ἀποθανεῖται*; q. d. “I say *scarcely*, not *never*, *for*, for the good man one would perhaps even venture to die.” Now this is, I conceive, the true sense of the clause, which ought to be included in a parenthesis: and thus the construction of the whole sentence will be considerably cleared.

Μόλις is for *βραδέως*, *scarcely*. By *δικαίος* is meant *integer vitæ scelerisque purus*, as distinguished from the *ἁμαρτωλοί* just mentioned. The *τάχα* signifies *perhaps*. So far, there is little difference of opinion:

but on the words τοῦ ἀγαθοῦ the Commentators are not agreed. Some take both the τοῦ ἀγαθοῦ and the preceding δικαίου of *things*, not *persons*. But thus the article would be required to δικαίῳ; and, moreover, the force of the antithesis would be destroyed. Others, as Godwin, Estius, De Dieu, Wets., Hammond, Whitby, Koppe, Carpzov, and Doddr., suppose here a distinction sometimes found in the Classical writers, especially the Philosophers, by which δίκαιος denotes one strictly just, ἀγαθὸς one who is generous, benevolent, χρηστὸς: nay, as Vatabl. and Koppe think, a *benefactor*. And the latter cites Ælian. V. H. 3, 17. Wetstein, too, adverts to the well known distinction of Cicero, Off. 3, 15. between *justus* et *bonus*. And this interpretation is ably maintained by Carpzov. But such a refined philosophical distinction was not likely to have been known to the Apostle. Schoettg. indeed adduces in proof a passage of Pirke Aboth, which, however, does not seem quite satisfactory.* Considering that the whole verse is meant to be a *popular illustration*, it seems safer, with Chrysost., Œcumen., Casaubon, Piscator, Socinus, Paræus, Gatak., Tolet., Calv., and Beza, to take it to mean the same with the preceding δικαίου: though, as the *article* is used, I am inclined to think a higher degree of goodness is meant, by climax. And it may be noticed, that the term *the good man* has much more force than *a good man*. Now this is, I conceive, the true sense of the idiom, which I am surprised the Commentators should have missed. According to the former interpretation, the following passage of Max. Tyr. Diss. 2. will be found apposite: Καὶ ἄλλες ὅστις ἀγαθὸς ἀνὴρ καὶ δι-

* Yet it is so curious an one that I shall translate and subjoin it: "There are four kinds of men. There is one who says: 'what is mine, is mine; and what is thine, is thine;' he is a middling sort of man. Another says: 'what is mine, is thine; and what is thine, is mine;' he is a worldly-minded man. Now he who says: 'what is mine, is thine; and what is thine, is thine;' he is a *good and pious man*, חסיד. But he who says, 'what is thine, is mine; and what is mine, is my own,' is a wicked man."

καιος. Libanius, Orat. 93 A., has a discourse περὶ τοῦ δικαίου, from which I may appositely present the following extract: εἰ καὶ λήσται προσπέτοντες ἀφέλοιεν τὰ ὄντα, πολλοὺς ἔσθαι τοὺς σώζοντας καὶ τοιαῦτα καὶ πλείω· κέρδος αὐτῶν ἡγουμένων τὴν δόσιν· where for σώζοντας, which is evidently corrupt, I conjecture δασόντας. And the sentiment may be illustrated from Appian. 2, 787, 64. οἰκέτης τὴν ἑαυτοῦ (scil. domini) ἐσθῆτα ἐνέδουσε, καὶ αὐτὸς εἰς τὴν εὐνὴν οἷα δεσπότης ἀνακλιθεὶς ἐκὼν ἀπέθανεν ἀντὶ τοῦ δεσπότητος παρεστῶτος ὡς οἰκέτου. And in Athen. 154 c. it is said, on the authority of Euphorion the Chalcidean, that among the Romans προτιθεσθαι πέντε μνᾶς τοῖς ὑπομένειν βουλομένοις τὴν κεφαλὴν ἀποκοπήνας πελέκει, ὥστε τοὺς κληρονόμους κομίσασθαι τὸν ἄθλον. I cannot omit to notice an original reflection of Jerome, (Epist. 151. cited by Bulkl.) that such is the fear of death, that scarcely any one can be found who will shed his blood for a righteous and good man, though some may dare to die for a *righteous and just cause*.

All Critics are agreed that *τολμᾶν* here signifies (like the Latin, *sustinere*,) *venture*, of which sense many examples are adduced by Wetstein. The most apposite are, Eurip. Alc. 644. οὐκ ἠθέλησας οὐδ' ἐτόλμησας θανεῖν τοῦ σου πρὸ παιδός. Pausan. 7. p. 570. τὸν ἀποθνήσκων ἀντ' ἐκείνης *τολμήσοντα*.

8. *συνίστησι δὲ τὴν ἑαυτοῦ ἀγάπην—ἀπέθανε*. *Συνίστησι* is not well rendered by the E. V. and Mackn. *commended*; and far worse by Doddr., *recommended*. It rather signifies *displayed*. And so the Syr., *ostendit*. On this sense (which also occurs in 2 Cor. 6, 4. 7, 11. Galat. 2, 18.) see the note *supra*, 3, 5. The *ὅτι* is ill rendered by Mackn., *namely*: better in the E. V., *inasmuch as*. It signifies, *namely that*; as in 2 Cor. 5, 14. Rom. 10, 9. Phil. 1, 27. 2, 22. Col. 1, 19. 1 Thess. 1, 5. 2, 14. in all which passages (as Schleusn. well observes) it stands in the place of an explanatory, or declarative particle.

8, *ὑπὲρ ἡμῶν ἀπέθανε*, “died in our stead,” i. e. submitted to death temporal, that he might save us

from death spiritual and eternal. So the preceding verse, in which the Syr. renders *vice, loco*. And Koppe acknowledges that this seems to be the sense. Ammon adopts the Socinian gloss, *for our sakes*: a sense which he thinks is confirmed from 1 Tim. 2, 6. and Col. 1, 24. But the latter passage is nothing to the purpose, and the former, when properly interpreted, yields a sense rather in favour of the doctrine of the vicarious sacrifice of Christ, as I trust I shall be enabled to show on that passage.

9. πολλῶ οὖν μάλλον, δικαιωθέντες νῦν ἐν τῷ αἵματι αὐτοῦ, “being justified by his blood. The ἐν answers to the Hebr. ב, *by*. By ὀργῆς is meant *punishment*, as often. With the πολλῶ οὖν Wets. compares Ne-gaim 12, 5. Si pepercit Lex improbo, quanto magis justo? On δικαιωθ. see Hammond and Macknight. The αὐτοῦ Wets. prefers to αἵμ. But this is at variance with the antithesis.

10. εἰ γὰρ ἐχθροὶ ὄντες κατηλλάγημεν—αὐτοῦ. Here we have another antithetical sentence, of nearly the same meaning, the nature of which, and its connection with the preceding, is treated with great grammatical subtilty by Theophylact. The ἐνθυμήματα, he observes, may seem the same, but, in fact, are different, συγκριτικῶς γενόμενα.* At ἐχθροὶ Koppe would subaud τοῦ Θεοῦ, from the context; as James 4, 4. ἐχθροὶ τοῦ Θεοῦ. It is, however, an *adjective*, and, as such, takes a *dative* as well as a *genitive*. Of this St. Thes. will furnish an example, to which I add one from Polyæn. p. 405. τοὺς ἐχθροὺς αὐτῷ. Now in the present passage we are to subaud τῷ Θεῷ from what follows, the words being, as it were, taken twice. Here Wets. cites from Demosth. and Xenoph. the expression θεοῖς ἐχθροὶ, united with the very strongest epithets, as παμπόνηρος. Ἐχθρὸς signifies *hated by God, hateful to God*.

* Here I am surprised that Bp. Lindsell did not see that γενόμενα makes neither grammar nor sense. I would read λεγόμενα: which is placed beyond doubt by the following συγκριτικῶς ἔλεγεν. On this term συγκριτικῶς see Ernesti Lex. Techn. Rhet.

10. κατηλλάγημεν τῷ Θεῷ, "we were reconciled unto God," or rather, "brought back to favour." T. Mag. takes exception at the word, and directs δι-αλλάγημεν to be used in preference. Yet examples of the word are adduced by Wets. from Aristoph., Sophocl., and Athenæus. And he might have added Herodot. and Thucyd. 4, 59. 6, 89. It is of more importance, however, to attend to the use of the word here. Καταλλάσσεσθαι is plainly a general term; and as καταλλάττω signifies *commuto*, καταλλάσσεσθαι denotes "to change each other's differences, exchange them, mutually lay them aside." Now there is an ellipsis of διαφόρας, or ἔχθρας, supplied in Herodot. 7, 145. καταλλάσσεσθαι τὰς ἔχθρας. When said of those who have been before friends, it signifies, to "be friends, or become friends." But it is evident that this language is only properly applicable to those who are on some footing of equality, When used of those who are *not* so, it is used *improprie*, and can only mean *redire in gratiam*, to be again received into favour. Now it is obvious that this applies in a still stronger degree to the word when used ἀνθρωποπαθῶς of God. Then it must be explained θεοπρεπῶς, and only imply, *on the part of God*, the granting of pardon, and affording the means of obtaining and preserving his future favour; and, *on the part of man*, a humble and thankful acceptance of the offered boon. And this will apply to all the passages of the New Testament in which the phrase when used of God occurs, as here, and in 2 Cor. 5, 18, 19 & 21.

The term is here meant especially of the *Gentiles*. Thus in Rom. 11, 15. it is used of the admission of the Gentiles into the Christian Church. Koppe regards it as synonymous with δικαιῶσθαι: which may, in a popular sense, be admitted; but it is to be observed, that in the one case, God is considered in the light of a *Monarch*, in the other that of a *Judge*. The former is a *political*, the latter a *forensic* term.

The nature and terms of this reconciliation are

not suggested by the expression *κατηλλάγημεν*: but we may suppose it to consist in the placing all mankind in a state of salvation, i. e. placing them under the covenant of grace procured for them by the atonement of Christ the mediator, and, *suspended on certain conditions*, the pardon of sin, and reception into eternal life.

10. *σωθησόμεθα ἐν τῇ ζωῇ αὐτοῦ*. It is well remarked by Koppe, that these words were added for the sake of the parallelism, and are adapted to it; though in plainer language it should have had *ζῶντες αὐτοῦ*. Now by *ζωή*, in this context, can only be meant living for the purposes just mentioned, i. e. to complete the work of our redemption by acting as an intercessor, &c.; in which view the words of the Apostle to the Hebrews, 7, 25., are very apt: "seeing that he ever liveth to make intercession for them." The *completion* of this purpose is expressed by *σωθησόμεθα*, on the signification of which term see the note on Matt. 1, 21.

11. *οὐ μόνον δέ, ἀλλὰ καυχώμενοι*. Here, as a little before, there is an ellipsis of *τοῦτο*, by which is meant, as Chrysost. and the ancient Greek Commentators rightly observe, *ἐσαύθημεν*, which must be fetched from *σωθησόμεθα ἀπὸ τῆς ὀργῆς* at ver. 9.: for, I must add (what, I believe, has been alone remarked by the late venerable Bp. Barrington), the 10th verse is wholly parenthetical. Hence it is easy to see why *καυχώμενοι* must be taken for *καυχώμεθα*, namely, since it is dependent upon *σωθησόμεθα*. The construction proposed by some Commentators, as Koppe, mangles, or rather destroys the sense meant to be expressed by the Apostle. The whole structure of the sentence is Hebrew. Thus *ἐν* is used, like the Heb. *אֵל*, for *ἐπὶ*, *de*.

The source of this exaltation was reliance on the favour and paternal care of God. And the words *διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ* refer all these blessings to their origin, viz. the Lord Jesus, and the

reconciliation obtained by him. So that the words δι' οὗ—ἐλάβομεν are meant to be exegetical of the preceding.

It is doubtful whether, (as Mackn. thinks after Dr. Wells), the Apostle makes this observation to shew that the boasting of the Jews in the true God, as their God, and King, and Father, was no longer peculiar to them.

11. δι' οὗ νῦν τὴν καταλλαγὴν ἐλάβομεν.

Drs. Doddridge and Macknight (followed by Abp. Newcome and Dr. Hey) take strong exception at our common version *atonement*. The substance of their objections is, that we cannot properly speak of our receiving an *atonement* which God receives as made for our sins; and reconciliation implies the removal of enmity, the offer of pardon. But the objection has been justly considered unfounded. Thus Mr. Slade (from Abp. Magee) thinks that the word accords with what Whitby and Taylor call the *first* justification, which in this passage is plainly distinguished from *final salvation*: and this reconciliation does not exclude the idea of propitiation, or atonement, being in truth effected by these means. A still more satisfactory defence is supplied by the venerable Bp. Burgess ap. D'Oyley, who remarks that the alteration of the word reconciliation makes no difference in the signification of the passage; since the reconciliation obtained by Christ's death is the consequence of the atonement, and expiation made by him; as is obvious from various passages of Scripture. See Hebr. 2, 17. 2 Cor. 5, 18 & 19. Hebr. 9, 26. Still that would seem not to excuse our Translators for using another term, when, as they had just before rendered *καταλλαγέτες reconciled*, it would perhaps have been better to have expressed the same thing by the same word. However, there is no doubt but they thought they were using a synonymous term: for, as Dr. Maithy observes, Sermon 2, 488, (and I had myself remarked in my *Adversaria Biblica* many years ago,) the word *atone* and *atonement* did, in their time, express the notion now conveyed by *reconcile* and *reconciliation*. Of this sense the learned Theologian gives several examples, one from a writer as late as Bp. Taylor. Indeed the passages cited in Mr. Todd's Johnson's Dictionary prove this. And I would observe that the word *atone* is plainly derived from *at* and *one*, and signifies, 1. to be *at one*; as in Shaksp. cited by Johnson: 2. to *set at one*, to make our cause to agree. So Acts 7, 26. "and he would have set them *at one*." Thus we are set at one, or atoned with God by the expiation of Jesus Christ. Now considering how often our Translators had used the word *atonement* in the Old Testament in this very sense, there seemed a sort of propriety in employing it here.

On the doctrine itself, I cannot but call my reader's attention to

some important observations of the pious and sagacious Bishop Butler, a reference to which I owe to Dr. Maltby *ubi supra*. "Christ offered himself a propitiatory sacrifice, and made atonement for the sins of the world:—Sacrifices of expiation were commanded the Jews, and obtained amongst most other nations from tradition, whose original probably was revelation. And they were continually repeated, both occasionally, and at the return of stated times; and made up great part of the external religion of mankind. 'But now once in the end of the world Christ appeared to put away sin by the sacrifice of himself.' Heb. 9, 26. And this sacrifice was, in the highest degree, and with the most extensive influence, of that efficacy for obtaining pardon of sins, which the heathens may be supposed to have thought their sacrifices to have been, and which the Jewish sacrifices really were in some degree, and with regard to some persons.

"How, and in what particular way, it had this efficacy, there are not wanting persons who have endeavoured to explain: but I do not find that the Scripture has explained it. We seem to be very much in the dark concerning the manner in which the ancients understood atonement to be made, i. e. pardon to be obtained by sacrifices. And if the Scripture has, as surely it has, left this matter of the satisfaction of Christ mysterious, left somewhat in it unrevealed, all conjectures about it must be, if not evidently absurd, yet at least uncertain. Nor has any one reason to complain for want of farther information, unless he can show his claims to it.

"Some having endeavoured to explain the efficacy of what Christ has done and suffered for us, beyond what the Scripture has authorized: others, probably because they could not explain it, have been for taking it away, and confining his office as Redeemer of the World to his instruction, example, and government of the Church. Whereas the doctrine of the Gospel appears to be, not only that he taught the efficacy of repentance, but rendered it of the efficacy which it is, by what he did and suffered for us: that he obtained for us the benefit of having our repentance accepted unto eternal life not only that he revealed to sinners that they were in a capacity of salvation, and how they might obtain it, but moreover that he put them into this capacity of salvation, by what he did and suffered for them; put us into a capacity of escaping future punishment, and of obtaining future happiness. And it is our wisdom thankfully to accept the benefit, by performing the conditions upon which it is offered, on our part, without disputing how it was procured, on his." (Bp. Butler.)

12. The remainder of this Chapter is difficult, and has been variously understood. It seems to be the design of St. Paul to show, that as the effects of Adam's fall extended to all mankind, so do those of Christ's atonement, from the benefits of which the Gentiles were no more excluded than the Jews. It ought to be considered, that as St. Paul had not been at Rome, he avails himself of opportunities which his subject suggested, to enlarge occasionally on the more prominent points of the Gospel. The idea of our having been

reconciled to God through Jesus Christ, seems to suggest to him an amplification of the excellency of the benefits we thus receive, and leads him to draw a parallel between them, and the injury which we sustain by the fall of Adam. He had shown, that neither Jews nor Gentiles could be saved by works; that Abraham himself was justified by faith; and that consequently salvation must be expected only through the Gospel, the superiority of which over every other system, he now proceeds to illustrate. (Turner.)

Various, indeed, have been the opinions of Commentators on the connection and scope of this verse *. Of these, some of the principal ones are thus stated by Mr. Slade. "Erasmus supposes that the comparison is completed in ver. 12. "As through one man sin entered into the world, so also, &c. But Macknight observes that neither the Apostle's argument nor the original will admit of this, that neither *καὶ* nor *καὶ οὕτως* can connect the two parts of similitude. 2. Hammond includes ver. 13, 14. in a parenthesis, and supposes the Apostle to return to his comparison in ver. 15, and to rise above it; but this is not a natural construction. 3. Wells and Doddridge, with the Common Version, include ver. 13—17. in a parenthesis. It may be objected to this, that the comparison is not resumed in the same terms, and that it is confused, and anticipated by ver. 15, 16, 17. 4. "Οσπερ may allude to what precedes, as well as what follows: Hoogev. Matt. 6, 2. and on *διὰ τοῦτο* Taylor remarks, that it often has a relation to what goes before, not by way of inference from it; but to denote a farther enlargement upon it, or the advancing of something which enforces or explains it. Matt. 6, 25. 12, 31. Rom. 8, 6, &c. This verse, therefore, taken in connection with the foregoing, may have the following sense: "We have reconciliation by Jesus Christ alone on this account, even as by one man sin came into the world, and death by sin; and so death," &c. It may be observed, however, that this construc-

* Of this difficult verse, and the following ones, to 18, the learned Elsner offers the following version, accompanied with explanatory remarks. *Itaque (per Christum nunc reconciliationem accepimus) quentiammodum per unum hominem peccatum in mundum interiit, et per peccatum mors, atque ita ad omnes homines mors penetravit, propter quem omnes peccaverunt* (i. e. peccatores censentur). vs. 13. *Nam usque ad legem peccatum quidem erat in mundo, sed non imputabatur peccatum, lege non exstante.* vs. 14. *Et tamen dominata est mors ab Adam usque Moysen etiam in eos, qui non peccaverant, propter imaginem peccati Adami, qui est typus futuri.* vs. 15. *Attamen non simile (duntaxat) est peccato (Adami) gratia donum: etenim si (uno) unius peccato multi mortui sunt, multo magis gratia Dei et donum gratuitum unius hominis Jesu Christi in multos (excellentiore ratione) re-dundavit.* vs. 16. *Neque simile (tantum) est donum ei quod per unum peccantem (repete ex vs. 12. in mundum introiit) crimen enim ex uno (sc. παραπάρωται ut patet ex antithesi) ad condemnationem mortis (opponitur enim δικαίωσις ζωῆς vs. 18.) gratia autem donum ex multis peccatis ad justitiam (vitæ, ut vs. 18):*

tion does not agree with the use of *ὥστε* in other parts of this chapter; ver. 19, 21. 5. Macknight, after Whitby and others, supposes that there is an ellipsis in ver. 12, that the second member of the comparison is not expressed. This may be somewhat sanctioned by St. Paul's abrupt and elliptical manner; but no instance has been adduced to justify the omission of the latter half of a formal comparison. Perhaps, after all, the first interpretation may be least exceptionable.

Finally, Mr. Turner would make *ὥστε*—ὁ θάνατος the protasis of a comparison, giving rise to a digression, to prove and illustrate, and continued through the following verses to the 18th, when the protasis (he says) is repeated in different terms, and immediately followed by the apodosis *οὕτω*—ζῆς, the language of which is adapted to the last form of the protasis. And he lays down the following sense: "As by one man sin entered into the world, and death on all as its consequence; so by one δικαίωμα, righteousness, (referring to whatever, in the Saviour's life and death, may be considered as constituting his atonement,) all are restored to a state of life." And he refers to a similar parenthesis in 7, 2, 3.

The opinion of Turner is by no means new, having been already maintained by Wets. and many others. It is singular that, in summing up the opinions of the Commentators, none should have adverted to that of the Greek Fathers and Commentators, in whom we are so likely to meet with the truth. Now Chrysost., followed by Theophyl., Œcumen. Photius, and others, traces the connection thus: "Having said that we are justified by the death of Jesus, the Apostle now strikes at the root of the evil, sin and death, and shows how they entered into the world, namely, by one man, Adam; and how they were destroyed by one man, even Christ Jesus." Now here are two things worthy of notice: 1. Those Interpreters lay no stress upon *διὰ τοῦτο*; which confirms the opinion of some Commentators, as Koppe, who regard this as a particle of transition; or, (as Grot.,) think it is not meant to give a reason for what had been before said; which upon the whole seems the best founded. 2. They confirm the hypothesis of Whitby, Macknight, Morus, and others, that the latter half of the comparison is here left to be supplied; especially as, a little farther on, the comparison is resumed and completed. And this, again, seems by far the most unexceptionable opinion; at least, no well-founded objection has yet been established; for to require (with Mr. Slade) an example of this irregularity is unreasonable; since in so anomalous a writer as St. Paul there are not only many *terms ἀπὸ λέγόμενα*, but many *constructions* which not only occur in no other writer, but perhaps only once in the Apostle himself. Of this indeed Glass, Phil. Sacr., (or even Dr. Macknight's note,) will supply sufficient proofs. I must, however, observe, that I cannot approve of the *extreme* to which Dr. Macknight carries the well-founded principle above-mentioned, and which needlessly increases the difficulty. It is strange that his judgment did not suggest to him, how improbable it was that the Apostle should have intended so very formal a counterpart of the

comparison; and, what is more, that the last words of it, "for all have sinned," form properly no part thereof, being merely exegetical of *all* the preceding. The *mode* in which he justifies his addition, "for all have obeyed," is most sophistical and unsatisfactory. "It need not surprise us (says he) to hear that *all have obeyed*: for surely, with as much propriety it may be said that *all have obeyed* in Christ, their federal head, as that *all have sinned* in Adam, their federal head."

With respect to the other modes of interpretation above detailed, that of Erasmus (which is preferred by Slade) is on a level with many other crude opinions of the sixteenth century, but would never have been hazarded in the present age, in which the principles of the Greek language are so much better understood, and digested into a more regular system. The mode adopted by our English Translators, Wells and Doddridge, namely, of including ver. 13—17. in a parenthesis, is (to say the least) very inefficient, and is perhaps embarrassed with greater difficulties than any of the rest. That of Taylor is liable to strong and insuperable objections on the score of propriety of language, and indeed is, on many accounts, utterly inadmissible. The sense of the clause is thus summed up by Mac-knight. "As it was consistent with the justice and goodness of God to subject all mankind to sin and death, for the sin of the first man; so it is equally consistent with the justice and goodness of God, to deliver all mankind from death, and to put them into a capacity of becoming righteous, and of living for ever, on account of the righteousness of one man."

But, to proceed in the examination of the rest of this difficult sentence, ἡ ἀμαρτία simply signifies *sin**; nor is there any ground for the distinction which some fancy between ἀμαρτία and ἡ ἀμαρτία, names of virtues and vices regularly carrying the article. This Koppe, Rosenm., and other recent foreign Theologians, determine *not* to be what is called *original sin*. For their *reasons* (if such they may be called) I refer to the works themselves. They are such as are little likely to produce conviction in those who have formed a correct knowledge of the real nature of original sin, which may be best learned from the works of the great Theologians of our own country, commencing with our venerable Reformers, and ending with the ornaments of the Church in our own age, namely, Abp. Magee, Bp. Tomline, Vanmildert, Marsh, Burgess, Howley, Blomfield, Mant, and many others.

But, to proceed to the expression ἡ ἀμαρτία εἰς τὸν κόσμον εἰσῆλθε, there is here such a figure as is very frequent. With this the Commentators compare *luxus invasit provinciam*.

* "The sin (observes Dr. Mackn.) which entered through the one man's disobedience, is not the first sin of Adam only, but that corruption of nature also which took place in Adam, through his first sin, and which he conveyed to all his posterity."

12. καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος. On the interpretation of θάνατος Commentators are not agreed. Some take it of natural, or temporal death only. Others, of spiritual death, i. e. every sort of misery, especially that which is the punishment of vice and sin, as well in this world as the next. (See Schleus. and Koppe.) The *former* is the best founded opinion, and is supported by the authority of the Fathers, and Greek Commentators. Macknight unites both interpretations. And this is accordant with what we read in the Old Testament of the origin of death, and what is found in the Rabbinical writers, extracts from whom are given by Schoettgen.

12. διήλθεν. The E. V. renders, "passed through:" Doddr., "passed upon." I prefer, "was transmitted unto all from generation to generation." So Clem. Rom. Ep. ad Corinth. 1, 3. ζῆλον ἄδικον καὶ ἀσεβῆ — δι' οὗ καὶ θάνατος εἰσῆλθεν εἰς τὸν κόσμον. Thucyd. 2, 54. ἡ νόσος ἤρξατο εὐθύς, καὶ ἐς μὲν Πελοπόννησον αὐκ εἰσῆλθεν. Sap. 2, 24. Koppe, too, cites Schalom fol. 160, 2. Quemadmodum homo primus fuit primus in peccato, (h. auctor peccati), sic Messias erit ultimus (h. is, qui finem fecit peccandi) ad auferendum peccatum penitus.

12. ἐφ' ᾧ πάντες ἥμαρτον. There has been no little difference of opinion on the sense of these words. The origin of the difficulty lies chiefly in ἐφ' ᾧ, which is susceptible of more than one signification. The most ancient, and perhaps best founded interpretation is, *because that, inasmuch as, for that** all have sinned. But as infants who have *not* sinned are liable to death, so most of those who adopt that interpretation have recourse to a metaphorical sense; viz. "all are involved in the consequence of Adam's transgression." Others take ἐφ' ᾧ for ἐν ᾧ, *in whom, by whom*. And this favours the doctrine of the im-

* Of this sense Mr. Bulkley adduces as examples, Thucyd. 1, 134. γινῶναι ἐφ' ᾧ ἐχώρει, where the Schol. explains, οὗ χάριν. Also Polyb. 1. 12. ἐφ' ᾧ δυσαρεστονένοι: and Porphy. V. P. sub. fin. ἐφ' ᾧ πάντας ἐκπλαγῆναι.

putation of Adam's sin. See Heb. 7, 9. It is also espoused by Koppe and Carpzov, the latter of whom cites a similar sentiment from a Jewish writer. "The whole world sinned in the same sin in which the first man sinned ; for he was the whole world." Taylor and Doddr. interpret, "unto which all have sinned." But this is a sense scarcely intelligible, and not capable of any satisfactory proof. As to Mr. Locke's version, it is at variance with every principle of correct interpretation. Some Commentators, as Mr. Turner, render, "all have become subjected to the consequences of sin." In this sense he says, the greater part, even of poleemics, will agree. He must mean, that most will admit the *doctrine*, not that they will admit it to be deducible from these words. In justice, however, to him, I must observe that his interpretation is countenanced by Chrysost., whose words are as follows : Πεσόντος γὰρ ἐκείνου, καὶ οἱ μὴ φάγοντες ἀπὸ τοῦ ξύλου γεγονόασιν ἐξ ἐκείνου ἄνθρωποι, ὡς ἂν καὶ αὐτοὶ πταίσαντες, διότι ἐκεῖνος ἔπταισεν.

My limits will not permit me to do more than subjoin the following annotation of Wetstein.

"There is no necessity for the words πάντες ἡμαρτον to be here interpreted otherwise than *supra* 2, 12. 3, 23. There the Apostle has in view grievous sinners, bad and wicked men. Now it must, in the first place, be observed that here there is no reference to those who die in childhood before they have the use of reason ; for the Apostle is speaking of those to whom the law is promulgated ; which cannot be said of infants. Secondly, it must be remarked that the whole human race is here divided into two classes. The *former*, and the far greater part, consists of those who led a life contrary to reason, and defiled with all sorts of crimes, and therefore met with severe punishment from the Almighty, such as were those who perished in the deluge, and those who were swallowed up in the flames of Sodom. Of *these* the Apostle speaks, ver. 12, 13. The *latter*

class comprises those few just men, Seth, Enoch, Noah, Abraham, Isaac, Jacob, and Joseph, who lived piously, and yet died. Of these the Apostle speaks in ver. 14."

In illustration of the *sentiment* contained in the foregoing note, I must observe that it has been the opinion of *many* eminent Commentators, that neither in this passage, nor in the whole epistle, does the Apostle mean what he says to be applied to infants, but to adults. The sum of the whole disputation is thus stated by Rosenmuller: "As all the posterity of Adam, not only Jews but Gentiles also, sin and become miserable, so all, not only Jews but Gentiles also, may by one Christ obtain remission of sins and felicity." "Now this (continues he) is the *doctrine* itself, from which we must carefully distinguish the argumentandi ratio used by the Apostle. For, it must be observed, he disputes with the Jews *ex concessis*, it being their opinion that the sin of Adam was the cause of all the moral corruption and misery of mankind. See Christoph. Frider. Ammon comment. de vestigiis Theologiæ Judaicæ in epistolâ Pauli ad Romanos." I must, however, enter my protest against the principle here maintained, which would make the doctrine rest merely on Jewish opinions.

13, ἄχρι γὰρ νόμου ἀμαρτία ἦν ἐν κόσμῳ. Here again there has been some diversity of interpretation. "Ἀχρι is rendered, by the ancient Commentators, *before*, or *up to*. But Origen and others, followed by some modern Interpreters, render it *during*; which sense is espoused by Koppe, who paraphrases thus: "It is by Christ only, and not by the law of Moses, that mankind are blessed with eternal life." I see not, however, how the particle can have that signification, and still less how it can be applicable *here*. For (as observes Mr. Turner) however true this is, it by no means follows from the declaration that men were all mortal till the abrogation of the law, since they are equally so under the Gospel."

On the sense of the next words there have been several opinions. Many Commentators, as Crellius,

Doddr., Wets., and Rosenm., suppose the Apostle to mean that as sin cannot be imputed when there is no law, consequently as it *was* imputed, there must have been a law, viz. the law of nature. But this does not appear very suitable to the scope of the context, not to say that the sense of νόμος is *altered*, though that would not of itself be fatal. Mac-knight's interpretation, proceeding upon a most harsh subaudition of the word ἐλλογεῖται from the latter clause, is precarious, and indeed inadmissible. It is surprising that no enquiry seems to have been made about the opinions of the Fathers and Greek Commentators. There is much said in Chrysost., Œcumen., and others. Theophylact, especially, is very clear upon the point. "The Apostle (says he) means to show that even those who did not eat of the tree, and who had not sinned equally with Adam, nevertheless, on account of his sin, were reckoned *as if* they had themselves sinned and died." Now he confirms the position thus: "Sin prevailed until the giving of the law, and before the law. What sort of a sin now was this? Was it not that which is from the transgression of the law? And how *could* there be such a sin, there being no law? For sin is *then* counted when there *is* a law, and those men who transgress this, are said to sin. But death prevailed unto Moses, i. e. even before the law was given; so that there was a sin by which death prevailed. Now it would not have prevailed, had there been no sin introducing it. Since, therefore, it was proved that there was yet no sin from the transgression of the law, it remains that the *sin of Adam* is that by which death prevailed even over those who had not sinned, τὸ ἐφ' ἑαυτοῖς, yet nevertheless had sinned after the likeness of Adam's transgression, and had become partakers of his offence, as their forefather, who is a type of Christ. For as the old Adam made all obnoxious to his own proper offence, thus also did Christ justify all, although they had not done any thing worthy of justification. And thus

he is the type of the future Adam, i. e. Christ." This seems to me the true mode of taking the whole passage, and it is substantially the same with that brought forward by Schoettg., Ammon, and recently by Mr. Slade, in the following words; "The Apostle is verifying his assertion, that all have sinned, and that death came by sin; and by way of anticipating an objection, he first observes, that, even before the promulgation of the law, sin was in the world. But it might be argued, that sin cannot be accounted where there is no law denouncing vengeance against it, as there was in the case of Adam. The answer is, that since death came into the world by Adam's transgression, it affected all his posterity; for though *they* had not sinned, as he did, against a penal law, and therefore did not incur the penalty of death for their individual offences, yet that every child of his, being born in sin, was necessarily subject to death.*

* In the same view, Mr. Turner offers the following paraphrase and explanation of ver. 12, 13 & 14. "*Death hath invaded all mankind in consequence of this one man's sin,*" (comp. Schoett. on this text,) since, or, in that, or, by reason of whom, all mankind are so subjected to the consequences of sin as to be mortal." This is the proposition, the force of which is contained in the words *οὐτως* and *ἐπ' αὐτοῦ* and *ἡμᾶς* prov. To prove it, the argument proceeds thus, ver. 13. *Although sin existed antecedent to the law, yet men did not die on account of their own sins; for it is evident, that when there is no law denouncing death as the punishment of sin, (this emphatic sense of νόμος is required by the argument or scope of the author; compare 2, 12. where ἡμᾶς prov. is also emphatically used for sinning so as to merit condemnation,) and at the same time death is inflicted, that death cannot be in consequence of the sin of the person dying. But there was no such law all the time from Adam to Moses, (ver. 14.) yet, during that period, death ruled without controul; all men died, although they had not broken a positive law denouncing death as the penalty of transgression, as Adam had, because no such law existed. The conclusion therefore is, that death is the effect, not of our own sins, but of the sins of Adam.* This leads the Apostle to institute a comparison between Adam and Christ, wherein he declares (vv. 15, 17.) that the blessings which mankind derive from the latter counterbalance the evils which are entailed on them by the former; and that this is a reasonable consideration."

And in this view of the subject Mr. Locke coincides, "St. Paul

13. ἁμαρτία δὲ οὐκ ἐλλογείται, "imputed, ascribed, properly entered to our account." The word occurs in the physical sense in Philem. 18. τοῦτο ἐμοὶ ἐλλόγει, *place that to my account*. The sense may be thus expressed: "sin is not applicable so as to bring the sinner under any penalty." Dr. Whitby has here an excellent annotation on the true notion and sense of *imputation* in Christian theology.

It was certainly the common opinion of the Jews of that time, that all Moses's ancestors up to Adam had died because of the sin of the first man. This is plain from several citations from the Rabbins, to be found in Wets.

14. ἐβασίλευσεν ὁ θάνατος ἀπὸ 'Αδὰμ μέχρι Μ., i. e. "death exerted its overpowering force," or, "all had died." Now (as Wets. observes) death is styled *King*, by prosopopœia; as in Sap. 1, 14, where we have αἰδοῦ βασιλεῖον. Ovid Consol. ad Liv. 360. omnia sub leges mors vocat atra suas. See 1 Cor. 15, 24, 26 & 55. Heb. 2, 14. Schoettg., too, has several examples of a similar prosopopœia from the Rabbinical writers.

14. ἐπὶ τῷ ὁμοιώματι τῆς παραβάσεως. This is a Hebrew or popular phrase, for ὁμοίως τῇ παραβάσει καθ' ὁμοίότητα.

14. ὃς ἐστὶ τύπος τοῦ μέλλοντος, "who is a type or resemblance of the future (Adam)." The word τύπος properly signifies any thing struck off by stamp (from τέτυπα). But it also signifies "a rough outline or sketch of any thing." Thus τυπωδῶς is used by Strabo ap. Wets. to denote *in a rough way*. And as a print necessarily bears a strong resemblance to

(says he) proves, that all men become mortal by Adam's eating the forbidden fruit, and by that alone, because no man can incur a penalty without the sanction of a positive law declaring and establishing that penalty; but death was annexed by no positive law to any sin, but the eating the forbidden fruit. And therefore men dying before the law of Moses was purely in consequence of Adam's sin, in eating the forbidden fruit; and the positive sanction of death annexed to it, an evident proof of man's mortality coming from thence."

the prototype, so *τύπος* came to denote (as here) a *similitude*. So that the sense seems to be simply this: "between which first Adam and the last there was a similitude."* In the Jewish writers, Wets. observes, there is frequent mention of the first or former Adam. Of which he adduces examples both from the Rabbins and from Joseph. Ant. 1, 3, 3. ἀπὸ τοῦ πρώτου γεγονότος & 3, 1. ἀπὸ δὲ πρώτου γεννηθέντος Ἀδάμου. Now this supposed a latter or future Adam. And Rosenm. says that the Jews used often to speak of the Messiah under the appellation of the second Adam.

15. ἀλλ' οὐχ ὡς τὸ παράπτωμα, οὕτω καὶ τὸ χάρισμα. Many modern Commentators, as Homberg, Schoett., and Rosenm., would take these words interrogatively. But this is at variance with the complexion of the whole sentence, and (as Koppe observes) would require μὴ γένοιτο to follow. The true scope and sense were distinctly seen by Chrysost. and the Greek Commentators. Thus Theophylact: "Christ did not produce only just so much benefit to men as Adam had injured them. For if his sin had such

* The points of *similarity*, however, were, as Carpzov observes, not so remarkable as those of *dissimilarity*. And of the former he gives the following statement. "Primus Adamus est ille εἰς ἀνθρώπος, ille unus, generis caput humani et depravator, ver. 12.—I. Ita Christus ὁ ἔσχατος Ἀδὰμ (1 Cor. 15, 45.) et ipse est unus ille, sed Θεάνθρωπος, generis humani instaurator, ver. 15, 17.—II. Prior Adamus peccatum, reatum, mortem infert, ver. 12, 18. Posterior gratiam Dei, justitiam, vitam comparat, ver. 15—18.—III. Ille, per suum delictum, reatum inducit ad omnes homines, ver. 15, 18, 19. Hic, per suam justitiam, reconciliationem recuperat omnium hominum, ejus meritum fide complectentium, v. 17.—IV. Adamus primus peccat ad condemnationem, ver. 16. Adamus novissimus suā nos justitiā felicitat ad vitam æternam, ver. 18."

These may be more popularly stated thus: As from the first Adam evil extended itself to all men, both Jews and Gentiles, so from the second Adam the benefits of remission of sins and eternal life likewise extended not to the Jews only, but to all nations, or (to use the words of Beza ap Slade) "as Adam communicated to mankind what belonged to him, so Christ communicated to mankind what belonged to him." And as the effects of Adam's disobedience extended to all, so the effects of Christ's obedience have extended to all.

force, as that, when he only had sinned, all his descendants, though they had not offended, were condemned and punished, much *more* did the grace of God the Father and the Son abound, being copiously poured out unto *many*. And thus the gift of God will not be such as was the condemnation by one man sinning.* For the judgment, i. e. the sin springing from Adam, was unto condemnation and death: nay *more* sins besides that which sprung from him were continually added, so that men were held bound both by numerous sins and death.†

By οἱ πολλοὶ are meant, say the Commentators, οἱ πάντες, *all mankind*; of which many examples may be seen in Schl. Lex. and Glass Phil. Sacr. And this, indeed, is very true; but it must be remembered, that as οἱ πολλοὶ often signifies the major part of any number, so it sometimes simply denotes the *rest of any number after a very small part has been subtracted from it*. Here, then, it denotes all the *rest of mankind besides Jesus Christ and Enoch*. This idiom is, however (I believe), confined to the Scriptures.

15. ἡ χάρις τοῦ Θεοῦ καὶ ἡ δωρεά, “the grace and the gift of God; hinting that it is *merely a gift* and unmerited. “These words (observes Wets.) differ, as cause from effect. By *grace* is meant the favour of God and his beneficent nature; by *gift* his benefits.”‡

* In the translation of this last sentence I have ventured to correct a mistake, which escaped both Montanus and Bp. Lindsell; namely in οὐκ, which is contrary to the scope of the whole passage: and is not removed by placing a note of interrogation at the end. The mark of interrogation must be cancelled, and for οὐκ I would read οὖν.

† Such I believe to be the sense of the last sentence: but the Greek is manifestly corrupt; though the episcopal Editor hints not a word of suspicion. For ἡ καὶ πλείους ἀμαρτίας, ἀεὶ τοῖς ἐξ ἐκείνου ἐγένετο, I conjecture εἰ καὶ πλείους ἀμαρτίαι, * * * * ἀεὶ τῇ ἐξ ἐκείνου ἐγένετο. Some verb is wanting, which it were merely *hariloatio* to supply. I have expressed, as nearly as possible, the *sense*.

‡ And he compares Plato de Leg. 8. ὁπώρας δὲ χρὴ κοινωνίαν ποιήσασθαι πάντας τοιανδέ τινα διττὰς ἡμῶν δωρεάς ἢ θεὸς ἔχει

16. καὶ οὐχ ὡς δι' ἑνὸς ἁμαρτήσαντος, τὸ δῶρημα. This sense is highly elliptical, and is supplied by Carpzov thus: καὶ οὐχ, ὡς τὸ παραπτώμα δι' ἑνὸς ἁμαρτήσαντος εἰσελθόν, οὕτω καὶ τὸ δῶρημα, ἔχει. And he assigns the following sense: "nor as by the offence, which by one man sinning entered into the world, so is it with the benefit and justification, which God, of his grace, gave;" i. e. *there is not the same ratio of both.*

The τὸ δῶρημα is equivalent to the τὸ χάρισμα, and by *both* of them we are to understand the justification acquired by Christ's death.

16. τὸ μὲν γὰρ κρίμα—δικαίωμα. This sentence is thus completed by Carpzov: τὸ μὲν γὰρ κρίμα, ἐξ ἑνὸς παραπτώματος εἰσῆλθεν εἰς τὸν κόσμον, εἰς κατάκριμα. Τὸ δὲ χάρισμα, ἐκ πολλῶν παραπτωμάτων ἀναφέρει, εἰς δικαίωμα, "for the guilt entered into the world by one sin, and generated condemnation. But the justice of Christ frees us from all sin, and justifies."

At εἰς δικαίωμα subaud ἐγένετο, "tended to the procurement of;" which sense of εἰς is frequent in the New Testament. Theophyl. p. 52. thus explains the whole sentence: Τὸ δὲ χάρισμα ἐκ πολλῶν παραπτωμάτων εἰς δικαίωμα, τούτέστιν, ἡ χάρις οὐ τὴν μίαν ἐκείνην ἀνέλεν ἁμαρτίαν μόνον, ἀλλὰ καὶ τὰς μετ' ἐκείνην ἐπεισελθούσας. Πάντων γὰρ τῶν μετὰ τὴν παραίτασιν παραπτωμάτων λύσιν δοῦσα, εἰς δικαίωσιν ἡμῶν ἐγένετο. And Wets. offers the following admirable paraphrase. "Ut Deus O. M. prior est ad juvandum quàm ad nocendum, ita Christus ab eo missus non tantum restituit, quòd Adamus peccato suo perdiderat, sed omnia omnium ipsi credentium peccata expiavit."

17. εἰ γὰρ τῷ τοῦ ἐνὸς παραπτώματι ὁ θάνατος ἐβασίλευσε. The γὰρ is here continuative; and the εἰ signifies "if, as is the case," to which οὕτως corresponds.

χάριτος αὐτῇ. Joseph. Ant. 5, 1, 16. μαθόντας γὰρ ἐκ θεοῦ χάριτος καὶ δωρεῆς τὴν χαναναίων αὐτοῖς γῆν κτήσασθαι δεδόσθαι. Himer. p. 40. δωρεὰν καὶ χάριν. He also adduces a similar sentiment from a Rabbinical writer.

17. οἱ τὴν περισσεΐαν τῆς χάριτος καὶ τῆς δωρεᾶς τῆς δικαιοσύνης λαμβάνοντες. Koppe rightly takes περισσ. τ. χ. for χαριτ. περισσοτέρα. And he compares 2 Cor. 8, 2. ἡ περισσεΐα τῆς χάριος. Locke and Taylor most absurdly render the περισσ. τῆς χάριτος *surplusage*; a mode of interpretation which indeed scarcely merited the complete refutation it has met with from Dr. Macknight. The ἡ δωρεὰ τῆς δικαιοσύνης is for ἡ δικαιοσύνη ἡ δωδωρωμένη, and signifies (as Rosenm. explains) "the immunity from punishment granted by grace."

17. ἐν ζωῇ βασιλεύουσιν διὰ τοῦ ἐνὸς I. X. By these words Koppe observes, Christ is designated as the ἀρχηγὸς ζωῆς. The ἐν ζωῇ is opposed to the τοῦ θανάτου. The word βασιλ. is here used metaphorically, and is intended to express "height of felicity, with an adjunct notion of exalted honour." In illustration of this, Wets. aptly cites Manil. 5, 361. *Regales ut opes et magna æraria servant, Regnantes sub rege suo, rerumque ministri: Tutelamque gerant populi.*

This is the third time (observes Rosenm.) that the Apostle has said the same thing, yet so as every time to bring in something more than before. *All* (he says), have been, by means of the first Adam, made miserable; but by Christ, the second Adam, *all may* obtain remission of sins and exalted happiness. Great as is the evil from that sin, far greater is the benefit." And Wets. beautifully paraphrases: "Christ has not only restored what Adam had lost us, but has given far more. He has not, indeed, brought us back to an earthly paradise, but he has promised us eternal felicity in heaven. This is *grace and gift, abundance of grace and gift, superabundant grace.*" Chrysost. and the Greek Commentators admirably explain the whole passage: but my limits will only permit me to subjoin the following extract from Theophyl. 52. εἰ τὸ φαγεῖν ἀπὸ τοῦ ξύλου ἓνα ἄνθρωπον, τὸν θάνατον ἐποίησε βασιλεύσαι· πολλῶ μᾶλλον ἡμεῖς-οἱ τὴν περισσεΐαν καὶ δαψίλειαν τῆς χάριτος λαβόντες, καὶ δικαιωθέντες, ζησόμεθα καὶ βασιλεύσομεν διὰ τοῦ ἐνὸς.

Ἰησοῦ Χριστοῦ, οὗ ἀδελφοί ἐσμεν, καὶ σύσσωμοι αὐτοῦ κατέστημεν, καὶ ὥσπερ σῶμα κεφαλῇ, οὕτως αὐτῷ ἠνώμεθα.

18. Ἄρα οὖν ὡς δι' ἐνὸς παραπτώματος. The ἄρα has a conclusive force, like *so then*. For, to use the words of Theophyl. *συμπεραίνων τοίνυν τὸ νόημά φησιν*. Or (as Wets. says) it is *introductory*; as in Rom. 7, 3 & 25. 8, 12. 9, 16. 10, 17. Δι' ἐνὸς παραπτώματος is for διὰ τοῦ παραπτώματος ἐνός, *by the offence of one man*: and, in like manner, in the antithetical clause. It is plain, too, that there is an ellipsis of ἐγένετο, or ἦλθεν, and κρίμα, to be supplied from ver. 16.: and in the antithetical clause τὸ χάρισμα ἐγένετο must likewise be supplied from the preceding. The δικαίωμα is opposed to παράπτωμα, and must, as being applied to Christ, and as being explained by ὑπακοή at ver. 19., signify *perfect virtue*.* The Vulg. renders it *justitia*. Eis δικαίωσιν ζωῆς, as being opposed to κατάκριμα θανάτου, must signify *acquittal*, or rather *reprieve (from death)*, and permission to enjoy life, literally, *pardon for life*. Thus Theophyl. p. 52. s. f. explains: οὕτω καὶ διὰ τοῦ δικαϊώματος τοῦ ἐνός Χριστοῦ, εἰς πάντας ἀνθρώπους ἡ χάρις, διδούσα αὐτοῖς καὶ δικαίωσιν ἀντὶ τῆς ἁμαρτίας, καὶ ζωὴν ἀντὶ τοῦ θανάτου. It is well observed by Mr. Slade, that "the terms here used are all forensic."

The construction of the whole sentence is thus laid down by Carpzov. Ἄρα οὖν ὡς τὸ κρίμα δι' ἐνὸς παραπτώματος εἰσῆλθεν εἰς πάντας ἀνθρώπους, εἰς κατάκριμα. Οὕτω καὶ τὸ χάρισμα δι' ἐνός δικαϊώματος ἔρχεται εἰς πάντας ἀνθρώπους, εἰς δικαίωσιν ζωῆς. And from the terms δικαίωμα and δικαίωσις, occurring in this verse, he takes occasion to thus point out the distinction which subsists in this epistle between the three following words. "1st, Τὸ δικαίωμα Χριστοῦ. By this term is denoted the *righteousness of Christ*, his obedience, active and passive, which in the 11th verse is called ὑπακοή, obedience and satisfaction.

* So Arist. Eth. Nic. 5, 10. (cited by Koppe) ὁμοίως δὲ δικαίωμα καλεῖται δὲ καὶ τὸ κοῖνον μᾶλλον δικαιοπράγημα, δικαίωμα δὲ τὸ ἐπ' ἀνθρώπῳ τοῦ δικαϊώματος.

2d, Ἡ δικαίωσις. By this word is meant *justification in the abstract*, which those obtain from God, who by faith take unto themselves the merits of Christ. 3d, Ἡ δικαιοσύνη. By this is meant *justification in concrete and actual*. Sometimes, however, in the sacred writers, ἡ δικαίωσις and δικαιοσύνη are used promiscuously." (Carpzov.)

19. ὥσπερ γὰρ διὰ τῆς παρακοῆς τ. ἐ. ἀ., &c. Here there is no tautology. "Having before said, "as by the offence of one, so also by the righteousness of one," the Apostle now explains *what* was the offence of one. It was, he says, *disobedience*, by which many were made sinners, i. e. became ὑπεύθυνοι κολάσει and καταδίκαιοι θανάτου, liable to punishment, and condemned to death. The δικαίωμα of one (i. e. Christ) is his obedience unto death, the death of the cross, by which obedience death being destroyed, we were freed from its condemnation. (Theophyl.)

The ἀμαρτωλοὶ κατεστάθησαν is explained by Wets. "Morti addicti sunt, quæ propriè peccatis debetur." And he observes; "Omnes Adami posterii ipsâ originis lege morti obnoxii fuerunt, Gen. 43, 9. 44, 32. 1 Reg. 1, 21. 2 Cor. 5, 21. ita tractati sunt, ac si pecassent."* Dr. Mackn., by not attending to this idiomatical use of καθίστημι (with which a Steph. Thes. or even a Scapula might have furnished him) seeks here a refined notion, which would rescue the verse from the charge of tautology at too dear a rate. Much more sober and natural is the exegesis of Theophylact! Wets. illustrates this use of καθίστημι in the sense *become*, from Lucian Nigr. 23. ἐγὼ μέντοι πολὺ τῶν κολακευομένων ἐξωλεστέροισ τοὺς κόλακας ὑπέιληφα, καὶ σχεδὸν αὐτοῖς ἐκείνους καθίστασθαι τῆς ὑπερηφανίας αἰτίους" and Thucyd. (perhaps 3, 39) τοῖς νῦν καθεστηκόσιν ἐχθροῖς. Indeed, it is frequent in that and the best writers. (See Palaiet in loc.) It also occurs in James 3, 6. 4, 4.

* He then compares Sabinus Ep. 1, 101. Quicquid Oïlides commiserit, omnibus unus peccavit: Danaï omnibus ira nocens.

19. οἱ πολλοὶ must be explained as a little before, ver. 15 & 18. "All (says Rosenm.) after Adam sinned, and became amenable to punishment by virtue of the law, which only, indeed, had been given to Adam *with a threat*, but extended its effects to all. See Rom. 3, 9.

19. δίκαιοι κατασταθήσονται. Here Mr. Slade appositely quotes the exposition of Limborch: "Non dicitur, unius obedientiam multos esse imputatam, sed per unius obedientiam multos esse constitutos justos. Quorum verborum sensus est: nos, licet perfectè non fuerimus justī, tamen a Deo gratiosè reputandos pro justis; ac vitæ æternæ præmio decorandos propter Christum, qui perfectè justus fuit, et ex quo spiritualiter regeniti sumus." Theol. L. 5. C. 4. § 27. And this, Mr. Slade observes, agrees with our eleventh Article, and the Homily there referred to, "On the salvation of man."

When it is said that all are delivered, &c. it is to be understood that all are delivered *quantum in Christo*, all, if they wish it, and embrace the offered boon.

20. ἡμεις δὲ παρεισήλθεν, &c. The Apostle again subjoins, as disputing with Jews tenacious of the law, something further with respect to it, shewing what is its force; certainly not such as will acquire for us favour with God, but such as will make it appear the more clearly that men are sinners. He observes, however, that by the promulgation of that law the benignity of God in forgiving sins is not diminished, but increased, and made more manifest. (Koppe.)

If I mistake not, the scope of the passage is better shown in the following statement of Theophylact (from Chrysost.) "Having shown that all from Adam were condemned, it was likely that some one would raise a scruple and say: What, then, was the *law* doing for so many years, if Christ has justified us? The answer to which is, that the law παρεισήλθεν, i. e. was given *for a time*, not *primarily*.

or principally; for it gave many commandments, which being all transgressed by men, the offence was thus increased. Furthermore, the *ἵνα* has here, not a casual, but an eventual force [i. e. 'so that,' or 'the consequence of which was, that the offence increased.' Edit.] For the law was indeed given for the *purpose* of diminishing and destroying sin: but the *event* turned out the contrary, through the sloth of men, and not through the nature of the law. But after sin had abounded by the law, the grace of God through Christ *superabounded*, not only liberating us from sin, but justifying us, and making us inhabitants of the heavenly places, so as to be sons of God, (referring to Eph. 1, 3. and Gal. 4, 5.)." (Theophyl.)

The sin of Adam injured not the Jews only, but the whole human race. It was therefore worthy of the goodness of God to send a Saviour, not of the Jews only, but of all the nations. Before the law of Moses all men were held bound by the same law, namely, that of nature: Christ restored the same equality. For so far was the law from remedying the evil, that it rather rendered men so much the more alienated from each other, the Gentiles from the Jews, and vice versa, and gave the Jews greater occasion of sinning. (Wets.)

The term *παρεισήλθεν* has been injudiciously treated by the Commentators. Some, following the Vulg., take it to mean *entered privily*: and of this signification they adduce several examples; but it does not here seem suitable. Dr. Mackn., Doddr., and Wells dwell upon other significations of *παρεισελθεῖν*. But their glosses are too precarious to be admitted. Other Commentators (as De Dieu, E. V., Koppe, Loesner, and Schleus.) endeavour to remove the difficulty by supposing the *παρὰ* to be redundant. But this is *cutting the knot*. After all, the first mentioned explanation of Chrys. and Theophyl. is liable to the least objection; viz. *πρὸς καῖρον ἐδόθη, ὡς προηγουμένως οὐδὲ κυρίως*. So *προσεταιῆ* is used of the

promulgation of the law, Gal. 3, 19. Now it was given *παρὰ*, by the way, as a *πάρεργον*, a temporary institution, serving, as the Apostle elsewhere says, as a *παιδαγωγός*, to bring them to Christ, i. e. to the Gospel. The *παρὰ* may also mean *besides, in addition to, the law of nature*.

20. ἵνα πλεονάσῃ τ. π. Πλεοναζ. is here simply for *πλέον γένεσθαι*. (See Schl. Lex.) Thus Aristot. Eth. 2, 6. (cited by Wets.) opposes *πλεονάζει* to *εὐλείπει*.

Koppe accounts for this on the principle of that unhappy propensity of our frail nature, which excites us, as Horace says, *Vetitum per nefas ruere*; and also because some things which the law of Moses forbade, had, before they had been forbidden, never seemed such as to involve any delinquency in the commission. So Rosenm.: "*Hæc enim lex multa prohibuit in se licita; præcepit multos ritus. Has leges sæpe transgressi sunt Judæi, et pœnas sibi consciverunt.*" Now Taylor observes, that the meaning of *τὸ παράπτωμα* does not appear to have been sufficiently attended to. "It should be distinguished (says he) from *ἡ ἁμαρτία* in the next clause, and referred (as in ver. 15.) to the transgression of Adam, which incurred the penalty of death. Now unless there had subsequently been a Divine revelation, containing precepts and threatenings, the punishment of *death*, inflicted on mankind, would have been due, not for their own sin, but that of Adam. The law, therefore, making every man personally answerable for *all the consequences* of his own guilt, may justly be described, in its effects, as a multiplication of the original transgression; every sinner thereby becoming, on his own account, guilty of death, as much as Adam was for the first offence. Rom. 7, 9—11. 2 Cor. 3, 6—8. Galat. 3, 10. Deut. 27, 15. fin."

20. οὐ δὲ ἐπλεόνασεν—*χάρις*. In the interpretation of *οὐ* there is some uncertainty; since it may refer either to *time*, or *place*. Our English translators

adopt the *latter*. But the *former*, which is supported by Theophyl., Hardy, Rosenm., Koppe, and others, is, I think, more apposite: though I grant that the two ideas merge into each other. ὑπερπερ. is a very strong term. This intensive force of ὑπέρ (in composition with verbs), is frequent in the Greek language, and especially in St. Paul's writings; as may be seen by reference to any Lexicon of the New Testament.

21. ἵνα ὡςπερ ἐβασίλευσεν. "Ἴνα may be rendered *in order that*. On ἐβασίλ. see note *supra* ver. 17. Ἐν τῷ θανάτῳ, *by death*. Sin exerted its power on all men, inasmuch as by and on account of that, all men were subject to death.

21: ἡ χάρις, "grace, the benefits promised by Jesus Christ." Βασιλεύσῃ, *reign, prevail*. For the one was, by the counsel of God, ordained to be co-extensive with the other. Διὰ δικαιοσύνης, *by remission of sins; justification, &c.* "It differs (observes Koppe) from χάρις as the effect from the cause."

21. εἰς ζωὴν αἰώνιον. Est igitur in hoc commate epilogus simul et compendium totius sermonis, cujus scopus est is, ut Paulus ostendat, sicut ab uno latè serpsit malum, ita ab uno latè spargi bonum. Non confert utriusque propagationis *modum* et *rationem*, sed tantum unitatem *auctoris*, et *rei amplitudinem*, licet diversa fuerit propagationis tum *caussa*, tum *ratio*. (Rosenm.) Here Wets. remarks: "Peccati regnum breve, Gratiae verò æternum." And the learned Commentator adds, that ἀμαρτία and παράπτωμα are here used with the article, as said of the sins of the Jews; since they were more grievous than those of the Gentiles. But this seems a very ill founded criticism. I may apply the same censure to the remark of Macknight that the Apostle here personifies sin and grace: though it is countenanced by Chrysostom. Yet the warm and even poetic imagination of the eloquent Father sometimes injures his critical decisions as an Interpreter.

CHAP. VI.

THE design of this and the two next Chapters is to confute the *slandorous report* mentioned at 3, 6.; and especially to guard against any misconstruction of the doctrine contained in the preceding Chapter. Pursuant, then, to this intention, the Apostle applies himself to prove that the doctrine of justification by faith, without the works of law, does not render law useless. The transition to this subject displays great address; for from what was said at ver. 20 & 21. of the preceding Chapter concerning the superabounding of grace through Christ in producing the righteousness of faith, and in rewarding it with eternal life, the Apostle takes occasion to enforce the necessity of holiness and good works, and this from various considerations, which shew that sin, instead of being *sanctioned* by the Gospel, is wholly *incompatible* with it.

Theophylact has skilfully pointed out the connection of this Chapter with the preceding discussion, and Schoettg. gives the following scheme of its contents: "From *justification* the Apostle proceeds to *sanctification*, which necessarily follows from it. He shows, 1st, the *necessity* of it; viz. because we are bound to it by reason of our gratuitous redemption and baptism, ver. 1—3. 2dly, The *nature* of it, as consisting in forsaking vice, and following after virtue; the one typified, in the first place, by spiritual death, and spiritual resurrection, ver. 8—11.; the *other* conceived under the similitude of *servitude* to sin, (ver. 12, 13.) and servitude to God, ver. 14—23., and also illustrated by a *matrimonial* allusion, C. 7, 1."

1. τί οὖν ἐροῦμεν; "but perhaps some one will object." For this formula generally, in our Apostle, involves an objection. Here he is guarding against any such impious sentiment being elicited from what he had been saying. (Rosenm.) Schleus. treats the

expression as a formula of transition equivalent to *οὖν*: in which I cannot agree with him. Here, at least, it has too much meaning to be such. Nor do I see that it can be called a formula of *objection*. It is rather a formula by which something that another would reason or *think* is anticipated and pre-occupied. Here, then, the sense may be thus expressed: "So, then (it seems), we may continue in sin that grace may abound." Upon this absurd and impious deduction the Apostle puts the very strongest negative, viz. *μη γένοιτο*, used by him on other similar occasions, and often occurring in Epictetus. "The Apostle (observes Dodd.) had before (3, 7 & 8.), in strong terms, denied and renounced it, but here he removes the very foundation of it." So Theodoret: *οὐκ ἡρέσθη μὲν τοι τῇ ἀποφατικῇ ἀπαγορεύσει· ἀλλὰ καὶ ἐτέρως μεθοδεύει τὸν λόγον.*

I must not omit to say that Dr. Macknight's criticism on the word *ἐροῦμεν* (namely that it is not the future tense of the verb *ἔρω*, but the present of the Indicative of *ἐρέω*, contracted into *ἔρω*; as in Phil. 4, 4. *ἔρω*) is utterly erroneous. Indeed any school-boy of the higher forms at our public schools, would scout the very idea of it. Besides, by thus applying *ἐροῦμεν* to what the *Apostle was supposed to teach*, he not only makes all the *δεινότης* of the *expression* evaporate, but, I think, perverts the *sense* meant to be inculcated by the Apostle. And as to his version of *μη γένοιτο*, *by no means*, I need scarcely remark how flat and feeble a sense it yields.

2. *οἵτινες ἀπεθάνομεν — αὐτῇ*; Dr. Macknight is here again pleased to act the grammarian, or philologist: a character in which he never appears to advantage. The charge of *absurdity* which he casts on our Common Version, must fall on *his own*. If *ἀπεθάνομεν* be the second aorist, that will not prove that it must have the sense which he proposes, And when he says *ἁμαρτία* is the *dative of the cause*, he *takes for granted* what ought to be *proved*. As to the *sense* he lays down, it has been justly objected by

Turner, that "continuing in sin, which is what the Apostle here impugns, is very different from living by it, which the advocates for sinning that grace might abound, never thought of, as they admitted that they were to live by Christ through grace in opposition to the law;" and by Slade, that "true Christians *alone* are here addressed *οἵτινες ἀπεθάμενων*, "as many of us as are dead," or "we being such as are dead.") whereas all mankind are dead *by* sin. It is plain that the Apostle means to express by this striking metaphor true Christians, who profess to abandon all connection with sin; * and the *πῶς* will well represent the inconsistency there is in such persons living in sin. See Gal. 2, 18. Cant. 8, 3. Dan. 10, 17. The true force of the allusion and sense is admirably laid down by Chrysostom, Theophylact, and others. I would observe, that the words ought to be rendered *who have died* unto sin.

Here there is undoubtedly a reference to the rite of baptism, and the profession made at it. For it is rightly observed by Koppe, that the *ratio metaphoræ* rests upon a singular mode of speaking, by which the rite of immersion in the baptismal water, and egress from it, were used as a symbol of breaking

* The expression of being *dead* to any thing or person, in the sense of breaking off all connection with, and having nothing farther to do with, is found also in the Classical writers; of which Wets. adduces examples from Plaut. Clitell. 3, 1, 16. Nihil mecum tibi, mortuus tibi sum. Liban. p. 385 B. *ὅν δ' ἀντὶ πάντων εἶχον, φιλοσοφεῖ τὸ δὲ εἶσον εἶπειν οὗτος καὶ τέθνηκέ μοι*. Alciphron 1, 37. *δεῖ γὰρ αὐτὸν ἢ ἐμοὶ ζῆν, ἢ τεθνᾶναι θεγγάλη*. Koppe also cites (from Carpzov. and Grot.) Macrobi. Somn. Scip. 1, 13. Plato duas mortes hominis novit, quarum unam natura, virtutes alteram præstant. Homo enim moritur, quum anima corpus relinquit solutum lege naturæ: mox etiam dicitur, quum anima adhuc in corpore constituta corporeas illecebras, philosophiâ docente, contemnit et cupiditatum dulces insidias reliquasque omnes exiit passionibus. M. Anton. 7. *ὡς ἀποτεθνήκοτα δεῖ τὸ λοιπὸν ζῆσαι κατὰ τὴν φύσιν*. Cic. Tusc. 1, 31, Secernere a corpore animum, nec quidquam aliud est, quam emori discere.

The above and many more passages to this effect, may be seen in the learned note of Elsner.

off all connection with the present vicious life, and giving oneself to a new and purer one. "As therefore (continues he) it was usual for those baptized to be, on that account, called both *dead* and *buried*, and *raised again to a new life*, hence the Apostle, according to his custom, applies this manner of speaking to the purpose of describing the following after Christian virtue (to which every Christian had bound himself) under the similitude of death and resurrection, not of every one, but especially that which Jesus Christ had undergone,"

2. πῶς ἔτι ζήσομεν ἐν αὐτῇ. The πῶς is meant to indicate what Grot. calls the *indignationem rei*, the absurdity and inconsistency of such conduct. The expression ζῆν ἐν plainly denotes living in the habitual commission of, being given up to. Wets. cites a similar expression from Ælian, V. H. 3, 13. φιλονότατον ἔθνος τὸ τῶν Ταπύρων τοσούτον, αὐτε ζῆν αὐτοὺς ἐν οἴνῳ, καὶ τὸ πλείστον τοῦ βίου ἐν τῇ πρὸς αὐτὸν ὁμιλίᾳ καταναλίσκειν. Philostrate. V. Apollon. ἐν πότοις ἔζη. Diodor. Sic. 5, 40. And he compares *infr. ver. 10 & 11. Col. 3, 7.*

3. ἡ ἀγνοεῖτε, ὅτι ὅσοι—ἐβαπτίσθημεν; The Apostle continues the metaphor; though the allusion is not so obvious or familiar. Ἡ ἀγνοεῖτε is a very spirited formula, occurring also in 7, 1. equivalent to "have you forgotten?" or, "are you insensible of this truth?" See 1 Cor. 10, 1. Schleus. thinks it is formed upon the Hebr. עָרַבְתִּי in Hos. 11, 3. and elsewhere. Ὅσοι is synonymous with οἵτινες just before. Now of the two clauses of this antithetical sentence the former, ἐβαπτίσθημεν εἰς X. I. is very plain. Βαπτίζεσθαι εἰς τινα denotes *to profess oneself any one's disciple by baptism*, which rite was understood to bind the disciple to the observance of the doctrines enjoined by the teacher. It is equivalent to the yet plainer formula βαπτίζεσθαι εἰς ὄνομα τινος, which often occurs in the Gospels and Acts. The latter formula, βαπτίζεσθαι εἰς θάνατον, is not so clear. It admits of several senses, according to the allusion

that may be supposed to subsist; and hence Commentators variously indulge their fancy. The context, however, I must observe, plainly confines us to *one* sense, namely that expressed in the preceding words, ἀπεθανομεν τῇ ἁμαρτίᾳ; and must therefore mean, to be bound by baptism, to die unto, and utterly renounce and forsake all sin, as Christ has laid down his life. At the same time, it must be acknowledged that the similitude is, like many others of Jewish writers, but remote and faint; and is, as Koppe observes, *magis in verbis, quàm in re ipsa*. Theophyl. explains it thus (p. 55): εἰς τὸ καὶ αὐτοὶ ἀποθανεῖν, ὡς περ ἐκεῖνος. Ὡς γὰρ ὁ σταυρὸς καὶ ὁ τάφος τοῦ Χριστοῦ, οὕτως καὶ ἡμῖν τὸ βάπτισμα, εἰ καὶ μὴ ἐπὶ τῶν αὐτῶν. Αὐτὸς μὲν γὰρ σαρκὶ ἀπέθανε, καὶ ἀνέστη· ἡμεῖς δὲ τῇ ἁμαρτίᾳ θνήσκοντες, ἀνιστάμεθα τῇ ἀρετῇ.

4. Συνετάφημεν οὖν αὐτῷ διὰ τὸ βάπτισματος εἰς τὸν θάνατον. Here is a continuation of the same comparison. There is plainly a reference to the antient mode of baptism by immersion,* and I agree with Koppe and Rosenm. that there is reason to regret it should have been abandoned in most Christian Churches, especially as it has so evidently a reference to the mystic sense of baptism. Though I grant, with Doddr., that that will not *prove* this particular circumstance to be *essential to the ordinance*: and in whatever manner it was administered, if it were intended as a declaration of faith in the death and resurrection of Christ, as it is well known that Christ died for sin, it would infer an obligation to die to it,

* On which see Suicer's Thes. in v. and Bingham's Antiq. vol. 1. p. 592. Wetstein adverts to the figurative use of *bury*, as employed of plunging under water; which, he says, was especially applied to those who were cast into the sea. And he cites Sil. Ital. 13. Quid quod sævo sepelire profundo Exanimes mandant Lybicus Nasamones in oris? Plin. H. N. 4, 26. Mors non nisi satietate vitæ epulatis delibutoque senio luxu ex quadam rupe in mare salientibus: hoc genus sepulturæ beatissimum. Antholog. 3, 22, 33. τὸ μὲν σου Πυραϊῇ, τὸ δὲ σου πικρὸν ἔθαψεν ὕδωρ. And so it seems to have been taken by Theophyl., who observes, that as we are by baptism buried in the water, so Christ was buried in the earth.

and rise again to a holy life; which is the main point at which the Apostle labours.

Koppe also refers *εις τὸν θάνατον*, not to *συνετάφημεν*, but to *βαπτίσματος*, i. e. "baptism by which we, as it were, died." Turner regards *εις τὸν θάνατον* as equivalent to *εις τὸν θάνατον αὐτοῦ*, ver. 8. "by baptism, in which we die figuratively, as he did literally."

The same expression occurs in Col. 2, 12. *συνταφέντες αὐτῷ ἐν τῷ βαπτίσματι*. The force of it is diligently discussed by Carpzov, who, however, presses too much upon the sense of the words. Schoettg., in comparing the points of similarity, observes, that he who is baptized is entirely under water, and no longer seems to live. "When therefore (adds he) we Christians are baptized, it is done to the death of Christ, i. e. that we may become imitators of Him. Baptism * obliges us to become like unto Christ in death and resurrection." The learned Commentator then proceeds to show, by comparison with some parallel sentences of the Rabbinical writers, how much more spiritual was the doctrine of the Apostles.

* On which subject Sherlock, in his "Knowledge of Christ," c. 4. sect. 1. p. 127, 128. has the following able remarks:

"Baptism, or our immersion into water, according to the antient rite of administering it, is a figure of our burial with Christ, and of our conformity to his death, and so signifies our dying to sin, and walking in newness of life. For the death of Christ must be considered not barely as a natural death, a separation of soul and body, but as a sacrifice for sin, to destroy the power and dominion of it; and so our dying to sin (that is, ceasing from the practice of it) is the truest conformity to the death of Christ; and we must consider his resurrection, not as his returning to life again, but as his living to God, his advancement into his spiritual kingdom, the design of which is, to promote the interest of religion and a divine life; and so our walking in newness of life (a virtuous and religious life) is our conformity to his resurrection, and makes us the true subjects of his spiritual kingdom; which, the Apostle tells us, gives an abundant assurance of a glorious resurrection, that we shall, in a proper sense, rise with him; because this new life, wherein our spiritual conformity to the resurrection of Christ consists, is an immortal principle of life, which can no more die, than Christ can die again, now he is risen from the dead." (Sherlock.)

The *ἵνα* is meant to denote *event*.

4. διὰ τῆς δόξης τοῦ πατρὸς. On the sense of these words the Commentators are not quite agreed. The most probable interpretation is this, "*by a divine power imparted from the Father*," or, by hand., "*by the glorious power and energy of the Father*." Some, as Beza, take the διὰ for ἐν. But I agree with Wesseling on Herodot. 3, 138, 7. that this signification is by no means well established, or certain. Koppe observes, that δόξα answers to the Hebr. כבוד, and that both together signify the divine force and energy, to which there is here plainly a reference. He also compares as synonymous κράτος ἰσχυος in Eph. 1, 19. 6, 10. with κράτος τῆς δόξης in Col. 1, 11. and δύναμις in 1 Cor. 6, 14. (See Grot. and De Dieu.) Camerar. refers to 2 Cor. 13, 4. where Christ is said to live ἐκ δυνάμεως Θεοῦ.

4. οὕτω καὶ ἡμεῖς ἐν καινότητι ζωῆς περιπατήσωμεν. This is thought a Hebraism: but I find a similar expression in Eurip. Phœn. frag. 9. δίαιταν ἦν τιν' ἐμπυρεύεται. Περιπατ. here, as often, implies *habitual conduct*; and ἐκ καινότητι ζωῆς is a sort of Hebraism for ἐν καινῇ ζωῇ, q. d. "to lead another and better life.*" Jaspis remarks, that the Apostle has put only *two* members of the comparison, when there ought properly to have been *four*, omitting one in the πρότασις, another in the ἀπόδοσις. The passage, in a complete state, he says, would be this: ὥσπερ ἠγέρθη Χριστὸς ἐκ νεκρῶν καὶ περιεπάτησε ἐν καινότητι ζωῆς, οὕτω καὶ ἡμεῖς συνεγεγρῆντες αὐτῷ ἐκ νεκρῶν, ἐν καινότητι ζωῆς περιπατήσωμεν. "It is evident (adds he) that what is said in a *physical* sense of *Christ*, is said in a *moral* one of *us*. The same was meant by Peter, though expressed far more obscurely, 1 Petr. 3, 21."

See Theophyl., who concludes his interpretation by the illustration, that "when the fornicator be-

* With this idiom Wets. compares from Ter. And. 1, 2, 19. Nunc hic dies aliam vitam affert, alios mores postulat. Plut. Brut. p. 1002 r. Μαρία εἶδοις δοῦς τῇ πατρίδι τὸν ἑαυτοῦ βίον, ἄλλον ἔζησα δὲ ἐκεῖνον ἐλεύθερον καὶ ἐνδοξον.

comes chaste, then there is a death and resurrection, vice dying in the man, and virtue rising and living in him."

5. εἰ γὰρ σύμφυτοι γεγόναμεν τῷ ὁμοιώματι τοῦ θανάτου αὐτοῦ—ἐσόμεθα. The Apostle shows that both of these ought to be found in us, viz. the *death of sin*, which answers to the death of Christ, and the *resurrection from sin*, which answers to the resurrection of Christ. (Crellius.)

This highly metaphorical language is meant to express the intimate union by which we are connected with Christ: for, as Grot. observes, the Greeks use the term *συμφύτος* of *close union* and intimate friendship, referring to the union and, as it were, *joint growth* of plants whose seeds have been sown together.* The antient Commentators, and some modern ones, especially Carpzov, closely press on the sense of *συμφ.*, and explain: "constitute one plant with Christ, grow with him, and bear fruit like him." Here, as Koppe remarks, the sense of the word, which is made so much the plainer by the addition of *ὁμοιώματι*, is equivalent to *συνόμοιον*; and thus *συμφυτον—τοῦ θανάτου αὐτοῦ* is equivalent to *συναποθάνειν καὶ συνταφῆναι αὐτῷ*. In like manner (adds he) *συμφ. τῆς ἀναστάσεως* is equivalent to *συνεγείρεσθαι καὶ συγγῆν αὐτῷ*: and the resurrection here meant is *newness of life*."

"We are (observes Rosenm.) rendered like unto Christ in respect of his death, when changing our

* Thus (to use the philological illustrations collected by Koppe from Loesner and others) this word (from *συμφύω*) does not signify *planted together*, but *growing together*. And the verb *συμφύναι* is frequently used in the sense of *coalescere*; as in M. Anton. 8, 44, *membrum hominis ἀπορράγεν πάλιν ἐπανελθεῖν καὶ συμφύναι καὶ τὴν τοῦ μέρους τάξιν ἀπολαβεῖν* and Lucian D. Mort. 16, 4. *ὥσπερ ἱπποκένταυρος τις ἦτε εἰς ἓν συμπεφυκότες ἄνθρωπος καὶ θεός*. But it is often used figuratively; as in Plato de Leg. 10. Joseph., Plato, Tim. c. 28. and Philo 705 B. who says that native Jews and Proselytes *ἐν ζωῶν εἶναι δοκεῖν, ἀρμοζομένης καὶ συμφυῆς ἀπεργαζομένης αὐτὸ κοινωνίας*. Yet it often loses all allusion to the physical sense, and denotes *any similitude*; as in Ælian. H. An. 5, 21. *ζῶον συμφύη σκίαν ἀποδείκνυται τοῦ ἴδιου σώματος*.

former mode of life, we no longer devote ourselves to terrestrial pursuits, as if our chief felicity were placed in them."

5. ἀλλὰ καὶ τ. ἀ. ἐ. There was no occasion for Beza to stumble at the ἀλλὰ, and conjecture ἅμα. This elliptical use of the particle (which is remarked by Camer., Grot., Raphel. and De Dieu) is found in the best writers. The complete construction is ἀλλὰ καὶ συμφύτοι τῷ ὁμοιώματι τῆς ἀναστάσεως αὐτοῦ ἐσόμεθα. Camerar. therefore renders it *how, hoc modo*; q. d. "censeremur etiam in similitudinem resurrectionis." Grot. observes that the former similitude was of *genus*, this is of *species*. And he adds, that these particles are used, when *comforts* are opposed to *troubles*, citing a similar use of *si—at* from Virgil. It is rightly observed by De Dieu, that the particle has thus an adversative and confirmative force, like the Heb. וְכֵן and וְכֵן, and may be rendered *utique, sane, equidem*.

Ἐσόμεθα is rendered, by most recent Interpreters, *should be, ought to be, must be*; which version may indeed be defended, (see Turner) but yields a sense less natural and apt than the common rendering, which is confirmed by the following excellent paraphrase of Theophyl.: καὶ τῆς ἀναστάσεως οὖν κοινωνοὶ ἐσόμεθα, ζωὴν αἰώνιον καὶ αὐτοὶ κληρονομοῦντες, διὰ τοῦ τῆς ἐν τοῖς ἀγαθοῖς ἔργοις ἀνάστασιν ἐπιδείξασθαι. Koppe expresses it by the ambiguous phrase *wir sollen*, which includes *both* the above senses. And Turner admits that, from ver. 8., it is probable that the future resurrection of our bodies to a new state of existence in glory with Christ, is also intended to be expressed. See the sense laid down by Mackn.

6. τοῦτο γινώσκοντες, ὅτι ὁ παλαιὸς ἡμῶν ἄνθρωπος συνεσταυρώθη. Some Commentators take γινώσκ. as the participle for the verb in the Indicative: and Mackn. translates, "ye know this." But in the use of the participle there is also a subaudition of ἐπέιδη, or the like. Toletus expresses the sense by "*cum hoc sciamus*." Paræus and Grot. "*scire oportet*;"

and Koppe, "hoc cogitemus," correctly enough, if the ἐσόμεθα have the sense *should be, must be*; but if *shall be*, then γινώσκ. will mean, "since ye know:" for as it is well observed by Rosenm.: "Factum esse dicit, quod fieri debet." After all, I agree with Wolf and Carpzov, that the participle *may* be retained, and I would render *bearing in mind*.

6. ὁ παλαιὸς ἄνθρωπος, *old man*, is explained by Hardy and Koppe, old life, disposition, accustomed mode of thinking and acting, which becomes, as it were, *another nature*. It is well remarked by Koppe, that this idea is, in every language, expressed by *nature* (see the note on Eph. 4, 22. Col. 3, 9.); but the Apostle preferred using the concrete man ἄνθρωπος, because having resolved to typify every thing by *death*, *man* would be to his purpose rather than *human nature*. And Grot. observes: "Est μετωνυμία, subjectum pro adjuncto, ut et Eph. 4, 22. Col. 3, 9. cui adjunxit Paulus et προσοποποιᾶν, quâ delectatur plurimum. Tribuit enim rei inanimæ, i. e. accidenti, id quod est animatorum, h. e. crucifigi." Schoettg. refers this expression to Adam, considered as in a lapsed state; since he is, by the Rabbinical writers, called *the man of sin*. And he further thinks that, according to the intent of the Apostle, and the mystical theology of his age, the expression *old man* must mean *evil concupiscence*. But I should rather conceive it to denote *radically corrupt nature*. And it is rightly observed by Wolf, that the corrupt nature of man received, in Scripture, the name of *the old man*, in reference to the most critical condition in which we are placed, namely, at our birth, from which time (unless he be reformed) a man will more and more enslave himself to sinful habits. On the term in question, the opinions of the Fathers have been collected by Suic. Thes. 1, 352. I must not omit to observe, that the above explanation of Wolf is confirmed by an excellent annotation of Photius, cited by Œcumen. in loc.

Wets. here cites, in illustration, the following cu-

rious passage of Seneca 937. *Veterem ex animo mitte Thyestem. Crux supplicium servorum: hic servorum peccati.*

6. *ἵνα καταργηθῇ τὸ σῶμα τῆς ἁμαρτίας.* Many Commentators, as Œcumenius, Paræus, Hamm. Wolf, Schoettgen, Koppe, and Rosenm., and indeed most recent ones, regard *τὸ σῶμα τῆς ἁμαρτίας* as a periphrasis for *ἁμαρτία*; which may indeed be admitted; but the expression should rather seem to signify *sin considered as a body*, possessing power of itself within the man, an *imperium in imperio*; or, as Grotius phrases it, *compages quædam multis constans membris*, i. e. *vitiis*. It is rightly observed by Wolf, that *a body* is ascribed to sin, in respect of the *old* man, and, by a continuation of the allegory, as otherwise various sins are called by the name of *members*. I suspect, too, that the word *σῶμα* was adopted with an allusion to the *slavery* of sin, which is often treated of, or alluded to, by the Apostle. Now this sense of *σῶμα* (for *slave*) is frequent both in the Scriptural (as Hebr. 10, 5. Ap. 18, 13.) and the Classical writers.

Καταργεῖν signifies to *destroy, slay*; as in 2 Thess. 2, 8., and, in a figurative sense, *to bring to nought*. Here, however, the sense is rather *enervated*. For it is truly remarked by Doddridge, that “the body of sin in believers is indeed an enfeebled, conquered, and deposed tyrant; though it is only the stroke of death that finishes its destruction.”

6. *τοῦ μηκέτι δουλεύειν ἡμᾶς τῇ ἁμαρτίᾳ.* At *τοῦ* must be supplied *ἐνεκα*. It is well remarked by Koppe that here there is expressly declared the meaning of the formula *ἀπεθάνομεν, ἐταφίμεν, βαπτισόμεθα εἰς θάνατον*, &c. *Δουλεύειν ἁμαρτίᾳ** signifies

* Grotius rightly observes, that *δουλεύειν* is a word of *middle* signification, and is applied both to persons and things, and used of the service and obedience rendered to God and to Christ, or to false gods (Gal. 4, 8 & 9.), to *justice* (Rom. 6, 19.), and *evil desires* (Tit. 3, 3.). In this last sense it is generally used by the Classical writers, from whom examples are produced by Schleus., to which I add

to be enslaved to vice, to follow the impulse of our corrupt nature.

Sin is here, by a continuation of *prosopopœia*, personified, as a *master*. But when a master is dead, the slave no longer owes him service.

7. ὁ γὰρ ἀποθανὼν δεδικαίωται ἀπὸ τῆς ἁμαρτίας. Many Commentators, antient and modern, take this simply to mean, "He that is dead is no longer capable of sinning." And this interpretation is learnedly and acutely supported by Grotius, who concludes by laying down the following as the sense meant to be inculcated: "Dead men do not return to their former life; so neither ought he who is really dead to sin return to his former life." But this seems a harsh and far-fetched interpretation, the details of which, and of many others, may be seen in Wolf's *Curæ*. I assent to Koppe, who observes that the words are added in order to show that ἀποθανεῖν is to be taken *improprie*. At ὁ ἀποθανὼν we must subaud τῇ ἁμαρτίᾳ from the preceding words ἀπὸ τῆς ἁμαρτίας. Koppe further remarks that δεδικαίωται is equivalent to ἐλεύθερος εἶναι ἀπ' αὐτῆς, i. e. μηκέτι ἁμαρτανεῖν; as in Acts 13, 38 & 39. and 1 Pet. 4, 1. πέπαιται ἁμαρτίας. This interpretation is embraced, too, by Wetstein, Rosenm., and Schleusner. And, agreeably to it, Dr. Wells thus paraphrases: "He that, by having

Herodot. 1, 15, 22. ἡδοναῖς—ἐδούλευε. D. Cass. 525, 13. δουλεύειν τῇ ἀναγκῇ. Joseph. 165, 5. δουλ. τῷ κέρδει. Diodor. Sic. t. 10. 148. δουλ. χάρισι. J. Chrysost. t. 1. 161. 15. δουλ. τῇ συνηθείᾳ. Philostrat. Vit. Apoll. l. 3, 3. δουλ. ἀριθμῷ. Arrian. Ind. 13, 9. δουλ. δίδει. Parmenio ap. Brunk Anal. t. 2, 203. δουλ. τράπεζαις. Rom. 12. δουλ. καιρῷ. Liban. Or. 25 c. τῷ ὕπνῳ δουλεύειν. Ælian. V. H. 2, 15. δεδούλωτο τῷ πλατάνῳ καὶ ἐθαύμαζε τὸ δένδρον where it is well observed by Kuhn, "Eleganter Græci eum qui affectibus vel rei quicunque obnoxius est, δεδουλωμένον vocant." Thucyd. p. 148, 10. μήτε τῇ γῇ δοῦλεσθαι where the word is used in so extraordinary a manner, that I should have been inclined, with Reisk, to regard the passage as corrupt, were not the common reading confirmed by Plutarch Themist. c. 2. τὰς μὲν οἰκίας καὶ τὰ τεῖχη κατελελοιπάμεν οὐκ ἄξιουντες ἀψυχῶν ἕνεκα δουλεύειν where he had doubtless in view the above passage of Thucydides.

his old man thus crucified with Christ, is dead to sin, is thereby freed from the vassalage of sin; as a slave being *naturally* dead, is freed from the vassalage of his master." In this view Wetstein has appositely cited Lucian, *Jup. confut.* 7. τοὺς μὲν, εἰ μηδὲν ἄλλο, θάνατόσγε εἰς ἐλευθερίαν ἀφείλετο. And D. Xiphil. in *Ner.* 160. To which I add Seneca *Consol.* ad M. c. 20.

8. εἰ δὲ ἀπεθάνομεν—αὐτῷ. Koppe says the sentiment contained in these words is the same as that in ver. 5. But Theophylact maintains that there is no *παλιλλογία*. (See his exposition.) Unless, however, we can ascertain what is the scope of the sentence, it will not be easy to determine which opinion is the better founded. Now many able Commentators, both antient and modern, as Photius and Crellius, and most of those of the last century, consider the words as containing an *admonition*, such as, "since we are dead with Christ, we ought to believe that we shall live with him." Yet the common interpretation is susceptible of an equally satisfactory sense. (See Theophylact, Whitby, Doddridge, and the other paraphrasts.) Perhaps it may be well to steer a *middle* course, and render thus: "Now if we be dead with Christ, we may trust that we shall live with him."

The sense of *συζῆν* is illustrated by Wetstein from various Classical passages, where it signifies *ὁμιλεῖν, συνδιατρίβειν*. But I agree with Koppe, that that signification is not here applicable. Of the true force of the word here see some illustrations adduced from the Fathers by Suic. *Thes.* 1, 263.

9. εἰδότες ὅτι Χριστὸς — κυριεύει, "since we know that," &c. These words point out the *foundation* of the trust and confidence before mentioned; namely, that Christ, who hath risen, will never again die. (See Œcumenius.) The present is here used for the future, *more populari*. The words *θάνατος αὐτοῦ οὐκ ἔτι κυριεύει* are exegetical of the preceding; q. d. "he not only *will* die no more, but *can* die no more;

since death hath no longer any *power* over him.* The reality, nature, and extent of this dominion of death over Christ, during the three days of his lying in the grave, have been copiously discussed by Alberti and Deyling. On which subject it may suffice to consult Wolf. It is, however, of more importance to advert to the *admonition* which, I agree with Crellius, Schlitingius, and Rosenm., is involved in these words; namely, that it is our duty to follow Christ's example, i. e. no longer to slide into the death of sin, nor suffer it to have dominion over us.

10. ὁ γὰρ ἀπέθανε — Θεῶ. Beza, Camerarius, and Grot., rightly remark, that ὁ is for καθ' ὃ, *quod attinet ad*, referring (says Grot.) not to any one noun, but *ad complexum*, i. e. Christ's dying. Macknight has egregiously erred in taking the ὁ for *he*; in which none of the examples he adduces bear him out. It would seem an almost incredible ignorance not to know that the article cannot have that sense except when united with a participle, as ὁ ἀποθάνων (which literally signifies *the person dying*, he who died); though the participle is sometimes left to be understood; as in Acts 13, 9. Koppe regards the whole as a popular and familiar phrase for ἀπαξ γὰρ ἀπέθανε; q. d. "for as to the death of Christ, he indeed died, but once only." And he compares Gal. 2, 20. The ἑφάπαξ, he says, is for ἀπαξ; as in Heb. 7, 27. and 1 Pet. 3, 18. But in the latter passage it is ἀπαξ: now ἑφάπαξ differs, I conceive, from ἀπαξ in this respect, that it signifies *once for* (ἐφ.) *all*, and therefore *completely, perfectly*, so as not to require any repetition of. And this is plainly the sense here, and in Hebr. 7, 27.

At τῇ ἀμαρτίᾳ ἀπέθ. ἐπὶ is to be supplied. The sense is plainly *on account of, for the expiation of*, sin. See Hebr. 9, 28.

The expression ὅτι τῷ Θεῷ is explained by Beza,

* Wets. cites a similar expression from R. Salomon on Ps. 113, 16. Excelsa creavit Deus S. B. dextrâ suâ, quoniam mors in illâ non exercet dominium.

Estius, and Menoch., *apud Deum*; and by Chrysost. and Menoch. "by the virtue of God." But the best interpreters, as Grot., E. V., Paræus, Vorstius, Carpzov, Doddr., Piscator, Rosenm., and Koppe, are of opinion that it signifies, "unto the glory and honour of God;" namely, to fulfil his wise and holy purposes. And this sense Wetstein illustrates by many Classical examples; as Demosth. Epist. ad Philipp. Φιλίππῳ ζῶντες. Aristid. 2, 564. Dionys. Hal. 10, 17. τῷ πατρὶ ζῶντες, καὶ οὐδὲν ἄνευ τῆς ἡμῆς γνώμης, διαπραττόμενοι. Liban. 47 B. μετὰ μὲν ἡμῶν ζυνέξη, τοῖς δὲ πολεμοῖς ἔξη. Aristot. Probl. 10, 38. παῖδιον, ἡ ἀνὴρ, πᾶμφαγον καὶ τῷ θυμῷ ζῶν. Valer. Maxim. Quæstui viventes. Fl. Vopisc. Reipublicæ viventes pauperes sunt. 1 Pet. 2, 24. τῇ δικαιοσύνῃ ζήσομεν. Aristot. Rhet. p. 128. πρὸς συμφέρον ζῶντες — οὐ πρὸς τὸ καλόν.

11. οὕτω καὶ ὑμεῖς λογίζεσθε, &c. 'Εαυτοὺς, *yourselves*. For this pronoun is of all persons. (See Matth. Gr. Gr. and Porson on Xenoph. Anab.) The λογίζ. is rendered by Beza, Tolet., and Hardy, *colligite, syllogizite*. But this seems an injudicious pressing on the primitive sense. I therefore prefer, with Erasmus, Piscator, Grotius, Crellius, Koppe, Rosenm., and others, *reflect, think, consider*. For, as is rightly observed by Crellius, the words are an *apodosis*, containing an *application* of what was said at ver. 10. or a compendium of what has been brought forward from v. 4. As to the remaining words of the verse, they have been involved in much unnecessary obscurity. Macknight renders νεκροὶ τῇ ἁμαρτίᾳ "dead *by* sin." Kypke, "*because of* sin." But (as Mr. Slade remarks) "it is not probable that Christians should, in the same verse, be represented as spiritually dead, and spiritually alive." As to Macknight's criticism upon the common version, it was too frivolous to merit the refutation it has received from Mr. Slade. It is plain from the context that the expression must denote (as Koppe says) "Christians who no longer indulge in sensual gratifications," and do not yield to the impulses of their

corrupt nature : and, on the other hand, ζῶντες τῷ Θεῷ must denote those who live to the honour, service, and obedience of God. The words ἐν Χριστῷ I. admit of more than one mode of explanation. The most natural one seems to be that of referring them to ζῶντας, and interpreting : “conformably to the precepts and example of Christ, who thus lived unto God, and his honour and service.” The passage is well paraphrased by Dr. Adam Clarke thus : “Die as truly *unto* sin, as he died *for* sin ; live as truly *unto* God as he lives *with* God.”

Compared with the above passage see a fine citation Plato, Phœd. § 6. brought forward by Bulkley. To which I add Charit. 144. ἤδη γὰρ ἐτεβήκειν ὅσον ἐπὶ ταῖς συμφοραῖς, λοιπὸν δὲ ζῶ εἰς ἐμὸν τὸ λυπήσαι τὸν ἕχθρον.

12. μὴ οὖν βασιλεύτω—σώματι. Many Commentators (as Locke and Hardy), here recognise a use of the *prosopopœia* ; which, however, is somewhat doubtful. There seems no more than a bare *al-lusion*. Still less foundation is there for the criticism of some antient and modern Commentators, that the word βασιλ. implies that the dominion is voluntary, as τυραννείτω would have expressed the reverse. In truth, there seems nothing farther to be attended to in the word than the notion of *holding dominion over*. Far more judicious is the remark of Chrysostom, Theophylact, and Œcumenius, that the reigning of sin is the fulfilling its lusts, and giving way to its suggestions.

Crellius acutely observes, that the words seem intended to meet a tacit objection ; q. d. “how can the frail body shake off that dominion ?” To which the answer is : “Yet you must do so. It is at once your duty and your profession to die unto sin, and live unto God. Let not sin therefore,” &c. Koppe thinks there is a subaudition of φυλάττεσθε. But the most zealous ellipsis-mongers, even Bos, Schwebel, &c. will scarcely agree with him.

It is judiciously remarked by Chrys. 81, 13. that

"the Apostle does not say, let not the flesh energize; for he does not bid us destroy nature, but regulate our dispositions." It is scarcely necessary to observe, that by ἀμαρτία is here denoted, not *peccatum*, but vitiositas, that propensity to evil which exists in every man.

12. ἐν τῷ θνητῷ ὑμῶν σώματι. Many recent Commentators, as Rosenm. and Koppe, endeavour, as it were, to sink the words θνητ. and σώμ., regarding the former as a mere epithet of ornament, the latter as the *body* for the *person*. Thus the sense will simply be: "let not sin reign over *you*." But to this I cannot assent. It is plain that a *thousand* passages such as those adduced by Wetstein from Ovid and Horace will prove nothing. Nay I doubt whether Heyne, and other modern Editors, have not carried the notion of *epithets of ornament in poetry* too far, and as to the other passages cited by Wets., there is scarcely one that can be called apposite. Besides, our Apostle is least of all accustomed to pleonasm. It should rather seem that he had some *reason* for employing the epithet, and *that*, I believe, was what is suggested by Chrysostom and the Greek Commentators; namely, to hint, 1st, that the pleasures of the body are not *permanent*, from its liability to disease and death, and therefore there is the less reason to gratify corporeal appetites. 2dly, that the labours of resisting temptations to vice are but of short continuance, and not therefore such as need not seem formidable. 3dly, to admonish them of the near approach of that period when the dominion of sin would work death spiritual and eternal.

Why the Apostle uses σώματι is obvious; because the body is the seat of sensuality.

12. αὐτῇ ἐν ταῖς ἐπιθυμίαις αὐτοῦ. I can by no means assent to the opinion of some recent Critics, that these words ought to be cancelled: and Griesbach has, I think, acted rashly in omitting them. I cannot find room to give my reasons; but the reader may consult the authors cited by Slade. As to the *sense*

of the words, it will be found fully detailed by the Commentators ap. Pole. By the ἐπιθ. are meant *all sensual pleasures*, which have a tendency to alienate the mind from virtue; and it is well observed by Grotius, that "illicit pleasures are to be strangled in the very birth; nor ought even the lawful appetites to be indulged farther than nature requires, that the body may learn to obey the better part." For, to use the words of Diodor. Exerc. (cited by Wets.) τὸ σῶμα τῆς ψυχῆς ἐστὶ δούλον. The same learned Commentator subjoins the following beautifully expressed sentiment from Cicero in somn. Scip. Eorum animi, qui se corporis voluptatibus tradiderunt, eorumque quasi se ministros præbuerunt, impulsuque libidinum voluptatibus obedientium Deorum et hominum jura violarunt. And he concludes his copious illustrative annotation on the passage with the following paraphrase on its sense: "Corpori quidem concupiscentiæ sunt naturales, quæ ad peccatum incitant: at absurdum et iniquum est, illud injustæ et interitum allaturæ peccatorum tyrannidi subjicere; quin potius menti immortalī corpus mortale, non vicissim corpori mortali mens immortalis subjiciatur oportet."

13. μηδὲ παριστάνετε τὰ μέλη ὑμῶν—ἀμαρτία. Here we have (as Crellius and Koppe remark) the same sentiment, though more copiously unfolded, in which the language is highly metaphorical, and therefore must not be too much pressed. For instance, there is no reason, with some, to recognize in ὅπλα an allusion to the arms of a tyrant. In fact, it has been shewn by Grot., and especially Koppe, that ὅπλα meant not only military arms of any kind, including armour, but also accoutrements, and even *vessels, furniture, &c.* Now several Commentators, as Wets., think there is a *military allusion*, very suitable, as it is thought, to those whom Paul was addressing, some of whom might be prætorians, and to all of whom military affairs were familiar. And he cites Cic. Tusc. 2, 15. Arma enim membra militis esse

ducunt, quæ quidem ita geruntur aptè, ut, si usus foret, abjectis oneribus, expeditis armis, ut membris, pugnare possint. But that admits of better explanation on a principle which I shall now state. It has been thought (and not without reason), by some eminent Commentators, that the Apostle here meant only to use τὰ ἔπλα in its primary sense for the *instrumenta* quorum ministerio aliquid fit; as in ver. 19. δοῦλα τῇ δικαιοσύνῃ. In fact, this word, which has, beyond measure, perplexed the Etymologists (see Lennep. Etym.), is derived from ἔπομαι, *to work*, and simply signifies something worked withal, a *tool*;* of which sense there are examples in Herodot. 7, 25. and 9, 121. Herodian 7, 11., and elsewhere. The Latin *instrumentum* admits of a similar explanation. And so the Heb. כְּלִי, which is used in all the latitude of ἔπλον or instrumentum, or tool, comes from כָּלַל, *to accomplish*: also the Latin *arma*, from *armum*, and that from ἄρω, *apto*, properly signifies what is *adapted to the purpose of* accomplishing any thing.

Παριστ. simply signifies *tradite*.

13. ἀλλὰ παραστήσατε ἑαυτοὺς τῷ Θεῷ, “yield yourselves wholly unto God; bring all your members, and even the desires of your heart into obedience to his will.” As to the opinion of Maius and Deyling, that the Apostle has an allusion to a well known Greek and Roman custom, it seems utterly unfounded. There is more probability in that of Wolf

* And here I have an opportunity of removing another *crux etymol.* in this very word *tool*, the derivations given of which are absolutely *anile*; nay even the great Aristarchus Anti-Johnsonianus has not been ashamed to make it cognate with *tall*, *toll*, and *toil*, and derived it from the Anglo-Saxon *tilian*, *to lift up*; i. e. something *lifted up* to work withal. But this will not apply to a *spade*, a *lever*, and numerous other tools. The great man is plainly upon the wrong scent. It is, I believe, derived from the Gothick *τλנגλν* (*taug-an*), or Ang. Sax. *teogan* (whence our *tug*), both signifying *agere*, *operari*, *to work*; and it is, like many Gothic and Anglo-Saxon nouns, formed by adding *el*, as *snail*, (i. e. *snak-el*.) from *snaken*, *to crawl*, and an hundred others. Thus it is *τλنگ-ελ*, or *teogel*, something to work or accomplish anything withal: which will apply to tools of every kind, both in a natural and metaphorical sense.

and Jaspis, that he has reference to victims consecrated to God, being led to the altar and slain. And Jaspis compares 12, 1.

13. *ὡς ἐκ νεκρῶν ζῶντας*. An idiom, as Koppe says, for *ὡς πρὶν μὲν νεκροῦς, νῦν δὲ ζῶντας*. And he refers to ver. 4. and Eph. 2, 1 & 5. Col. 2, 13. The sense is too manifest to need enlarging on; but I must observe that the idiom is not confined to the Scriptural, but occurs sometimes in the Classical writers. As the Commentators adduce no example, the following may be acceptable. Soph. Phil. 624. *ἐξ Ἀδου θανάων πρὸς φῶς ἀνελθεῖν*.

It is rightly remarked by Koppe, that *δικαιοσύνη*, as opposed to *ἀδικία* (which signifies vice of every kind) denotes every sort of virtue, whatever is *approved unto God*, like the Heb. *הקדש*.

14. *ἁμαρτία γὰρ ὑμῶν οὐ κυριεύσει· οὐ γὰρ, &c.* There is something abrupt in this sentence, and the two parts do not seem to well amalgamate. Hence Koppe considers and points them as separate and independent sentences, the former belonging to what preceded, the latter to what follows. His reasons, however, appear to me so little convincing, that I shall not detail them. The *abruptness* seems to arise, as often, from a sentence omitted, to which both the *γὰρ*'s refer. Crellius and Schliting. here speak more to the purpose than any other of our Commentators. But, after all, the exposition brought forward by Chrys. and the Greek Commentators seems the most worthy of adoption. Theophyl., for instance, here recognizes an *answer to a demur*: q. d. "But how can we effect this subdual of sin, and shake off its tyranny, &c.?" To which the answer "is: I do not exhort you in vain: never fear; for if you are not wanting to yourselves, the spiritual aids promised to you, as faithful believers, shall help your infirmities. Sin shall *not* have dominion over you. Never fear, I say; for you are not under the law, but under grace." And Theophyl. concludes the paraphrase with the following words: "You are not

under a law, like the Mosaic, which enjoined what was to be done, but contributed nothing to its accomplishment, which only ordered, but gave no help: the grace which forgave your former transgressions is your security against future ones."

Κυριεύσεις. Schoettg. illustrates this from Jalkut Rubeni, fol. 72, 3. Quando homo dominatur concupiscentiæ suæ, tunc quoque dominari potest in adversarios suos. Si vero concupiscentiæ dominatur ipsi, adversarii quoque ejus in ipsum dominium exercent.

The expression ὑπὸ νόμον εἶναι is by our best Commentators explained "to be *in statu legis*," and also to be bound or obliged to the injunctions of the Mosaic law. It is, however, the opinion of Mackn., Carpzov, and Doddr., that by νόμ. is meant law *in general*. And Carpzov. lays down the following as the force of the expression. "1st, Non custodiri, non concludi sub Lege Morali ac Cerimoniali. Gal. 3, 23, Jugum quod ferri nequit, cervicibus non imponi. Acts 15, 10. 2dly, Non cogi nec impelli rigidè, ad præstandum perfectè omnia propriis viribus, quæ lex postulat. Rom 8, 4. Gal. 5, 18. 3dly, Non maledictioni subesse, quam lex iis minitatur, qui non cuncta legis officia exactè servant. Rom. 3, 14—16. Gal. 3, 13." And there is much justice in the remark of Doddr., that the Mosaic law may be particularly intended; and the propriety of what is here said, when considered in reference to *that*, is illustrated by the discourse of the Apostle in the 7th Chapter: but it may very well imply that we are not so under any law as to be utterly condemned for want of a legal, that is, a perfect righteousness."

In the antithetical clause ὑπὸ χάριν there is reference only to the *in statu legis* (not to the being bound or obliged to its injunctions): q. d. "ye are in statu evangelii." By χάριν is meant the Gospel.

15. τί οὖν; ἁμαρτήσομεν, ὅτι—χάριν, "What then? shall we, or may we sin, because," &c. Here again (as Theophyl. and Koppe suggest) the Apostle re-

moves a supposed doubt, which might be generated in the minds of evil inclined persons, from this liberation of Christians from the terrors of the Mosaic law.

The reading *ἀμαρτήσωμεν*, which is considered by Griesbach as almost equal in authority to the textual one, appears to me a mere gloss. The former is a popular way of expressing the latter. By *sin* is here meant intentional, deliberate, and allowed sin.

Here the Apostle replies by the strong negative *μὴ γένοιτο*, to which Rosenm. subjoins by way of paraphrase: "For the necessity of, and obligation to, duty remains, although the proofs and arguments vary. They may be deduced from commands, threats, punishments, nay even from promises and benefits. Arguments of the last kind have most effect in swaying the minds of men."

Wets. has here the following masterly observations on the subject of salvation by grace. "Fieri quidem potest, ut filius, qui patrem bonum et lenem habet, ejus indulgentia fiat segnior et securior: cum pater morosus et severus filium metu abdicationis in officio contineat. Ita comparatum est cum lege, quæ Deum ut severum judicem repræsentat, et cum Evangelio, quod gratiam et bonitatem Dei extollit. Hoc vero apud æquos judices Evangelio obesse non debet, primo enim desperatè malus sit oportet, quem bonitas Domini malum reddit; dein observandum, si doctrina de severitate Dei summo jure agentis potest bonos in officio retinere, non tamen posse malos reducere atque emendare, cum eos necessario ad desperationem adigat. Genus ergo humanum aliter ad bonam frugem et emendationem invitari non poterat, nisi bonitate, et spe veniæ sive *ἀμνηστία* omnibus peccatoribus facta."

16. *οὐκ οἴδατε ὅτι ᾧ* — *ὑπακούετε*; It is acutely observed by Chrysost., that the Apostle turns the subject from prohibition (*μὴ γένοιτο*) to admonition. He evidently considers *οὐκ οἴδατε* as a *formula parænetica*; and such it generally is; though it admits of

being variously rendered ; as “ *ye ought to know*, or *ye cannot*, or *ought not to be ignorant*.” The gloss of Koppe and Rosenm. “ *conceditis ipsi*,” wanders too far.

The sentiment meant to be inculcated is thus laid down by Koppe. “ In a most base and miserable bondage is he held who indulges in sin : whereas he who is obedient unto God, although he may, in a certain sense, be called δούλος, yet he may be said to enjoy a far more liberal and happier condition.” The phrase παριστ. ἐαυτὸν δούλον εἰς ὑπακοὴν τινι Koppe explains, “ deliver oneself up to another, so as wholly to depend upon his will,” i. e. ὑπακούειν : and ὃ ὑπακούετε he considers as redundant. But to this I cannot assent. It is surely necessary to the completion of the antithesis, and perhaps of the sentiment.*

On the particles ἥτοι—ἥ see Schl. Lex. At ἀμαρτίας must be supplied δούλους.

16. εἰς θάνατον — δικαιοσύνην ; I can by no means agree with those critics (as Koppe and Griesbach) who reject the words εἰς θάνατον as a gloss. The authorities for their omission are very few and exceptionable : and the sense thence arising is very harsh. The common reading is defended by all the MSS. but *two*, all the ancient versions, and the Fathers. Chrysost. evidently read the words—see his excellent explanation of the sense of the verse. The very parenthesis, too, is a proof of its genuineness : though I do not deny that parentheses are sometimes intro-

* Similar to which are the following, adduced by Carpzon and Koppe. Philo 868 A. τῷ γὰρ ὄντι μόνος ἐλεύθερος, ὁ μόνῳ Θεῷ χρώμενος ἡγεμόνι. And 872 A. οὕτω καὶ τῶν ἀνθρώπων, παρ’ οἷς μὲν ἂν ὀργὴ καὶ ἐπιθυμία, ἢ τι ἄλλο πάθος, ἢ καὶ ἐπιβουλος κακία δυναστεύσῃ, πάντως εἰσι δούλοι. “Οσοι δὲ μετὰ νόμον ζῶσιν, ἐλεύθεροι. Cic. Somn. Scip. 9. Eorum animi, qui se corporis voluptatibus tradiderunt, eorumque quasi se ministros præbuerunt, impulsuque libidinum voluptatibus obedientium Deorum et hominum jura violarunt. So a Jewish Tract cited by Koppe: Quomodo serviam creatori meo, dum adhuc captivus teneor corruptione naturali, servusque sum concupiscentiæ meæ. Philo 648 C. ὁ ἀναγραφεὶς τοῦ πάθους δούλος. Other examples may be seen in Rosenm. and Adami Obes.

duced by the librarii ; yet that has seldom been done in St. Paul's writings, which are of themselves almost overloaded with them.

By *θάνατον* is meant (as often) the misery resulting from sin, both in this world and in the next ; and by *δικαιοσύνη* is, I think, to be understood (with Vatabl. and Vorst.), *justification*. The antithesis, indeed, would seem to require *life*, but justification is put *in the place of it*, because it leads to life and salvation. And in this sense it must have been taken by Chrys., who well observes, that the Apostle, after *shaming* them by reminding them of the disgrace involved in slavery to sin, *alarms their fears* by representing the *consequences* of such slavery ; and does this delicately, by setting before them *ἀμφοτέρων τὰ ἐπίχειρα*, &c., justification and death, meaning, by the latter, death eternal. He adds, that to those, on the contrary, who obey God, justification, and the blessings which spring from it, will be the *τὰ ἔπαθλα*.

17. *χάρις δὲ τῷ Θεῷ, ὅτι ἦτε δούμιοι τ. ἀ.* The connexion is thus ably traced by Chrysostom. "Having worked upon their feelings, both of honour and interest, the Apostle gently rouses their ambition by reminding them of the rewards to be bestowed, and the source from whence these are to be derived, namely, not from human, but Divine favour." Koppe regards the passage simply as "a transferring of what had been laid down as a general proposition to the particular case of the Romans."

In the formula *χάρις τῷ Θεῷ*, there is a subaudition of *ἔστω*, "gratia sit Deo." It is said to be *Classical* as well as *Hellenistical*. But it is found only in *one* Classical writer, and that a later one ; namely, Arrian Epict. 4, 4. (cited by Raphel) *τότε ἔγω ημάρτανον νῦν δ' οὔκετ' χάρις τῷ Θεῷ*, from which passage it seems that the philosopher had some notion of the Christian doctrine of God's preventing grace. Yet I suspect that he borrowed both the expression and the sentiment from the Old Testament : for, as I have

before observed, he seems to have attentively perused the Scriptures.

In the words *ὅτι ἦτε*, &c. there is an idiom which deserves attention: for, in their literal acceptation, they yield a sense which the Apostle could not mean to express. Nor is the difficulty to be removed by explaining *ἦτε* "ye have *ceased* to be," as does Menochius, which is too arbitrary; nor by understanding a *μέν*, with Beza and Piscator. Grot. more properly regards it as a Hebraism, by which the preterite, with a conjunctive copulative, is put for the participle; q. d. "thanks be to God that, *being* once the servants," &c. But I am rather inclined to regard it (with Koppe) as an idiotical construction, such as perpetually occurs in common discourse. Now a Classical author would have written, *ὅτι πρὶν μὲν ὄντες δούλοι, νῦν δέ*, &c. If the verb *be* expressed in translation, some *particle* must be supplied, as *καίπερ*, *although*, and the verb *were* must have an emphasis. Doddr. inserts *whereas*; which comes to much the same thing. Here Whitby aptly cites Matt. 11, 25. *ὅτι ἀπέκρυψας ταῦτα ἀπὸ σοφῶν καὶ συνετῶν, καὶ ἀπεκάλυψας αὐτὰ νηπιίοις*.

17. *ὑπακούσατε δὲ ἐκ καρδίας ε. δ. π. τ. δ.* Grot. and Koppe explain *ἐκ καρδίας* non ritu tantum externo, sed intra animi recessus, sincerâ fide, et serio. It would appear to be a Latinism for *ex animo*. The expression also occurs in 1 Tim. 1, 5. 2 Tim. 2, 22. and Mark 12, 30.

17. *εἰς ὃν παρεδόθητε τύπον διδαχῆς*. An hypallage for *ὑπὸ τύπῳ διδαχῆς εἰς ὃν*, &c. See in Glass Phil. Sacr. 168. the canon of the relative pronoun attracting its antecedent to its own case; as in Mark 6, 16. Acts 21, 16. 1 Cor. 10, 16. 1 Joh. 2, 25., and in the well known Virgilian "*urbem quam statuo, vestra est.*" Ὑπακούειν with *εἰς* in the place of *ὑπὸ τινι* is not unfrequent, and examples are here given by Kypke. *Εἰς ὃν παρεδόθητε* (Grot. and Koppe remark), is for *ἔς παρεδόθη ὑμῖν*; as in 2 Pet. 2, 21.; and verbs which in

the active govern the dative, are in the passive used with a nominative. See the note on 3, 2. Heb. 7, 11. The Student will consult Matth. Gr. Gr.

Τύπος διδαχῆς is regarded by Koppe, Wets. and Schleus. as signifying no more than διδαχή, of which Wets. cites, as examples, Jambl. V. P. 16. καὶ ἦν αὐτῷ τῆς παιδείας ὁ τύπος τοιοῦτος & 23. ἕνεκα τοῦ σαφέστερον γενέσθαι τὸν τύπον τῆς διδασκαλίας. And Schleus., in his Lex. 1, 1173., cites Eurip. Phœn. 1147. Yet there is, I think, an *allusion* to that sense of τύπος by which it denotes a *prototype*, *exemplar*, or *model*, from which copies may be taken; as in Acts 7, 44. Heb. 8, 5. So the Heb. תבנית. As to the *metaphor*, it cannot (as Tirinus and Mackn. suppose) be one taken from *founding* (still less can it imply, as Doddridge thinks, a *Christian pliancy of temper*), nor from *printing*, but rather from *painting*, or such other arts as require models. Kypke and Rosenm. think it signifies a *stamp*, as alluding to the doctrine being impressed on the mind: and of that sense Kypke gives several Classical examples, as also Scriptural ones. But it is far less suitable to the present passage than the one above mentioned, which, I must observe, is adopted by Chrys. and the Greek Commentators.

18. ἐλευθερωθέντες δὲ ἀπὸ τῆς ἁμαρτίας, ἐδουλώθητε τῇ δικαιοσύνῃ, i. e. "being liberated from the disgraceful slavery of sin, ye have been transferred to another, and far milder master." Mackn. (from Hammond) thinks there is here an allusion to manumission, or emancipation of slaves, in use among the Romans. But that notion involves an extreme absurdity: for surely the Devil and Sin cannot be supposed to manumit their slaves! There is rather an allusion to the *transfer of slaves* resulting from conquest, by which they were freed from, or released from, all obedience to one master, but were to be transferred to another. I must moreover observe, that Crellius has alone seen the true construction of the passage; viz. that ἐλευθερωθέντες is suspended

from the preceding *ἡκούσατε*, and that *δὲ* is a simple copula. Thus the sense will be: "and that freed from," &c.; a sense which Mackn. falls into in his paraphrase, I suppose, by accident, since he does not express it in his *text*.

Koppe says *ἐδουλώθητε* is for *δούλοι εἶναι ὀφείλετε*; which, however, is inadmissible: though I think the Apostle *hints* an *inference*, that *as* they have become servants to righteousness, they should follow all its dictates, and obey its commands, as the transferred slave was bound to obey his new master. Dr. Dodridge adds in his paraphrase, "and enabled to lead a life of righteousness." But this is wandering too far. In *ἐδουλώθητε* Dr. Mackn. has injudiciously deviated from our common version, rendering it "have become the *slaves* of righteousness." 'Εδουλ. was merely used for the sake of the antithesis; but the *sense* must be modified by circumstances. Obedience to God cannot properly be termed a *slavery*, but a *service*. There is an allusion to this *ἐβελοδοῦλεια* in Plutarch 2, 768 A. (cited by Wets.) *οἷς ἂν ἔρως κύριος ἐγγένηται, τῶν ἄλλων δεσποτῶν καὶ ἀρχόντων ἐλεύθεροι, καὶ ἄφετοι, καθάπερ ἱερόδουλοι, διατελοῦσιν.*

19. *ἀνθρώπινον λέγω, διὰ τὴν ἀσθένειαν τ. σ.* On the force of the formula *ἀνθρώπινον λέγειν*, and the scope of this whole clause, Commentators differ; and indeed the Fathers and ancient Commentators are not by any means agreed. Theodoret, Theophylact, Origen, and Œcumen., and many modern Commentators, as Erasm., Casaub., Semler, and Koppe think the Apostle wishes to soften the harshness of the term *ἐδουλωθήτε*, and to make it more consonant to the doctrine of the freedom of Christians under the Gospel. For to the words *δούλοι δικ. δουλωθήναι*, &c., they think this expression *ἀνθρώπινον λέγω* (i. e. *κατ' ἀνθρώπον* or *ἀνθρωπινῶς*) is to be referred. And Koppe lays down the following as the sense. "I use that expression of common life (*viz. ἐδουλωθήτε*), though somewhat harsh, and not very suitable to the free state of Christians, that you, weak and accustomed

to refer every thing to the senses, may the more fully understand in what your duty consists, which is in obeying righteousness." And Erasmus observes, that by this figure of speech the Apostle is accustomed to soften whatever might appear harsh or not well weighed. So Wets.: "Dicam quod nemini grave aut iniquum videri possit: quod jure æquissimo a vobis postulari potest." This interpretation is copiously and ably treated by Œcumenius, and it is thus briefly stated by Crellius: "The Apostle thus speaks in compassion to their unbelief, which feels repugnant to Christianity, as a *yoke*; though, in reality, it is perfect freedom, and its burthen is light." But, however ingenious, it seems too harsh and little reconcilable to our notions of the Apostolic τὸ ἐλευθεροστομεῖν. And even Wets. and Koppe seem to have abandoned it, upon examination. There are yet two other modes of interpretation: one supported by Theodoret, Theophylact, and many modern Commentators; namely, that the Apostle means to say that he lays no heavier burthen than nature may well bear; that he measures his admonition by their powers, i. e. the infirmity of their flesh, and only requires what, even to human reason, would appear equitable; namely, that they should render that service to God which they had formerly rendered to sin. But I do not see how this sense can be elicited from the words of the text; not to say that the interpretation is liable to serious doctrinal objections. The most rational and tenable interpretation seems to be that of Chrysost. (noticed also by Œcumenius.) "The Apostle (says he) intends this ἀπὸ ἀνθρωπίνων λογισμῶν, ἀπὸ τῶν ἐν συνηθείᾳ γινομένων. For (adds he) τὸ σύμμετρον τῇ προσηγορίᾳ τοῦ ἀνθρώπου. So Schleusner, who explains the phrase: "ad captum hominum accommodatè dicere et disserere, adeoque formulis uti, quæ sunt vitæ communis, vulgaria et omnibus nota proferre." And Wets. observes, that as the Apostle had before used many arguments somewhat too mystical for Romans educated in

idolatry, such as those concerning Adam, Abraham, and Baptism; things of which, before their conversion, they had heard nothing; so now, in order that they may the more easily understand the meaning of what he has written, he uses an argument taken from a thing obvious to all, and well known; and this he calls speaking *ἀνθρώπινον*, *humane*.* And Wets. compares Petron. 90. sæpius poetica quam humane locutus est. Aristoph. Vesp. 1174. Μη μοίγε μύθους, ἀλλὰ τῶν ἀνθρωπίνων, οἷους λέγόμεν μάλιστα τοὺς κατ' οἰκίαν & Ran. 1090. οὐ χρὴ φράζειν ἀνθρωπείως; Αἰ. ἀλλ', ὃ κακὸδαιμον, ἀνάγκη μεγάλων γνωμῶν καὶ διανοιῶν ἴσα καὶ τάγε ῥήματα τίττειν. Strato ap. Athen. 9. p. 383 A. ἔλεγεν ἀλλὰ ῥήματα τοιαῦθ', ὃ μὰ τῇν γῆν, οὐδεὶς ἤκουσεν ἂν ὥστε με—σκοπεῖν ἕκαστα τί δύναται τῶν ῥημάτων. Πλὴν ἱκετεύω γ' αὐτὸν ἤδη μεταβαλεῖν, ἀνθρωπίνως λαλεῖν τε. This interpretation is also supported by Grot., Fessel, Stolberg, Calv., Schoettg., Carpzov, Hardy, Mackn., Rosenm., and Ammon.

Thus, of the three interpretations above detailed, the first refers the words to what *went before*, the two others, to the words which *follow*.

By the *σάρκος* is meant, I believe, every thing which partakes of human frailty, including the mind as well as the body; and therefore it may denote dullness und inaptitude to things spiritual: in which view Koppe refers to Rom 14, 1. 1 Cor. 8, 11.

19. ὥσπερ γὰρ παρεστήσατε τὰ μέλη ὑμῶν δούλα νομίαν. The Apostle, having explained the reason why they should free themselves from the servitude of sin, and answered an objection arising from thence, returns to his admonition. (Crellius.)

* This interpretation is by no one better stated than by Crellius, as follows: "Alii putant Apostolum hoc propterea dicere, quod in describendâ pietate Christianâ utatur similitudine de vulgo sumptâ, idque propter infirmitatem carnis ipsorum, hoc est, carnales adhuc ipsorum sensus, et rebus ad communem vitam spectantibus assuectos; non sublimiore et ex mediâ Theologiâ religionisque Christianæ visceribus petitiâ explicandi ratione."

The interpretation of γὰρ must be conformed to that adopted with respect to the foregoing words. If the *first* be adopted, it must be rendered *nempe*; if the second or third, *therefore*, or *then*. Παρεστ. must have the same sense as at ver. 16. The δοῦλα is in our Common Version rendered *servants*; but it is an *adjective*. Perhaps our Translators thought, as did Macknight, that there is an ellipsis of ὅπλα; which, however, seems an incorrect criticism. It merely signifies *inservientia*.

19. ἀκαθαρσία signifies *impurity*; and by Theophyl. and most Commentators is referred to illicit venereal intercourse. Most recent Commentators, however, treat this and the next word, ἀνομία, as synonymous; and they refer to 1 Thess. 4, 8. And in this view it may very well be rendered by *sensuality*, a sensual spirit and conduct. So 2 Cor. 7, 1. "Let us cleanse ourselves from all filthiness of the flesh and spirit." As, however, the Apostle uses the terms separated, and by a καὶ, and as he before employed this very one, ἀκαθαρσία, of the former impure life of these very persons, hence it seems safest to retain the common interpretation. Moreover, as ἀνομία is a general term for vice of every kind, so, I conceive, the Apostle here employs first a *special* term, and then *rises* to a *general* one; with this sense: "devoted, given up to impure venery and every kind of vice." And so it seems to have been taken by Theophylact, who observes, καθολικώτερον ποιῶν τὸν λόγον.

As to the εἰς τὴν ἀνομίαν, it is an anomalous kind of phrase, difficult to interpret, since we have, I believe, no one exactly parallel to it, except the antithetical εἰς ἀγιασμόν. Hence Commentators differ. Some, as Beza, Erasmus, and Casaubon, think the *effects* of sin are here alluded to; q. d. *one sin upon another*. And Grotius observes, that it is the nature of all vices to grow upon a person by repetition. So Œcum. and Theophyl. 59. εἰς τὴν ἀνομίαν, τοῦτ' ἔστιν, εἰς τὸ ἐπιπλέον ἀνομίαν. Οὐ γὰρ ὁπνηίκα τινὰ

ἀμαρτίαν ἐποιήσατε, ἵστασθε ἄχρι ταύτης, ἀλλ' ὑπέκ-
 καυμα ταύτην ἔχετε εἰς τὸ ἐπὶ πλέον ἀνομίαν. So also
 Glass, who explains: "subinde ad aliam atque aliam
 iniquitatem patrandam." And he cites numerous
 passages in proof of this sense. In all these, how-
 ever, there is an ἐκ as well as an εἰς; which is not
 the case in the present one. Most recent Commen-
 tators suppose that it forms with the preceding a
 sort of popular phrase for πασῇ τῇ ἀνομίᾳ. But of
 this they adduce no proof; and, if the *above* criticism
 on the word ἀνομία be admitted, this can have no
 place. I am inclined to think it an Hebrew idiom,
 of which, I acknowledge, it is difficult to determine
 the sense: but as the Hebr. ל often denotes *purpose*,
 object, &c. I see not why that notion may not *here* ap-
 ply, so that the expression may denote *the promotion*
and dissemination of vice.* And this, with a slight
 modification, may very well be adapted to the anti-
 thetical clause, where ἀγιασμὸν, as being united with
 δικαιοσύνη, is thought to be synonymous. But it
 seems to me a stronger term, denoting sanctity of
 life. This last interpretation, I must observe, is
 confirmed by Schoettgen's Rabbinical citations.

20. ὅτε γὰρ δούλοι ἦτε τῆς ἀμαρτίας, ἐλεύθεροι ἦτε τῇ
 δικαιοσύνῃ. Here, again, there is something strange
 and awkward, which has led to diversities of exposi-
 tion. (See Pole's Syn.) Koppe recognizes in the
 sentence an ironical turn. But I see no place for
 irony *here*. There should rather seem to be a cata-
 chresis in the use of ἐλεύθεροι, which is employed,
 like δούλ., as a word of middle signification; a use
 no where else, I believe, met with, † any more than

* This does not materially differ from the interpretation of To-
 let., Semler, and Ammon, who explain: "whence arose a conti-
 nual increase of vice." And Wetstein, in this view, has the profound
 remark, "Qui recedit ab officio, prius negligit quod sibi debet,
 quàm quod aliis: qui redit ad officium, prius præstat, quod aliis
 debet, quàm quod sibi. Vitium impuritatis citius inseritur homi-
 num animis, et altius inhæret, quàm injustitiæ."

† Schleusner, indeed, compares an expression of Aquila in 2
 Kings 15, 5. οἶκος ἐλευθέριος, a house that stands free and apart
 from others. But that bears a very faint affinity.

the construction of ἐλευθ. with a dative.* It is strange that Mackn. should have been the only one to perceive the true syntax, namely, that the δικ. depends upon ἐπὶ understood. The sense, then, is, "free with respect to righteousness, free from all dependence upon it, or constraint from it, acknowledging no subjection to it." And thus it comes to mean the same as ἐλεύθεροι ἀπὸ τῆς δικαιοσύνης. The same sense, too, was adopted by Schoettg., who observes: "Misera sane est ista libertas, quando quis ab omnibus vinculis justitiæ solutus est, neque quidquam cum eâ commercii." And he adds: "Poterat Apostolus dicere: *Solutus est a justitiâ*: sed placuit ipsi phrasi Hebraicâ, quæ variè exprimitur." But there is a still greater irregularity in this sentence; which is, that here, as not unfrequently, there is an antithetical inference left to be supplied: as was seen by Chrysost. and the Greek Commentators, of whom Theophyl. 60. thus excellently paraphrases the passage. "When ye lived in vice, ye were alienated from all virtue, not only wholly averse to any subjection to it, but free from that subjection. *Now therefore* be as subject to virtue, and as wholly alienated from subjection to sin." And so Œcum. 283 B. οἰκοῦν καὶ νῦν ἐπεὶ μετέστησε εἰς τὴν δικαιοσύνην, ἐλεύθεροι γίνεσθε τῇ ἀμαρτίᾳ. This is, I conceive, the only clue to the true interpretation; and it has been prudently followed by Crellius and Grotius. Mackn., most unnaturally, puts the inference *first*. Into which mistake he was partly led by Hammond and Whitby: and *they* were deceived by the γὰρ, which has not the *causal* sense, but merely signifies *now*. Doddr., ingeniously enough, applies supplements to both the beginning and end: but somewhat uncritically. Yet he arrives at the sense, though circuitously.

21. τίνα οὖν καρπὸν εἶχετε τότε, ἐ. ο. ν. ἐ. The οὖν, it must be observed, is not *conclusive*, but signifies

* Though we have a not dissimilar idiom in the expression, "I am free to say."

now. Doddr. renders it, "therefore, to engage you to this:" which, however, seems a precarious sense.

21. καρπ. ε. τ. is rendered by Koppe: "quid commodi, utilitatis, deliciarum inde in vos?" But the Apostle would hardly advert to the *deliciarum*.* He simply means: "what real and solid advantage did you derive from your vicious practices." The whole passage is thus admirably paraphrased by Theophyl. (from Chrysost.) "And yet what advantage did you derive from your impurity. Nought but shame. But what do I say shame? *death*: for the end of these things is *death*, often, indeed, a bodily death, but always a spiritual one."

I will now proceed to bring together the Classical illustrations which relate to this figurative use of *κάρπος* and *μισθός*. Wets., after noticing the *military* allusion involved, compares Hor. Carm. 4, 3. Et peccare nefas aut *pretium* est mori. To which I add Soph. Antig. 221. οὐκ ἔστιν οὕτω μαρὸς, ὅς θανεῖν ἔρα, καὶ μὴν ὁ μισθὸς γ' οὗτος. 2 Pet. 2, 13. καταφάλαγγονται, κομιζομένοι μισθὸν ἀδικίας. Æschyl. S. C. T. 605—7. Ἐν παντὶ πράγει δ' ἔσθ' ὁμιλίας κακῆς κάκιον οὐδὲν, κάρπος οὐ κομιστέος. Ἄτης ἄρουσα θάνατον ἐκκαρπίζεται, the first line of which passage is cancelled by Bp. Blomfield, as coming from the margin. He accounts it as a *proverbial Senarius*. To me it appears rather to have been patched up a *malè feriato quodam* from this passage of the Apostle, and a kindred one of Æschyl. Pers. 826. edit. Blomf. Ὑβρις γὰρ ἐξανθοῦς ἐκάρπασε στάχυν Ἄτης, ὅθεν πάγκλαυτον

* Into this fancy Koppe seems to have been led by the farrago of Weistain's classical citations, which all tend this way. Indeed they are so indelicate that it is strange he should have stained his page with them so causelessly. The most apposite and decent one is Ach. Tat. p. 345. οἶδα, ὅτι ὁ ἀνὴρ με μισεῖ, καὶ μοιχείαν κατέγνωκε ἐπὶ σοι, μοιχείαν ἄκαρπον, μοιχείαν ἀναφρόδιτον, ἥς μόνον τὴν λαιδορίαν κεκέρδακα· αἱ μὲν γὰρ ἄλλαι γυναῖκες μισθὸν τῆς αἰσχυνῆς ἔχουσι, τὴν τῆς ἐπιθυμίας ἡδονὴν, ἐγὼ δὲ ἡ δυστυχὴς τὴν μὲν αἰσχυνὴν ἐκαρποσάμην, τὸ δὲ τῆς ἡδονῆς οὐδαμοῦ. Most of my readers will remember the words of the Athenian, "I would not buy repentance at so dear a price."

ἐξαμά θέρος, where the very learned Editor compares Eurip. ap. Stob. p. 71. 377. Βία νῦν ἔλκετ' ὃ κακοὶ τιμὰς βροτοὶ, καὶ κτᾶσθε πλοῦτον πάντοθεν, θηρώμενοι Σύμμικτα, μὴ δίκαια καὶ δίκαι' ὁμοῦ. Ἐπειτ' ἀμάσθε τῶνδε δύστηνον θέρος. Eurip. Bacch. 1314. ἐξήμησα κάλλιστον θέρος, which passage, I must observe, is one among the many others that enrich the stores of that wholesale depredator Alciphron. Thus in his Ep. 1, 34. we have: τὸ καλὸν τέλος τῆς ἡδονῆς. In the passage of Æschyl., above cited, there occurs in the next line the word τὰπιτίμια in this very sense, like the τὰπιχείρα in Chrysost. in his Homily on this passage, words of plural form and singular sense, to which may be added another of the same sort occurring in Æschyl. Per. 813. σφὶν κακῶν ὕψιστ' ἐπαμμένει παθεῖν, ὑβρέως ἄποινα.

21. τὸ γὰρ τέλος ἐκείνων, θάνατος, “for the end of those things is death;” death, as Theophyl. remarks, often in this world, and always in the next. Koppe observes, that under this image, most terrible to human nature, the ancients adumbrated misery of every kind, and the reverse by *life*.* Τέλος is well

* He might have added, that though the τέλος of sin be death, both in a physical and moral sense, yet so untameable is human nature, that neither human laws, however severe, nor Divine denunciations, however awful, have availed to repress it. This very propensity of our corrupt nature was clearly perceived, and, as it seems, lamented, by the Prince of Historians, who puts the sentiment in the mouth of Diodotus, L. 3, 45. where, after noticing the proneness of mankind to seize what seems desirable, even at the hazard of life itself, deluded by a hope that they shall escape, he subjoins the following weighty reflections, which ought to be deeply impressed on the minds of Legislators, Moralists, and Theologians: πεφύκασι τε ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἀμαρτάνειν, καὶ οὐκ ἔστι νόμος ὅστις ἀκείρει τούτου, ἐπεὶ διεξεληλύθασι γὰρ διὰ πασῶν τῶν ζημιῶν οἱ ἄνθρωποι προστιθέντες, εἰ πῶς ἦτσον ἀδικοῦντο ὑπὸ τῶν κακούργων. Καὶ εἰκὸς τὸ πάλαι τῶν μεγίστων ἀδικημάτων μαλακωτέρας κείσθαι αὐτὰς, παραβαινομένων δὲ τῷ χρόνῳ, ἐς τὸν θάνατον αἱ πολλαὶ ἀνέγκουσιν καὶ τοῦτο ὅμως παραβαίνεται ἢ τοίνυν δεινότερόν τι τούτου δέος εὐρετέον ἐστίν, ἢ τόδε γὰρ οὐδὲν ἐπίσχει. And a little farther on he makes this confession: ἀπλῶς γὰρ ἀδύνατον καὶ πολλῆς εὐθελείας, ὅστις οἶεται, τῆς ἀνθρωπείας φύσεως ὀρμωμένης προθύμως τι πράξει, ἀποτροπὴν τινα ἔχειν ἢ νόμων ἰσχυρὴ ἢ ἄλλῃ τῇ

explained by Wets. πλήρης μισθός. See Luke 8, 14 15. And that the Apostle had that idea in view, is plain from the term used just after in *recapitulation*, τὰ ὁψώνια τῆς ἁμαρτίας θάνατος. Grot., too, compares the Heb. תַּג, which is sometimes rendered τὰ ἔσχατα, at other times ἀνταπόδοσις. Of the above sense of τέλος many examples may be seen in Loesner's note, almost all of which are retailed by Koppe. Carpzov. still more appositely compares Philo 717 D. τοὺς τῶν ἱερῶν νόμων ἀποστάντας ἰδεῖν ἔστιν ἀκολάστους, ἀναισχύντους, ἀδίκους, — ὧν τὰ τέλη ζημίαι σώματός τε καὶ ψυχῆς εἰσὶν.

22. νυνὶ δὲ ἐλευθερωθέντες. Nūn (as I remarked on a former occasion) signifies *under the present circumstances*. See the note supra 3, 21. The ἐλευθ. alludes to the transfer above mentioned of sinners from a harsh tyrant to a benignant sovereign. So that it is not ill paraphrased by Koppe: "si non amplius vos traditis in potestatem libidinis pravæ."

22. δουλωθέντες is used suitably to the δοῦλος just before; and therefore it need only be rendered "engaged to the service of God." Here Wets. aptly cites the following beautiful passage of Apulej. 8. Da nomen huic sanctæ militiæ—teque jam nunc obsequio religionis nostræ dedica, et ministerii jugum sibi voluntarium. Nam cūm cœperis Deæ servire, senties fructum tuæ libertatis.

22. ἔχετε τὸν καρπὸν ὑμῶν εἰς ἁγιασμόν. Here I cannot assent to the opinion of our recent Commen-

δεινῷ. And then he draws the following correct inference: οὐκὼν χρὴ οὔτε τοῦ θανάτου τῇ ζημίᾳ ὡς ἐχεγγύῃ πιστεύσαντας χεῖρον βουλεύεσθαι, οὔτε ἀνέλπιστον καταστήσαι τοῖς ἀπόστασι, ὡς οὐκ ἔσται μεταγνώναι καὶ διὰ ἐν βραχυτάτῳ τὴν ἁμαρτίαν καταλῦσαι.

Here then it is that Divine laws come in aid of human enactments, and produce the strongest effect; because, though they suspend over the sinner denunciations the most terrible, yet they do what human laws never can effect, namely, encourage the sinner to repent, by never leaving it (to use the words of the immortal Historian) as an ἀνελπιστόν—ὡς οὐκ ἔσται μεταγνώναι, καὶ τὴν ἁμαρτίαν καταλῦσαι. Let those, then, seriously reflect on this who would remove capital punishments, and strive to cut out of the Scripture what they term the *unphilosophical doctrine of eternal punishments*.

tators (as Koppe) who take ἐχ. τ. κ. ἐ. ἀ. for ἔχετε κάρπον ἁγιασμοῦ, with this sense: "you enjoy the advantage and pleasure of virtue; your life is conspicuous for good deeds." Or who take it for ἐν ἁγιασμῷ, in much the same sense. In truth, this is no more than taking up Crellius's leavings.* Greatly preferable is the interpretation of Grot., Rosenm., and others: "that ye may every day become holier." But even this is too limited. The truth is, the ἁγ. refers to the high and holy privilege of true Christians in *this* world, namely, that of *sanctification of the Holy Spirit*. The sense of the passage is most incomparably well detailed by Chrysostom as follows (p. 89, 9.): εἶδες πῶς τὰ μὲν δείκνυσι δεδομένων καὶ κεῖνα πιστοῦνται, ἀπὸ τοῦ ἁγιασμοῦ τὴν ζωὴν; ἵνα γὰρ μὴ λέγῃς ὅτι πάντα ἐν ἐλπίσι, δείκνυσι καὶ ἤδη σε καρπωσάμενον· πρῶτον τὸ ἀπαλλαγῆναι τῆς πονηρίας, καὶ τοιούτων κακῶν ὧν καὶ ἡ μνήμη αἰσχύνην φέρει· δεύτερον τὸ δουλωθῆναι τῇ δικαιοσύνῃ· τρίτον τὸ ἁγιασμοῦ ἀπολαῦσαι· τέταρτον τὸ καὶ ζωῆς οὐ προσκαίρου, ἀλλ' αἰωνίας.

23. τὰ γὰρ ὀφώνια τῆς ἁμαρτίας — αἰώνιος. This is a recapitulation of the position just before, less perspicuously, laid down; with this difference, however, that a further circumstance, not before adverted to, is introduced; namely, the contrast between *death* considered as the *wages* of sin, the *desert* of a vicious course, and *eternal life*, as not the *desert* of any virtue (much less virtue so imperfect as ours),† but the *free gift* of God, awarded to faith and holiness, through our Lord Jesus Christ: which distinction is pointed out by Chrysostom and the ancient Com-

* His words are as follows: "Sanctificatio hoc loco sumi quidem potest pro sancte factis; sed commodius adhuc sumenda videtur pro effectu qui ex sancte factis manat, quod nimirum tales homines qui a profano hominum vulgo separentur, et Deo consecrentur, sint quippiam peculiare, præstans ac prorsus eximium.

† So Theodoret 68. s. in. καὶ γὰρ τὴν ἄκραν τὴν κατορθώσιν δικαιοσύνην, οὐκ ἀντιταλαντεύεται τοῖς προσκαίροις πόνοις τὰ αἰώνια ἐγαθὰ.

mentators. Thus Theophyl. observes, that those who are saved receive salvation, not as the ἀμοιβὴν καὶ ἀντίδοσιν πόνων, ἀλλὰ χάριτι ταῦτα πάντα ἐγένετο. (See more in Chrysost.) On the primitive sense of ὀψώνιον, i. e. σιτηρέσιον, *soldier's pay*, Theophyl. barely touches. It was left for Grot., Gataker, Wets., and others, to shew that there is in the whole passage, both in ὀψώνια and χάρισμα an allusion to military affairs, suggested, I conjecture, partly by the imagery which had preceded; and adopted, since such a metaphor would be highly intelligible, the subject being doubtless familiar to those whom the Apostle was addressing. It is observed by Grot. that the ὀψώνιον denoted properly *bread money*, being originally given in kind, and afterwards, on being commuted for money, the name still remained. To this, however, I cannot quite assent. It would indeed be true of σιτηρέσιον: but ὀψώνιον, as being derived from ὤψω and ἔψω, to seethe, steam, *cook*, signified *cooked food*, but chiefly denoted fish, or at least what we call *meat*. As to its termination -ώνιον, that is from ἀνέομαι, *to buy*. The reason why the word so often occurred in the *plural* is, I conjecture, this; the money payment was not at first a certain sum *in gross*, but for certain *items*, as for bread, meat, vegetables, wine, &c.; and therefore the word denoting those items was used in the plural, just as the present military term *allowances*. For further illustrations of this subject see the note on Luke 3, 14. In the antithetical word χάρισμα (which literally signifies *a gratuity*) there is, undoubtedly, an allusion to the donative *freely given*, on particular occasions, by the emperors. It must, however, be remembered that there is *only* an allusion; and therefore we must not (like some of the early Theologians) *press* too much on the sense, or seek to deduce refinements in doctrine from thence. It is sufficient, in respect of χάρισμα, to regard the allusion as only meant to apply to one circumstance: namely, as suggesting

that salvation is not of merit, but of grace: nor are we to suppose that because such *χαρίσματα* were the rewards of peculiar merit, that salvation is therefore of merit, or of work, *μὴ γένοιτο*.

CHAP. VII.

HERE again, at our entrance on a new Chapter, we are encountered with various and perplexing difficulties, and Commentators seem agreed upon little else than that the six first verses of this chapter have a close connection with the preceding. Thus it is contained by Chrysostom in the same Homily. So that the present division occurs at a very wrong place.

The question however is, whom does the Apostle address? What does he mean by *νόμον*? That he addresses himself to the *Jews*, or rather *Jewish Christians*, and that by *law* he means the Law of Moses, is the opinion of Chrysostom and the Greek Commentators, and indeed most modern ones, as Grotius, Beza, Willet, Tolet., Wetstein, Rosenm., Hardy, and especially Locke, who pronounces this to be so evident, from the tenor of the whole chapter, that there needs no more but to read it with attention to be convinced of it, particularly from ver. 1, 4 & 6. But Estius, Crellius, Schoettgen, Koppe, Middleton, and partly Macknight, think he addresses himself to *all Christians*, and by *νόμος* means law universally. And this Crellius takes great pains to prove. "The Apostle (says he) presupposes that they had a knowledge of the law, i. e. the Old Testament, inasmuch as there was need of it to the Christian system, since the Gospel doctrine makes considerable use of the law, and refers frequently to it. Hence it is that testimonia are so often cited from the law; and many special precepts for the regulation of our lives are there explained, which are only briefly and cursorily touched on in the writings of the Apostles. For it appears that the Christians, after having attained from the preaching and doctrine of the Apostles a general knowledge of the Christian religion, diligently perused the Old Testament, so as to engraft thereupon more special rules for the regulation of their lives." This last remark is indeed a very true one, and deserving of attention, but still does not seem to prove his position. Neither is it certain, or even probable, that such lately converted Gentile Christians as the Romans, and with such deep-rooted prejudices against the Jews, should have so assiduously studied the Old Testament. Koppe strenuously maintains that by law is meant *any* law, including of course the Mosaic Law, which he acknowledges is *especially* adverted to in this chapter. But what is this but virtually abandoning the hypothesis? And it is useless to urge, with Macknight, that the Apostle's reasoning is true of the law of nature as well as of Moses. It may be so; but that is no more than will apply to the moral, forensic, and political part, and all, indeed, except the ceremonial. He contends, too, that by *men who know the law* must be meant

all men who know the nature of laws divine and human. Here again it is true the argument *applies* to such; but the context is quite against any such latitude of explanation; and it would be strangely undervaluing the Old Testament (which the Apostle could not mean to do) to suppose that the Jews did not know *more* of law than the Gentiles. As to Macknight's argument, deduced from the former νόμον having no article, it is deserving of little attention; since the Apostle is not so exact in his use of the article, that we can safely rest much dependence on it. Besides, the former νόμ. is evidently subordinate to the latter, which *has* the article. Now it often happens that, in a subordinate sentence, a word is repeated without the article, which *had* it in the preceding and principal one; and here the clause γινώσκουσι γὰρ νόμον λαλῶ, though interposed in the middle of, properly comes after the rest of, the sentence.

But to advert to the scope of the chapter, it may be observed, (with Carpozov,) that the first six verses illustrate, by a new and popular example, the words of 6, 14. οὐ γὰρ ἔστε ὑπὸ νόμον. For, having there shown that the liberty of Christians could be no hindrance to virtue, but the reverse, and having compared the condition of the Jewish Christians to that of *slaves* who had passed into the power of another master, ver. 16—23. now secondly the Apostle compares the condition of these persons with the state of a *wife*, who after the decease of a former husband may be married to another. For (to use the words of Koppe) as in the last chapter he had treated on and illustrated the nature and necessity of a new and holy life under the notion of *dying unto sin*, so here he applies the same figure to the expiration or abrogation of law; and he means by the comparison to represent that the Law of Moses being dead, (i. e. abrogated,) Jewish Christians can no more be said to be held to obey it, than the wife of a dead husband can be said to be yet held under subjection to him. In the application, however, (as Rosenm. well observes,) of this *conjugal simile*, it is plain that the comparison must not be too much pressed, but the *general intent* only of the Apostle kept in mind. The sense is simply this: "As a wife, at the death of her husband, may lawfully marry another, so do we Christians, who, in respect of the Mosaic Law, are considered as dead, belong to another Master, even Christ." It is observed by Koppe, that the law is often, as here, personified by the Jewish writers: and he refers to Roashmael de Anima, C. 7. Here it is, I think, not improbably conjectured by Dr. Wells, that the Jews were accustomed to use some such argument for the not quitting the Law of Moses, and embracing the Gospel; wherefore the Apostle, by this comparison, shows that they would *not* be guilty of spiritual adultery in quitting the law.

Thus, as far as concerns the general purport of the comparison, all is plain; but, in the application of it, a difficulty meets us at the very threshold. The law, it is said, κυριεύει τοῦ ἀνθρώπου ἐφ' ὅσον χρόνον

ζῆ. Now it has been inquired which is the nominative, νόμος, or ἀνθρώπος? Chrysostom, and almost all the ancient and early modern Commentators, say ἀνθρ. But Origen, Erasmus, Grotius, Hall, Doddr., Hardy, Koppe, and Slade, fix on νόμος. Now the former seems required by the *construction*, and the latter would appear to be demanded by the *context*, and general scope of the passage. "It would be contrary to the Apostle's design (says Doddridge) for the sense to be, *the man* liveth; for he professedly endeavours to prove that the man had outlived his obligations to the law." Those Commentators, therefore, render ζῆ *valet, is valid, is in force*; of which sense Koppe cites as examples, Soph. Antig. 206. οὐ γὰρ τι νῦν γε κᾶχθες ἀλλ' αἰεὶ πότε ζῆ ταῦτα (scil. προσταγμάτων) θεῶν. Demosth. adv. Macart. p. 666. Theopompus mortuus est, οἱ νόμοι οὐ τετελεύκασι, οὐδὲ τὸ δίκαιον τετελεύτηκεν. But the phraseology of a poet is scarcely in point, any more than of an orator, and especially so figurative a one as Demosthenes. Besides, in these passages the word τετελ. refers to what went immediately before; and there is merely the changing the sense of τετελ. from a physical to a highly figurative sense; which is far less harsh than in the passages of our Apostle. Moreover, the construction requires, nay demands, ἀνθρ.; for νόμος would be extremely harsh. Crellius, indeed, on the other hand, urges: "If it be referred to ἀνθρώπου, there seems to be something inapposite to the following similitude, in which the law is compared to a husband, and we to a surviving wife: and moreover there would be no need of knowledge of the law to know that the law has no power over the dead: for this reason itself teaches." But this last objection seems of no force; and in cases such as this, in which we have merely to do with Jewish modes of thinking and speaking,* such

* Thus Targum, Ps. 88, 6. Mali, qui moriuntur, et non redeunt, facti sunt liberi a præcepto, sicut occisi gladio. Schabb. f. 151, 2. Postquam mortuus est homo, liber est a præceptis.

argumentation is very inconclusive. The *former* interpretation is thought to involve an offensive tautology; viz. "Lex valet quamdiu valet! lex obligat quamdiu obligat!" Koppe, indeed, denies that there is any tautology, and removes all appearance of it by translating thus: "Dum valet lex, servare eam quisque tenetur." And vivit (he adds) signifies *valet*, vim habet; since a law is said to die when it is annulled, and therefore loses its force. But he adduces no sufficient examples of this signification of ζῆν, nor of the construction which it carries with it: for (as is observed by Ammon) it would be exceedingly harsh, and against the usus loquendi of St. Paul for ζῆ to be referred to νόμον, on account of the following ζῶντι ἄνδρι, which is closely connected with the preceding by γὰρ.

Under these circumstances, it seems safest to adopt the first mentioned, i. e. the common, interpretation. Indeed *either* will, in the end, lead to the same sense: and it is thought by Paræus and Crellius that the Apostle purposely left the meaning ambiguous out of delicacy to their feelings as Jews; and thus it may be referred to both, ad proximum propriè, remotius per catachresin. I know not whether this can be admitted: but if so, the words ἐφ' ὅσον χρόνον ζῆ might be rendered: "*as long as he lives, and the law lives*, or is in being, retains its power." It is plain that by ἀνθρώπου is meant a *person*, i. e. of either sex. There is, too, an ellipsis of μόνον.

2. ἡ γὰρ ὑπανδρος γυνή—νόμος. Ὑπανδρος signifies a *married woman* literally, one who is ὑπὸ, *engaged to* fidelity and obedience. The word is found chiefly in the later Classical writers; of which examples are given by Elsner, Wets., and Rosenm. Exerc. p. 106. It also occurs in Num. 5, 20 & 29. Prov. 6, 24 & 29. Sir. 9, 10. and answers to the Hebr. נשׂת תחת. τῷ ζῶντι ἀνδρὶ δέδεται is put for τῷ ἀνδρὶ δέδεται ζῶντι, "*is bound to him as long as he lives.*" At νόμος there is a subaudition of ἐπὶ, for κατὰ νόμον, *by*

the law. The above sense of δέδεσθαι occurs in 1 Cor. 7, 39. And so Ach. Tat. p. 41. (cited by Koppe): ἀλλῇ γὰρ δέδεμαι παρθένω.

In this sentence, it must be observed, γὰρ is *illustrative*; q. d. "take an example from that connection where law seems to have most force, the *matrimonial*. Now this is applied to the case of the wife with respect to the husband; but it is equally applicable to that of the husband as regards the wife. The Apostle merely means to argue that death, in either case, loosens them from obligation to the law, as respects each other: and he seems to hint, "*just as if* the law, which equally respects both, were *abrogated*." This, then, seems to be a delicate way of saying that they were loosed from all obligation to the Mosaic Law.

2. κατήρηται ἀπὸ τοῦ νόμου τοῦ ἀνδρός. On this expression, νόμ. τ. ἀ. Mr. Locke observes: "It can in no sense be termed *the law of the husband*, but as it is the law whereby he has the right to his wife. But this law, as far as it is the husband's law, as far as he has any concern in it, or privilege by it, dies with him, and so she is loosed from it." Κατήρ. is well rendered by Œcumen. ἀπολένται, ἡλευθέρνται. And so the Syr. The word occurs in the same sense in Gal. 5, 4, κατ. ἀπὸ τοῦ Χριστοῦ. It answers to the Hebr. כִּי לֹא. Here, however, there is a sort of hypallage; for, properly speaking, the *law* is said, κατηργεῖσθαι, *to become void*. But it has been rightly conjectured by the antient and some modern Commentators, that the Apostle uses this change out of delicacy.

3. ἄρα οὖν, ζῶντος τοῦ ἀνδρός, μοιχαλὶς χερματίζει, &c. "if therefore she yield herself to another man, while her husband liveth, she will (is, or may) be called an adulteress," i. e. she will be one. So εἶναι just after. On this sense of χερματ. (to be called), of which numerous examples are here adduced by Wetstein, I have treated in the note on Acts 11, 26.

3. εὖν γένηται ἀνδρὶ ἐτέρῳ. Estius, Menoch., Piscator, and others, explain this: "if she be married to another." But Grotius and Koppe more properly take it to signify "*yield her person to another.*"* At least this, in a *Classical* writer, would be the sense. Here there seems to be an ellipsis of ἐπὶ, by a *Hebraism*, Estius thinks. And so Koppe, who compares וַיִּשְׁנֶה יִצְחָק, in Lev. 22, 12. Deut. 24, 2. and cites Joseph. Ant. 18, 7. Ἡρωδίας δὲ αὐτῶν ἡ ἀδελφὴ γίνεται Ἡρώδῃ Ἡρώδου τοῦ μεγάλου πατρὸς. Schleusner more accurately terms the expression γίνεσθαι τινι a common matrimonial phrase, in imitation of the Hebrew form, וַיִּשְׁנֶה יִצְחָק. Lev. 22, 12. Deut. 24, 2. Judg. 14, 20. Ezek. 23, 4. Perhaps a *Classical* writer would have preferred the *genitive*. So Ach. Tat. 5. p. 323. (cited by Wets.) ἵνα σὺ, ὁ γέγονας, ἄλλῃ γυναικὶ, καὶ ἐγὼ τῶν ἐτέρων ἀνδρῶν γένομαι. Τοῦ μὴ εἶναι is for ὥστε μὴ εἶναι, "so that she is," &c. Γενομένην is for εὖν γένηται.

A passage very similar in *sentiment* is cited by Koppe from Ach. Tat. 1, 8. p. 509. (where Sopater thus addresses Melissa, guilty of adultery): οὐκ οὖν, εἰ μὲν τέθνηκεν, ἀπήλλαξαι τῆς αἰτίας· οὐδὲ γὰρ ἐστὶν ὁ τὴν μοιχείαν πάθων, οὐδὲ ὑβρίζεται γάμος οὐκ ἔχων ἄνδρα· εἰ δὲ ὁ γάμος τὸ τὸν γημάντα δῆν, οὐκ ἀνήρηται τὴν γαμηθεῖσαν διαφθείραντος, ἀλλὰ λεληστεύεται· ὥσπερ γὰρ μὴ μενόντος ὁ μοιχὸς οὐκ ἦν, μενόντος δὲ μοιχὸς ἐστὶν. Indeed I cannot but suspect that Ach. had this passage of the Apostle in view.

Rosen. observes, that in this whole similitude *this* alone is to be attended to, that the bond which unites married persons is broken, if either of them, whether husband or wife, die.

4. Now comes the *application* of this principle to the case in point. Locke ingeniously thinks that this verse should be connected with the first, and the

* Locke well preserves the ambiguity by rendering: "though she become another man's."

2d and 3d be considered as parenthetical, i. e. that the first part of this verse is to be referred to ver. 1. and the latter part of it to ver. 2 & 3.*

With respect to the *sense* of the passage, our earlier Commentators seem to perplex themselves very causelessly. (See Pole's Syn.) Chrysostom, and the Greek Commentators, as also Hammond, Grot., Taylor, Rosenm., and Turner, here rightly recognise an *hypallage* for, "the law is become dead to you." "By this manner of expression, (says Taylor, (from Chrysostom and the Greek Commentators,) the prejudice of the Jew is favoured, who might have been disgusted, had the Apostle said that the law, for which the Jews had so great a veneration, was *dead*: and yet the sense is the same, because the relation is dissolved, whichever of the parties be dead.† And Rosenm. observes that *ἐθανατώθητε* is equivalent to, "ye are loosed from the observance of the Mosaic Law." He then offers the following paraphrase: "As a wife, on the death of her husband, is free, so now are ye free from the law. Before ye Jewish-Christians embraced the doctrine of Christ, ye were bound to the Mosaic Law. But now, being dead by baptism, (C. 6, 3, 4.)

* To clear the sense, he states St. Paul's reasoning thus: "The dominion of the law over a man ceases when he is dead, verse 1. You are become dead to the law by the body of Christ, ver. 4. And so the dominion of the law over you is ceased; then you are free to put yourselves under the dominion of another; which can bring on you no charge of disloyalty to him who had before the dominion over you, any more than a woman can be charged with adultery, when the dominion of a former husband being ceased by his death, she marrieth herself to another man." "For (adds he) the use of what the Apostle says, ver. 2 & 3., is to satisfy the Jews that the dominion of the law over them being ceased by their death to the law in Christ, they were no more guilty of disloyalty by putting themselves wholly under the law of Christ in the Gospel, than a woman is guilty of adultery, when the dominion of her husband ceasing, she gave herself up wholly to another man in marriage."

† So Mr. Turner: "The figurative marriage here referred to is to the law, and its obligation is dissolved by the death (figuratively understood) of one of the parties, the Jews."

the bond between you and the Mosaic Law is broken."

4. διὰ τοῦ σώματος τοῦ Χριστοῦ, "by the body of Christ," i. e. (says Rosenm.) the *crucified* body; since the body must here be considered as put to death. So that by the *body* of Christ is meant by the *death* of Christ." "For (adds he) by his death he took away the power of the law, which threatened sinners with death; and therefore those who truly believe in Christ are set free from all the claims of the law."

4. εἰς τὸ γενέσθαι ὑμᾶς ἑτέρω, "so that now ye are another's," i. e. "are no longer subject to the dead and abrogated law, but are immediately added unto Christ." The *Church* also is compared to a spouse at 2 Cor. 11, 2. Eph. 5, 49. (Rosenm.)

4. τῷ ἐκ νεκρῶν—τῷ Θεῷ. Koppe and Rosenm. remark, that the words ἵνα καρποφορήσωμεν τῷ Θεῷ are to be joined to the words immediately preceding, τῷ ἐκ νεκρῶν ἐγερθέντι; since if they belonged to εἰς τὸ γενέσθαι ὑμᾶς, there would have been written καρποφορήσητε. This, however, seems merely founded in an error, into which, I suspect, they were led by Crellius, or rather by misunderstanding him. If the words be referred to the immediately preceding, there arises a *sensus nimis exilis*. They must be referred to the whole sentence, εἰς τὸ γενέσθαι — ἐγερθέντι; as is shown in Chrysostom's masterly exposition. So also Œcumen. and Theophy., who explain: ἵνα ἐκ τῆς συζυγίας ταύτης τῆς πρὸς τὸν Χριστὸν, τεκνογονήσωμεν τῷ Θεῷ. This mode of interpretation, too, is adopted by almost all our modern Commentators. And it is in vain for Koppe to urge, that thus we should have had καρποφῶμε. Nothing is more common with our Apostle (and indeed the Classical writers) than changes of person, which may be ascribed to various causes; sometimes the Hebrew idiom or popular style, or negligence, and at other times modesty, both which causes have

been here imagined. The *latter* seems the truer. It was (as Mr. Locke observes) "to press the argument the stronger, by showing himself to be in the same circumstances and concern with them, he being a Jew as well as those whom he was addressing." It may, then, be rendered, *we Christians*.

Chrys. and Grot. rightly think that in καρπ. the similitude is continued; the offspring of marriage being said to be its *fruits*; as in Matt. 13, 23. Mark 4, 20., Luke 8. 15. καὶ ἐν ὑπομονῇ. This καρποφορεῖν is said to be *unto life*: and so in the next verse the service of the flesh and sin is said καρποφορῆσαι τῷ θανάτῳ. And indeed Chrysost. seems to think them opposed to each other. Doubtless there is an *antithesis*. But that does not imply that they are *parallel in sentiment*. The antithesis appears to be only a *verbal* one.

4. τῷ Θεῷ is variously explained. It should seem to signify "agreeable to the will of God." Now the Apostle elsewhere says: "The will of God is your sanctification."

5. ὅτε γὰρ ἦμεν ἐν τῇ σαρκί. This verse affords another example of the necessity of closely attending to the context and connexion, in order to determine the sense. Here, if we attend solely to the words themselves, ὅτε ἦμεν ἐν τῇ σαρκί, we might suppose the meaning to be: "when we were unregenerate and still unconverted, under the dominion of fleshly lusts, and lived in servitude to sin," ἐν σαρκί, for κατὰ σάρκα. And such is the interpretation adopted by some Latin Fathers, many of the early modern Commentators, as Beza, Estius, Menoch., and Toletus, and stiffly defended by Wolf. And it was at first adopted by the learned Carpzov, in the first edition of his most valuable *Stricturæ* on this Epistle.

In the *second*, however, he confesses that, after careful examination of the context, he cannot but adopt the interpretation of Grot., Vorst., Hammond, also supported by Whitby, Wells, Locke, and most

recent Commentators for the last century, viz. “when we were subject to the law, and all its precepts and prohibitions.” And this interpretation is confirmed by Chrysost., Theodoret, and Theophylact. That it is the true one seems evident from the antithetical clause, *νῦν δὲ καταργηθήμεν αὐτὸ τοῦ νόμου*. If any one doubts this, let him consult the laborious and accurate examination of the whole context, instituted by Carpzov, from which he draws the conclusion, that *σὰρξ* must here denote what Theodoret calls *ὁ νόμος σαρκικὸς*, the ceremonial law, and the whole of the Mosaic œconomy, so called (he adds), 1st, because it consisted in external and carnal things, and regarded the things of the flesh rather than the spirit, the body rather than the soul (Hebr. 9, 10.), 2dly, because the ceremonial law (as are all things carnal) was mutable. (Hebr. 7, 16. 10, 9.)

By this (Rosenm. observes) the Apostle means to hint that the Mosaic law could not supply what the new law of Christ afforded, and that law was not endowed with the power so necessary to repress evil desires, and excite us to a holy life. And this (he adds) is especially suggested by the next words.

On the ratio metaphoriæ in this expression see Koppe, or Schl. Lex.

It is truly remarked by Grot., that few under the law were spiritual; most were carnal, having little or no hope of another life, and therefore given up to the cares and pleasures of this present world. Whence (adds he) in tam magnâ materiâ facilè nascitur peccatum. I would observe, that the strongest confirmation of this may be found in the *facts* recorded by their great Historian, and the *confessions* of their equally great Moralist and Philosopher, from whom Carpzov here cites the following apposite sentiment: *Αἴτιον δὲ τῆς ἀνεπιστημοσύνης μέγιστον ἡ σὰρξ καὶ ἡ πρὸς σάρκα οἰκείωσις. Καὶ αὐτοὺς δὲ ὁμολογεῖ φάσκων· Διὸ τὸ εἶναι αὐτοὺς Σάρκας, μὴ δύνασθαι τὸ Θεῖον πνεῦμα καταμεῖναι.*

5. τὰ παθήματα τῶν ἁμαρτιῶν—ἐνηργεῖτο ἐν τοῖς μέ-

λεσιν. Τὰ παθ. τ. ἀ. is a Hebrew expression, signifying "the sinful affections, lusts, passions, and evil propensities of our corrupt nature," (as in Gal. 5, 24.) more frequently denoted by the term πάθος; as in 1, 26. πάθη ἀτιμίας, where there is a similar Hebraism.

5. τὰ διὰ νόμου. Here some participle must be supplied. ὄντα, or γεγονότα, would seem the most simple and natural subaudition, and appears to have been adopted by Mr. Locke. But I assent to Wolf, that it can hardly be thought significant enough. That something *more* is meant, namely, that the law was the *accidental cause* of the dominion of sin, is plain from ver. 8. where ἡ ἀμαρτία διὰ τῆς ἐντολῆς is said κατεγράσασθαι πᾶσαν ἐπιθυμίαν. Theophyl. (from Chrysost.) well supplies φανερούμενα, γνωρίσματα; Carpzov, γνωστὰ, which subaudition he thinks confirmed by ver. 7, 8 & 11. To supply, with Koppe and Rosenm., ἀφορμὴν λαβόντα or πλεονάζοντα, would be too arbitrary.

5. ἐνεργεῖτο ἐν τοῖς μέλεσιν ἡμῶν. In the interpretation of ἐνεργ. some Commentators, as Outhou, seek a *passive* sense. But whatever may be the case in some *other* passages of the New Testament, *here* (as is well observed by Raphel) the sense is most emphatic, if it be interpreted as a deponent, or reflected verb; by which it will not require an accusative. So in 2 Cor. 4, 12. Rosenm. adds Gal. 5, 6., but *there* it seems to have a *passive* sense.

Ἐν τοῖς μέλεσιν is explained by Koppe ἐν τῷ σώματι, i. e. ἐν ἑαυτοῖς. But this an unjustifiable frittering away of the sense. The term is a very strong one, and alludes to those members or parts of the body in which sensuality is, as it were, seated; as in ver. 22. See 1 Cor. 6, 15. Col. 3, 5. James 4, 1.

5. εἰς τῷ καρποφορῆσαι τῷ θανάτῳ, i. e. as many Commentators explain, "that we might bring forth things worthy of death and damnation." Rosenm. renders: ut auferemus pœnam nostram." And he

explains *θαν. miseria et noxa peccati*; also adopting Grotius's opinion, that *θάνατος* is here *personified*. But this seems a very fanciful and unfounded notion. The sense cannot well be expressed but by paraphrase, and is, perhaps, as follows: "the natural tendency and fruits of which (sinful actions) was *death*, often temporal, always spiritual." The connection with the next verse is: (This would have been the natural consequence of our sins,) but *now* we are delivered &c.

Chrysost. and Theophyl. observe, that the blame of sin is laid on the *passions*, not the *members*. For (add they) *ἡ ψυχὴ ἐστὶν οὗτος τις καθαριστής, τὰ δὲ μέλη καθαίρει· κακῶς οὖν κρούοντος τοῦ καθαρίστου, κακῶς ἔχει ἡ καθαίρει.*

.6. *νῦν δὲ κατηργήθημεν ἀπὸ τοῦ νόμου, ἀποθανόντες, &c.* The reading *ἀποθανόντες*, which has been adopted by Critics, carries (I think) the stamp of truth. Its claims to the preference are ably stated by Carpzov. I need only add, that I would not ascribe the other to intentional alteration, but accident, in which the chief agent seems to have been the *νόμου* preceding. Indeed, there is not a more general cause of corruption than when a word differs only slightly from another inflexion of the same term, and *seems* to be required by the preceding word. The sense may be thus expressed: "But now we are freed from the law, being dead to that law in which we were held bound; so that we worship God according to a new and spiritual mode, not in the old and literal one," i. e. the law of Moses.

In *κατηργ. ἀπὸ τοῦ νόμου* there is the same hypallage as at v. 2. and the sentiment is parallel to that at v. 4. The construction is either (according to Koppe) *νῦν δὲ ἀποθανόντες, κατηργηθήμεν ἀπὸ τοῦ νόμου ἐν ᾧ κατειχόμεθα*, or. (according to Rosenm.) *νῦν δὲ κατηργηθήμεν ἀπὸ τοῦ νόμου ἀποθανόντες (ἐκείνω, scil. νόμῳ) ἐν ᾧ κατειχόμεθα*. In either case, the clause will (as Koppe says) be equivalent to *κατηργήθη ἡμῖν ὁ νόμος καὶ ἀπέθανε*, or (as Ammon thinks) to *νῦν δὲ ἀποθανόντες τῷ*

νόμῳ, ἐν ᾧ κατειχόμεθα, ἐλευθέροι ἐσμεν ἀπ' αὐτοῦ. There is no reason to stumble, as some Commentators do, at κατέχεσθαι ἐν, since this is not an unusual construction : though in the Classical writers the preposition is generally omitted ; as in Thucyd. 3, 12. δέει τὸ πλείον ἢ φιλία κατεχόμεθα. The word properly signifies to be held *down*, and ἐν or ἐπὶ has the sense of *at, to*. It seems a metaphor taken from fastening any one in a pair of stocks. Similar allusions to incarceration are found in the *kindred* expressions (here compared by Koppe), συγκλείεσθαι, 11, 32. φρουρεῖσθαι, Gal. 3, 23. δέδεσθαι, ver. 2. Thus Chrysost. well explains : ὁ δεσμὸς δι' οὗ κατειχόμεθα ἐνεκρώθη καὶ διερρύη, ὥστε τὸν κατέχοντα μηδὲν κατέχειν λοιπὸν τουτέστι, τὴν ἁμαρτίαν.

Ὁ ὥστε δουλεύειν ἡμᾶς ἐν καινότητι πνεύματος. It is rightly remarked by Beza and Piscator, that ὥστε is for εἰς τὸ, and denotes the *end* ; q. d. “ to the end that we should serve,” &c. Here, too, must be supplied Θεῷ. Ἐν καιν. πν. is a Hebraism for ἐν πνεύματι καινῷ, *in a new and spiritual manner*. Οὐ παλαιότητι γράμματος, “ the old Mosaic law, less perfect, and now antiquated and abrogated.” And this appears to be the true sense, on which, however, Commentators, as usual, differ. Chrysost. has written *most* to the purpose ; and has been followed by Œcumen. 286 c.) whose exposition runs thus : οὐκ ἔτι γὰρ ὁ νόμος ἐπιτάσσει, ἀλλὰ τὸ πνεῦμα· εἰπὼν δὲ παλαιότητι, ἔδειξε τὸ σαθρὸν τοῦ νόμου καὶ ἀχρεῖον. So Theodoret. Ἀντέθηκε μὲν τῷ γράμματι τὸ πνεῦμα, τῷ δὲ παλαιῷ τὸ καινόν, ἵνα δείξῃ τῷ μὲν γράμματι τὸν νόμον, τῷ δὲ παλαιῷ τὴν τούτου παῦλαν. Mr. Locke, too, observes, that Christ, by his death, abolished the Mosaic law, but revived as much of it again as was serviceable to the use of his spiritual kingdom under the Gospel, leaving all the ceremonial and purely typical part dead, Col. 2, 14—18. “ Now the Jews (adds he) were held before Christ in an obedience to the whole letter of the law, without minding the spiritual meaning which pointed at Christ.” And it is a judicious re-

mark of Jaspis : "Non tollit igitur, sed *mutat* modo obligationem nostra religio."

7. τί οὖν ἐροῦμεν; ὁ νόμος ἁμαρτία; "What then, (some one will say), is the law (the cause of) sin?" Now this is meant to remove an *objection* which might be raised from the preceding expression παθήματα τὰ διὰ τοῦ νόμου, which imported that the evil affections of the heart were called forth, and increased, by the law; thus seeming to make the law the author of sin. An objection which the Apostle pre-occupies and overrules, ver. 7—12, in which he denies that what he had said of the power of sin under the law was to be understood as implying that the law was the mistress, as it were, and instructress of sin, and therefore pernicious. He rather shows, that the law only convicts men of sin. (Rosenm.)

7. τί ἐροῦμεν; is a frequent formula with our Apostle, equivalent to "at dicat aliquis." In ἁμαρτία there is a metonymy. The sentiment of the defence subjoined is thus laid down by Koppe: "To the law remains its holiness and virtue, although it cannot be denied that it has given to bad men an occasion of sinning." Crellius observes, that the Apostle does not deny that the law has been the cause of sin *per accidens*. Yet it should rather seem to be his meaning (as is suggested by Theophyl.) that the law is γνωριστικός τῆς ἁμαρτίας, or (as Œcumen. terms it) κατασκευαστικός τῆς ἁμαρτίας, οὐ μὴν παρὰ τὴν οἰκείαν φύσιν, ἀλλὰ παρὰ αὐτῶν κακίαν.

7. ἀλλὰ τὴν ἁμαρτίαν οὐκ ἔγνων, εἰ μὴ διὰ νόμου, "Nay, I had not known sin," &c. Theodoret well explains: Οὐ μόνον, φησὶν, ὁ νόμος οὐκ ἔστιν ἁμαρτίας διδάσκαλος, μὴ γένοιτο, ἀλλὰ καὶ τοῦναντίον ἁμαρτίας κατήγορος· οὐ γὰρ ἂν ἔγνων τὸ κακὸν εἰ μὴ ἐκείνος ἐδίδαξε. Now Photius, Œcumenius, and the best modern Commentators are agreed that the Apostle here, and to the end of the chapter, is not speaking in his own person, or of his own case, but assumes that of human nature. (On which μετασχηματισμός see the notes of Hammond, Locke, and Schoettg.) This

was done to avoid giving offence to the Jews, whose state he is describing, before, and under the law, and of which he has shewn at once the excellence and insufficiency.

It is rightly observed by Doddr., that "the character assumed here is that of a man first *ignorant* of the law, then *under* it, and sincerely desiring to please God, but finding, to his sorrow, the weakness of the motives it suggested, and the sad discouragement under which it left him, and last of all, *with transport discovering the Gospel*, and obtaining pardon and strength, peace and joy, by it. "Now (adds he) to suppose that the Apostle speaks all these things of himself, as the confirmed Christian that he really was when he wrote this Epistle, is not only foreign, but contrary, to the whole scope of his discourse, as well as to what is expressly asserted, ch. 8, 2." Koppe observes, that the Apostle is lamenting the having experienced what both himself, and all other men, even the very best, must acknowledge they have done, and still do. And he compares a similar μετασχηματισμός in 1 Cor. 4, 6. and Gal. 2, 18. Grotius compares Hor. Epist. 8, 1. and Art. Poet. Brevis esse laboro, obscurus fio.

By "*not knowing sin*" is (as Theophyl. rightly suggests) to be understood, "not knowing it fully and accurately." And so Theodoret. Τὸ οὐκ ᾔδειν καὶ οὐκ ἔγνων, οὐ παντελῶς ἀγνοίας ἐνταῦθα δηλωτικά· ἀλλὰ τοῦτο λέγει, ὅτι ἀκριβεστέραν τῆς φυσικῆς διακρίσεως ἡδεξάμην γνῶσιν διὰ τοῦ νόμου. The sense of the passage is thus laid down by Rosenm.: "The law of Moses has this in common with other laws, that it teaches men what is wrong desire and action: it has this utility, that it removes human ignorance."

Some Commentators, as Koppe, Rosenm., and Mackn., take νόμ. to mean, "any law, divine or human." But as it refers to the ὁ νόμος just before, and the ὁ νόμος just after, it cannot signify any other than the law of Moses (see the note on 7, 1.): though it is true of any other law, whether the law of nature,

or any human law. Therefore the observation of Morus, that this is true only of the first age of man, "since no other could be devoid of all knowledge of law and sin," is sophistical, and proceeds from a wrong view of the subject. It is the law of Moses, and that more perfect knowledge of virtue and vice which it afforded, as compared to the law of nature, or any human law, of which the Apostle speaks. And, as Crellius rightly observes, the Apostle means to say, that men would not have known the turpitude of many things, at least not so fully and perfectly, had they not been excepted against, and condemned by the law.

7. τὴν τε γὰρ ἐπιθυμίαν οὐκ ᾔδειν. The γὰρ is illustrative, denoting *for example*: and the ratio sententiæ is thus stated by Rosenm., partly from Winterburg Peric. Exeg. "Ignorare cupiditatem h. l. est, eam hactenus ignorare, quatenus e lege dijudicatur, et qualis sit, cognoscitur. Jam e lege cognoscitur, non omnia sine discrimine appeti debere, sed certum appetendi genus, certum gradum et modum dissuaderi, improbari, prohiberi. Ignorat ergo cupiditatem, qui ignorat eam esse illicitam, ut in exemplo addito, non esse alterius bona sic expetenda, ut tibi ea vindicare velis. Talia puer, alienus adhuc a legis et interdicti notione, dijudicare et discernere nequit. Ut primùm autem legis notitia oblata discitur, aliquid et aliquo modo appeti non debere, discitur et illud, agi hoc et hoc modo non debere, quod appetere, et hoc modo appetere non liceat."

Koppe, Michaelis, and Rosenm., maintain, that οὐκ ἐπιθυμήσεις is an imperfect quotation, meant to suggest to the mind the whole of the commandment. And, indeed, such a mode of quotation is not unfrequent. (See 11, 26 & 27. Hebr. 12, 27. and Koppe's Exc. 1.) They observe, too, that the commandment is not to be understood of evil *thought only*, but of those *overt acts* of sin arising from thence. This, however, seems somewhat sophistical, though preferable to the position of certain Theologians of the

New School, that *only the overt acts* are meant to be forbidden : a strange perversion surely, and which would take away from the law all spirituality ; though this was recognized even by the wiser Jews. A subject which has been fully treated by Vitringa Obs. Sacr. p. 90. And Schoettg. here adduces several Rabbinical citations in proof that they acknowledge evil concupiscence to be a sin.* And certain it is, that the true import and spirituality of the injunction was distinctly seen by the enlightened Josephus. So in his work de Macc. 3. λέγει γοῦν ὁ νόμος, οὐκ ἐπιθυμήσεις τὴν γυναῖκα τοῦ πλησίον σου, οὐδὲ ὅσα τοῦ πλησίον σου ἐστὶ· καίτοι ὅτε μὴδ' ἐπιθυμῆιν ἡμᾶς εἴρηκεν ὁ νόμος, πολλῶ πλεον πλείσειεν ἡμᾶς, ὅτι τῶν ἐπιθυμιῶν κρατεῖν δύναιτ' ἂν ὁ λογισμὸς—οἷον ἐπιθυμίαν τις οὐ δύναται ἐκκόψαι ἡμῶν, ἀλλὰ τὸ μὴ δουλωθῆναι τῇ ἐπιθυμίᾳ

* And this opinion some ascribe to the *Gentiles* also ; but not, it should seem, on sufficient grounds. Wolf, on the other hand, denies this altogether, and says they did not censure any evil concupiscence, but only such as led to actual sin. In this, however, he is, I think, unjust to them ; for I remember to have met with not a few sentiments scattered up and down in the Philosophers and Poets which are in direct opposition to such a notion. Surely that Commentator could never have read the inimitable description of evil concupiscence to be found in that incomparable Drama of Euripides, the Hippolytus, where, among other heartfelt confessions of guilt, is this most affecting and touching one (ver. 317. edit. Monk) : χεῖρες μὲν ἀγναι, φρὴν δ' ἔχει μίασμά τι. Here the very learned Editor, Dean Monk, compares Orest. 1620. ME. ἀγνος γὰρ εἰμι χεῖρας. OP. ἀλλ' οὐ τὰς φρένας. So far, indeed, was this sentiment carried, that we may presume from the words of Cassander in Eurip. Troad. 453. 'Ἴτ' ἂν ἐμὸν χρωτὸς σπαραγμοῖς, ὥς ἐτ' οὗς ἀγνη χροά· that they thought that so long as the mind did not partake of impurity, no action, especially a compulsory one (as in the case of rape), communicated any impurity. For Barnes's first solution of the difficulty involved in that passage (i. e. *vim illam nullam animæ labem attulisse, præ illâ cum Agamemnone consuetudine, quam ex hinc habitura erat,*) is the true one ; though, with his usual want of judgment, he gives up the strong ground, and takes up with a far less tenable position, namely, that the Poet forgot himself. Sooner than admit so improbable a supposition, I would regard the present reading as corrupt, and adopt a conjecture, which I struck out very many years ago, i. e. for ὥς ἐτ' οὗς ἀγνη χροά, read ὥς, ἐτ' οὐκ ἀγνη χροά, δῶ : by which οὐσα must be subauded, and ὥς be taken for ἵνα. But it is unnecessary.

δύνανται ὁ λογισμὸς παρασχεῖσθαι—οὐ γὰρ ἐκρίζωτης τῶν παθῶν ὁ λογισμὸς ἐστίν ἀλλ' ἀνταγωνιστής.

8. By *sin* is here meant the propensity to sin inherent in our corrupt nature* (so Theophyl. ἡ ἀπὸ τοῦ χείρον ὀργή), and, according to some Commentators, as Locke, represented by the Apostle as a person endeavouring to compass his death. But there is at most no more than an *allusion*, not a *personification*.†

When, moreover, it is said that the law gave occasion to sin, working lusts, &c., we are to consider this only as spoken *popularly*, and with allusion to the lamentable perversity of inclination incident to human nature, and so unequivocally acknowledged even by the Heathen writers.†

8. διὰ τῆς ἐντολῆς, “by the precept (just mentioned).” For, as Koppe observes, ἐντολή refers to any single precept; νόμος, to the whole body of the precepts of the Mosaic law. Sometimes, however, ἐντολή is used of the latter. Here, Carpzov thinks, we are to understand γνώσεως; as appears from the context and ver. 11. Of the phrase ἀφορμὴν λαβεῖν, *take occasion*, numerous examples are adduced from the Classical writers by Wetstein.

8. χωρὶς γὰρ νόμου ἁμαρτία νεκρά. Carpzov well

* And that even *involuntary*; as 9, 15. In which view Carpzov cites Philo p. 240. where ἡ Ἐπιθυμία is called ἀργαλεοτάτη παθὼν ψυχῆς. And lib. 1. leg. Alleg. p. 53 v. where it is compared to a tiger, or other wild beast.

† In which view Wets. appositely cites Eurip. Sthenobœa, οὐ γὰρ ἀπλῶς νοουθετούμενος ἔρως μᾶλλον πιέζει κατ' Εὐριπίδην· ἀλλ' ἐὰν νουθετῇ τις ἐν πολλοῖς καὶ φειδόμενος, πᾶν νόσημα καὶ πᾶν πάθος εἰς τὸ ἀνάσχυνον καθίστησι. Liv. 34, 4. Luxuria—ipsis vinculis sicut fera bestia irritata. Horat. 1 Carm. 3, 25. Audax omnia perpeti Gens humana ruit in vetitum nefas. Ovid. Amor. 2, 19, 3. Quodd licet, ingratum est: quod non licet, acrius erit. 3, 4, 17. Nitimur in vetitum semper, cupimusque negata. M. 3, 366. Acrior admonita est, irritaturque retenta, et crescit rabies. And Koppe cites Seneca: Homicidæ cum lege cœperunt, et illis facinus pœna monstravit. Tacit. de Mor. G. 20. Fœnus agitare, et in usuras extendere ignotum. Ideoque magis servabatur, quam si vetitum esset. And here Crellius appositely compares Prov. 19, 17. I add Æschyl. Agam. 232 & 3. ἔρως δὲ μὴ τις πρότερον ἐμπέπη στρατῷ Πορθεῖν ἂ μὴ χρῆ, κέρδεσιν νικωμένους.

renders: "without the knowledge of the law." By *ἁμαρτία* is again meant *lust*. *Νεκρά* signifies *inactive*; viz. (as Turner explains) "either to produce death, or display sin:" and, as in the former expressions *οὐκ ἔγνω* and *οὐκ ᾔδειν*, it must be understood as meant *comparatively*. Theophyl. explains it: *οὐ λογίζεται εἶναι*, adding, by way of illustration: *Νόμον δὲ ὄντος, τοῦ τὸ δέον ὑπαγορευόντος, ἡ ἁμαρτία ζῇ, τουτέστιν, ὑφίσταται καὶ δοκεῖ ἁμαρτία, ὡς τῶν παραβαινόντων τὸν νόμον ἐν γνώσει πταιόντων*. Jaspis well observes, that here the best interpreter is a man's own heart. And he compares Cic. in Tusc. Quæst. L. 2. C. 21., where there is a disputation concerning the mind divided into two parts. Koppe refers to James 2, 17 & 26.

The words *χωρὶς* — *νεκρά* are, by Carpzov, referred solely to the 8th, not the 9th verse. And he offers the following explanation: "For since the law expressly forbids lusts, from thence *actions* are recognized as evil. Now these, before the knowledge of the law, are not accounted unjust, and are no more known to the person than if he were asleep, or dead." Compare Joh. 15, 22 & 24. Rom. 8, 15.

The Apostle (as observes Theophyl., from Chrys.) still continues to speak in the person of human nature.

9—11. Here we have the very same sentiment, only further unfolded and expressed in more ornate phraseology. The Apostle, it must be observed, supports the character of a man who, till he knew the law, led a life comparatively innocent; but, incited to sin by the law, although most salutary in itself, fell into sin, and thereby sunk into every kind of misery. (Koppe.)

Some Commentators, as Paræus, Menoch., Beza, Piscat., Carpzov, and Rosenm., think that Paul speaks in his *own person*, and adverts to what he had himself experienced in childhood and youth. But, as Crellius truly observes, those who adopt this view of the sense involve themselves in inextricable diffi-

culties. Some of them are adverted to by Mr. Slade, whom see. Of the various opinions proposed (many of which may be seen detailed in Wolf's *Curæ*), the only probable one is that of Chrysost. and the Greek Commentators, and most modern Interpreters (as Hammond, Whitby, and Locke), namely, that the Apostle speaks *in the person of the Jewish nation*; and that by *πότε* is meant the time before the law, or (as Mr. Locke explains) the time between the covenant made with Abraham and the law.* Koppe, however, thinks that though he speaks *nationally*, the words may also be understood of himself, *personally*. But this seems an uncritical notion. He moreover adds, that a man is said to live *χωρίς νόμου*, not only when there is *no law*, but when it is *unknown*; which may be very true, but is not *here* applicable. For that by *νόμου* is meant the law of Moses, is plain from the words just preceding. Now I have before observed that the article is often omitted, just as we omit both it and the preposition, when it has occurred just before. Besides, in the next clause, we have *τῆς ἐντολῆς*. And it is in vain for Koppe to evade this by taking *τῆς* for *τινος*; which even many College youths now know is inadmissible.† Besides, he is compelled to take *ἐλθούσης τῆς ἐντολῆς* for *ἐλθᾶν αὐτήν*, than which nothing can be more harsh. *Ἐλθούσης* has here, what is not unfrequent, a *passive* sense (as in Mark 4, 21. &c. See Schl. Lex. v. § 7 & 2.), i. e. was issued, promulgated.

9. *ἀνέξησεν*. Grot. and others explain this: "be-

* That this is so (adds he) see Gal. 3, 9. &c. Now under Abraham the Israelites claimed the blessing, as his posterity, comprehended in that covenant, and as many of them as were of the faith of their Father, faithful Abraham, were blessed with him. But when the law came, and they put themselves wholly into the covenant of works, wherein each transgression of the law became mortal, then sin recovered life again, and a power to kill; and an Israelite now under the law found himself in a state of death, a dead man."

† Many scores of passages did I *emend*, or *interpret*, on this very principle, before I discovered that it was unfounded.

gan to show itself by striving after what was forbidden ; i. e. " I perceived the force of sin and of conscience more openly convicted than before : thus the odiousness of sin became more apparent." So Theophylact : ἡ ἀμαρτία ἐφάνη ἀμαρτία. And he adds : " For those who lived before the law, when they sinned were not fully conscious of their guilt ; and thus the good of the law was, that it made men know themselves sinners."

10. ἐγὼ δὲ ἀπέθανον. Hardy (from Paræus and others) explains this : " I felt myself guilty of death, on the revelation of the law, and perceived myself worthy of the punishment of death." So Theophyl. explains : σφοδρότερας κωλάσεως ὑπεύθυνος ἐγεγόνην.* " But this (he adds) was not the fault of the law, but of those who would not attend to it. Thus a person, for example, has a complaint upon him of which he is not aware. A physician comes and discovers to him the disease he labours under, and bids him abstain from certain food which will increase the disorder. He, however, heeds not his admonitions, and dies."

10. καὶ εὐρέθη μοι ἡ ἐντολὴ—εἰς θάνατον, " and thus the commandment, whose intention was life, was found to end in death." Here καὶ signifies " and thus." The repetition of the ἡ shews that a participle is to be understood. The Commentators supply δεδομένη. But a subaudition of the participle of the verb substantive is simpler, and equally effective. Εὐρέθη, " turned out to be, was found to be, sub. γεγονυῖα, αὐτῇ that very (commandment)." It is well observed by Theophyl. that εὐρέθη is a milder term than γέγονε. In order to see the sense, we must remember that εἰς has two significations : 1st, scope, purpose ; 2d, tendency, or end. The sense, then, is : " The scope, or purpose of the commandment

* So also Rosenm. " Pœnam mihi conscivi." And he compares ver. 11. and 2 Cor. 3, 6., and the Hebr. נִחַם, in Gen. 16, 11. He thinks the Apostle has here reference to the threatenings at Gen. 2, 17.

was life and happiness ; but it was found to *terminate in death and misery*." "Now (observes Doddr.) this law may be said to have been *intended for life*, though by sin made the occasion of death ; as medicines which, not being rightly applied, prove fatal, may nevertheless be said to have been *intended for cure*."*

11. ἡ γὰρ ἀμαρτία — ἀπέκτεινεν. Here again ἀμαρτία signifies the propensity to evil, i. e. (as Theophyl. explains) ἡ ἀπὸ τὸ χειρόν, ὁρμή. By ἐξηπάτησε is meant *deceived, lured*, i. e. tempted me to sin. A very strong term. The ἐξ is intensive. Wets. gives an example of the word from Xen. Pæd. 3. σὲ δὲ οἶδεν, ἃ μὲν ἐβουλεύθης ἐξαπατῆσαι αὐτόν, οὕτως ἐξαπατήσαντα, ὥσπερ ἂν τις τυφλοῦς, ἢ καφοῦς, καὶ μήτ' ὅτι οὖν φρονούντας ἐξαπατήσειεν.

11. καὶ δι' αὐτῆς, scil. ἐντολῆς, i. e. "by my non-observance of it." Ἀπέκτεινεν, "was the occasion of my death and perdition," by causing me to sin, thereby subjecting me to punishment. So Koppe, who explains : "causa fuit mortis atque perniciæ." And he compares Plutarch descr. adult. et am. p. 60. αὐτὴ τοῦτον ἡ παρρησία τὸν ἀνθρώπου ἀποκτενεῖ.

The Apostle's reasoning is thus ably summed up Theophylact p. 65. Νόμου μὴ ὄντος, ἀμαρτία οὐ λογίζεται· τοῦ νόμου δὲ ἐλθόντος, καὶ παραβαινομένου, ἐφάνη ἡ ἀμαρτία, καὶ ἀνέξησεν. Ὡστε διὰ τῆς ἐντολῆς παρα-

* Mr. Locke, too, in illustration of this subject, remarks : "The law, which was just, and such as it ought to be, in having the penalty of death annexed to every transgression of it, Gal. 3, 10. came to produce death, by not being able to so remove the frailty of human nature, and subdue carnal appetites, as to keep men entirely free from all trespasses against it, the least whereof by the law brought death. See 8, 3. Gal. 3, 21." So Macknight : "The law of nature, and its transcript in the moral precepts of the Law of Moses, were intended for life ; because the threatening of death for every offence, is virtually a promise of life to those who obey perfectly. This appears from the law given to Adam in Paradise. Now perfect obedience being impossible in the present state of human nature, the law which threatens death for every offence, necessarily ends in death to the sinner, although it was originally intended to give life to the obedient."

βαινομένης ἡ ἀμαρτία, τουτέστιν, ἡ τῆς ἀμαρτίας ἐκφανσις καὶ ὑπόστασις ὑφίσταται, πρότερον μὴ ὑφισταμένης μηδὲ λογιζομένης, ἐν τῷ μηδὲ νόμον εἶναι. Αἴτιος μὲν οὖν κατ' αὐτὸν ὁ νόμος τῆς ἀμαρτίας οὐκ ἦν· οὐ μὴ, οὐδὲ λυτρώσασθαι ταύτης ἰσχύειν· ὥστε τῆς χάριτος ἐδεήθημεν, διὰ τὸν τούτου ἀνίσχυρον.

12. ὥστε ὁ μὲν νόμος ἅγιος — ἀγαθὴ. The ὥστε is not (I think) *illative*; nor should it be rendered *therefore*. It appears to be *conclusive*, and may be rendered *so then, and so*. Koppe sums up the sense thus: "The Mosaic Law, then, and its authority, dignity, and utility, remain unimpeachable, even though it cannot be denied that that Law has given occasion to sin."

Theophylact observes that νόμος differs from ἐντολὴ as a general term from a particular one; some portions of the νόμος being δόγματα, others ἐντολαί. But that this distinction is not always observed, is plain from the preceding verse, and even from *this*, where a distinction might be more easily imagined than supported. (See the Commentators in the Crit. Sacr. and Pole's Syn.)

Of the terms ἅγιος, δίκαιος, and ἀγαθός, — ἅγιος and δίκαιος differ in the following respects. The *former*, like the Latin *sanctus*, is an epithet especially appropriated to law, and signifies what may justly claim reverence. Thus Wets. cites the expression *sanctæ leges* from Hor. and other Latin writers. The *latter* signifies *just in itself*, and is here employed to denote that the law is not the cause of the misery of those who violate it. As to ἀγαθὴ, it signifies *calculated for good*; and all this by the eternal rule of right.*

* Wetstein, however, distinguishes the terms thus: "*Lex est Decalogus: præceptum est decimum de non concupiscendo, quod sanctum est, quia refrænât desiderium uxoris alienæ; justum est, quia vetat circumventiones et fraudes alteri noxias; bonum est, tum quia intelligitur jubere, ut alios diligamus tanquam nos ipsos, tum quia legem observantibus vitam promittit.*" In illustration of which he cites Cicero de Orator. 1, 43. "Docemur — autoritate nupte legum domitas habere libidines, coercere omnes cupiditates—ab alienis mentes, oculos, manus abstinere. Theodoret, more correctly,

13. τὶ οὖν ἀγαθὸν ἐμοὶ γέγονε θάνατος; Here we have the same sentiment repeated which had been propounded at ver. 7. (only with this difference, that for νόμος is here put τὶ ἀγαθόν): viz. that sin is only the *proximate* cause, not the *remote* one, of men's ruin. (Koppe.) In this and the ten following verses the Apostle proves the law not to be made death; but that it was given to shew the power of sin which remained in those under the law, so strong, notwithstanding the law, that it could prevail on them to transgress the law, notwithstanding all its prohibitions, with the penalty of death annexed to every transgression. Of what use this shewing the power of sin by the law was, we may see, Gal. 3, 24. (Locke.)

The punctuation or construction of this verse is somewhat perplexed. In settling it, the scope and sentiment of the verse must be closely attended to. There is plainly first an objection supposed, τὶ οὖν ἀγαθόν, &c., "what then, has this good law been the occasion of death to me?" q. d. "how can a thing deserve the appellation of good, if it tends to one's ruin." The difficulty, however, chiefly hinges on the words ἀλλὰ ἡ ἁμαρτία—ἐντολῆς, where the terms being somewhat indefinite, and the syntax not distinctly marked, two modes of punctuation and construction have been laid down; though with less difference in sense than might be expected. Many modern Commentators, as Beza, Schmid, Wolf, Griesbach, Mackn., and Rosenm., point and explain thus: ἀλλὰ ἡ ἁμαρτία (sc. θάνατος γέγονε), ἵνα φανῇ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον, ἵνα γένηται διὰ τῆς ἐντολῆς. Hence ἵνα φανῇ κατεργαζομένη is a construction similar to φαίνεται καλουμένη, and numerous others in Thucyd., Isocrat., and the best writers. The sense thence arising is thus expressed by Rosenmuller. "Apparuit, propensionem ad malum esse maximè abominandam; turpissimum enim

discriminates them thus: ἅγια μὲν, ὡς τὸ δέον διδάσσα· δίκαια δὲ, ὡς ὀρθῶς τοῖς. παραβάταις τὴν ψῆφον ἐξεγεγκούσα· ἀγαθὴ δὲ, ὡς ζωὴν τοῖς φυλαττούσιν εὐτρεπίζουσα.

est, re bonâ abuti." But the ellipsis of ἀλλὰ ἡ ἁμαρτία is inadmissible : and ἵνα γένηται διὰ τῆς ἐντολῆς is only susceptible of a very inapposite sense. Besides, the whole sense thus obtained is by no means such as the context and the intent of the Apostle require. Greatly preferable, therefore, is the construction and interpretation of Chrysost. and the Greek Commentators, adopted by most modern Interpreters; viz. ἀλλ' ἡ ἁμαρτία, ἵνα φανῇ ἁμαρτία, διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη (subaud ἦν, by a sort of Hebraism), i. e. κατεφαίνεται θάνατος, ἵνα ἁμαρτία γένηται, διὰ τῆς ἐντολῆς, ἁμαρτωλὸς καθ' ὑπερβολήν.* The sense is thus expressed by Mr. Turner: "But, by means of this good law, sin produced my ruin; thus shewing, through the law, its really detestable character." This signification of ἁμαρτωλὸς is also adopted by Schleusner, and confirmed by the Syriac Version. And so Zeger: *scelestum, perniciosum*: and Theodoret: *πονηρά*.

The above interpretation, as I before observed, is supported by the authority of the Fathers. Chrys., for instance, who treats of this verse with his usual ability, among other things, observes, that ἵνα γένηται ἡ ἁμαρτία διὰ τὴν ἐντολήν is for ἵνα φανῇ ἡλικὸς ὄλεθρος ἡ ἁμαρτία. This (he adds) was shewn διὰ τῆς ἐντολῆς, since it was used εἰς θάνατον. "Just (observes Theophyl.) like a disorder which, when it has become worse, may be said to display, by means of the medical art, its κακοθείαν (*malignity*), as not being removed even by *that*." Theodoret, too, who has ably discussed the sense of the verse, comes to the same conclusion. "By the law and the commandment (says he) sin is shewn to be κακὴ καὶ πονηρά. How? by working death. For by the fruit we know the tree, and, seeing death, we hate its parent." On

* The sense will be more distinctly perceived by digesting the words after the following method, (suggested by Carpzov.) 'Αλλὰ ἡ ἁμαρτία διὰ τοῦ ἀγαθοῦ μοι κατεργαζομένη θάνατον' 1st, ἵνα διὰ τῆς ἐντολῆς φανῇ ἁμαρτία' 2d, ἵνα γένηται καθ' ὑπερβολήν ἁμαρτωλὸς ἡ ἁμαρτία.

the words *ἵνα γένηται* — ἐντολῆς he remarks, that though even nature teaches this, yet the law teaches us more perfectly the *τὴν ὑπερβολὴν τῆς πονηρίας*. He moreover says that in *ἵνα γένηται* there is an ellipsis of *φανερὰ*. But I prefer, (with Theophyl.,) to regard it as used popularly for *φαίνεται*.

13. *καθ' ὑπερβολὴν* is for *ὑπερβολεῶς*, a frequent phrase in Scripture, as well as in the best writers. Examples, in superfluous abundance, are produced by the philological Commentators.

14. *οἶδαμεν γὰρ ὅτι ὁ νόμος πνευματικὸς ἐστίν*. In the interpretation of these words Commentators differ. Augustin, and most of the earlier modern ones (especially those of the Calvinistic School), maintain that the Apostle here speaks of *himself*, and of *regenerate Christians*, and means this as the language of penitent remorse. But, after all that has been urged in support of this interpretation, by Doddr., Teller, and especially by Carpzov (to whose note I refer the reader), it may justly be considered as untenable. It is strange that it should have been adopted by Koppe, since (as Rosenm. observes) the contrary appears not only from the words immediately following, but also from the very purpose of the Apostle, and from the connexion. "His intent (continues Rosenm.) is, to demonstrate that by the law alone no man can be reformed; that the very Mosaic laws themselves were destitute of the power to reform the heart; that a man long accustomed to sin labours under such an *impotentia animi*, that when he most wishes and strives to perform the law, he perceives himself unequal to the thing, and experiences in his mind so great and so continual a struggle between the animal and the rational desires (see ver. 15.), that he *does* what he *cannot approve*, and *would not do*, and what he approves, and would do, he cannot perform; that this property of amending and reforming the heart is found only in the Christian religion, which alone can furnish a man with the *motives* and the *power* to lead a holy life. See especially 8, 2 & 3., where the Apostle expressly

teaches that the νόμος τοῦ πνεύματος τῆς ζωῆς supplies that which neither the law of Moses nor any other law ever yet furnished, or can furnish." Thus far Rosenm., who is chiefly indebted for his matter to Winterburg., Chrysost., and the ancient Commentators, as also most modern ones for the last century, are of opinion that the Apostle again uses a change of person, and is speaking of those who were under the law, and who lived before the law; and I know not why they should not add "*any law*." The Apostle (to use the words of Dr. Macknight) is describing the state of an unregenerate sinner awakened, by the operation of law, to a sense of his sin and misery. See the notes of Hammond, Whitby, and Slade, which last Commentator observes, that there is a plain contrast between the spirituality of *the law*, and the carnality of a person under it. He might have added, under *any law*.

Theophyl. (from Chrysost.) understands by *spiritual* a teacher of virtue, and an enemy to vice: which seems preferable to fancying any refined distinction. And he adds, that sin has arisen from the sloth and weakness of the disciples, not from any fault in the teacher."

Œcumen. 292 D. noticing the change of person, observes that the Apostle says, *I*, not *you*, are carnal, &c., in order to soften the harshness of such an expression.

On the word σὰρξ. Rosenm. remarks, that the ancients referred the origin of all vice in action to the *body*: and he adds, that the Apostle shews the cause why from the law follows something very different from what the law intended, namely, because the nature of the law is quite different from the nature of man.

14. περπαμένος ὑπὸ τὴν ἁμαρτίαν. A very strong expression, derived from the Old Testament, where it is applied to Ahab, (1 Kings 21, 20,) who is said to have *sold himself to work wickedness*. The words of the Sept. (which Paul here follows) are ἐν πάθῃ

ποιῆσαι τὸ πονηρὸν, where the verb is to be taken in a reciprocal sense ; since (as Koppe observes) the expression alludes to that mode in which slavery was chiefly effected, namely, by buying and selling. See 1 Macc. 1, 15. 1 Kings 21, 20. 2 Kings 17, 17. Koppe, too, compares a similar allusion in Seneca de Benef. C. 19. Corpus est, quod domino fortuna tradidit. Hoc emit, hoc vendit, interior illa pars mancipio dari non potest.

None of the Commentators, however, have noticed that the phrase πεπράμενος ὑπὸ ἁμαρτίαν is *prægnans*, i. e. compounded of two ; viz. sold to sin, and doing its drudgery (ὑπὸ). And if the reflected form above mentioned be adverted to, it will increase the opprobrium, as denoting one who has sold *himself* to the slavery of sin. And so Theophyl. (ap. Whitby), who observes that it denotes a willing slave, who had sold himself to it. I therefore prefer our common version “ *sold under*,” to sold *unto*.

Here Wets. compares Demosth. de fals. legat. ὡς πρὸς πεπρακότας ἑαυτοὺς καὶ ἀνοσιωτάτους ἀνθρώπους.

15. ὃ γὰρ κατεργάζομαι, οὐ γινώσκω. This is meant to amplify and illustrate what was said in the last verse on the bondage of sin. In the interpretation of the passage, Commentators differ. The general opinion, and that adopted by Erasmus, Grotius, and almost all Commentators, is, that γινώσκω signifies *approve*, by a Hebraism from עָדָה; as in Hos. 8, 4. Koppe, however, objects that such a signification is very uncertain. Yet this appears to have made little impression on succeeding critics ; it being received even by the cautious Schleus. One may, however, justly question whether that be really the sense. One thing is clear, that the words are meant to illustrate the nature of the spiritual bondage just mentioned : but there are *other* traits of such bondage than that of “ *doing what we approve not*.” Those Commentators, however, seem to regard the sense they lay down as confirmed by the words following, which they suppose to be exegetical of the preceding ; and

if so, they could be interpreted in no other way. But there is no *proof* that they *are* exegetical of the preceding. To me it rather appears that they are independent illustrations of the spiritual bondage. Now to ascertain *what* this trait is, we must consider well the force of the words, and especially take into council those great Interpreters of ancient times, who are always our safest guides. That *κατεργάζομαι*, though a term of middle signification, must here (as mostly elsewhere in our Apostle) be taken in a *bad* sense, is clear from the context. The difficulty, then, hinges upon *γινώσκω*; and that it cannot be taken to denote simple *thought*, or *knowledge*, is plain. For (as observes Ammon) "no affection has place without the assent of the mind; and so no action has place without the knowledge and conscience of the agent." Or (as Chrysost. more popularly and justly phrases it) no one ever sinned in ignorance: for if so, he would not be a proper object of punishment. "Now (continues he) as the Apostle has *before* said *χωρὶς νόμου ἁμαρτία νεκρά*, not meaning thereby that they sinned in ignorance, but knew, though not so accurately, and therefore were punished, though not so severely; and again *τὴν ἐπιθυμίαν οὐκ ᾔδειν*, by which is not denoted utter ignorance, but imperfect knowledge; so *here*, by *ὡ γινώσκω* is meant *σκοτοῦμαι, συναρπάζομαι, ἐπηρεῖαν ὑπομένω, οὐκ οἶδα πῶς ὑποσκελίζομαι*. And so we ourselves familiarly use the word. The same view of the subject is also taken by Œcumenius, Theophyl., and Theodoret: and this is, I have no doubt, the true one. It is plainly the effect of sin, especially of habitual sin, to so darken the understanding and sear the conscience, that the sinner is scarcely aware of his criminality, nor even distinctly sees the consequences of his crimes. Most assuredly the want of this intellectual and moral liberty is one of the most striking features of spiritual bondage. Such was the fate of all who lived before the Gospel, and such is that of all unregenerate persons under it.

The next words *ὡς γὰρ θέλω*, &c. give another illustration of this spiritual bondage, and are so plain that there is no difference of opinion on their import.* An admirable explanation of them is given by Chrysostom: though my limits will only permit me to report his exposition of *ὡς θέλω*, viz. *ὁ μὴ ἐπαινώ, ὁ μὴ ἀποδέχομαι, ὁ μὴ φιλῶ*.

This evil Theophyl. rightly refers to the *sin of Adam* as the cause; observing, too, that the "*law* could not cure it; it required the gospel of the great physician Jesus." And he adds, that "it is the purpose of the Apostle, both here and elsewhere, to shew that human nature is in a very corrupt state, and cannot be healed but by Christ."

On the doctrine here inculcated I cannot but subjoin the following sensible remarks of Mr. Slade. "St. Paul views the state of the regenerate Jew in

* And here the following citations, brought forward by Wets. and Koppe, are extremely apposite. Eurip. Med. 1077. *Νικῶμαι κακοῖς, καὶ μανθάνω μὲν, οἷα τολμήσω κακὰ, θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων*. cit. Galeno, Plut. de Verec. p. 533 D. Arrian Epict. 1, 28. Simplicio 4, 10, 11. Ovid. M. 7, 19. *Sed trahit invitam nova vis, aliudque cupido, mens aliquid suadet. Video meliora, proboque: Deteriora sequor.* Terent. Eunuch. 1, 1. *Me miserum sentio, et tædet: et amore ardeo: et prudens, sciens, vivus, vidensque pereo, nec, quid agam, scio.* Hor. 1. Epist. 8. *Mente minus valklus quam corpore toto—Quæ nocuere sequar: fugiam, quæ profore credani.* Lajus apud Clem. Alex. Str. 2. *λέληθεν οὐδέν τῶν δὲ μ', ὧν σὺ νοουεῖς γνῶμην δ' ἔχοντα μ' ἡ φύσις βιάζεται.* Cic. Plut. de Virt. mor. p. 446 A. *Καὶ αἱ αἱ, τὸ δὴ θεῖον ἀνθρώποις κακόν, ὅταν τις εἰδῇ τ' ἀγαθόν, χρῆται δὲ μὴ* & de Aud. Poet. p. 33. *θηριῶδες μὲν οὖν, καὶ ἄλογον, καὶ οἰκτρὸν, εἰδότα τὸ βέλτιον, ἀπὸ τοῦ χειρόνος ἐξ ἀκрасίας καὶ μελακίας ἀγεσθαι.* Arrian Epict. 2, 26. *ἐπεὶ γὰρ ὁ ἀμαρτάνων οὐ θέλει ἀμαρτάνειν, ἀλλὰ κατορθῶσαι, δηλὸν ὅτι ὁ μὲν θέλει, οὐ ποιεῖ, καὶ, ὁ μὴ θέλει, ποιεῖ* & de Alex. 7, 2. *ἐπῆνεσε μὲν Ἀλέξανδρος τοὺς λόγους, καὶ τοὺς εἰπόντας, ἐπράσσε δὲ ὅμως ἄλλα καὶ τάναντια, οἷς ἐπῆνεσιν—οὗτοι τοι οὐ πάτηρ ἔξω ἦν τοῦ ἐπινοεῖν τὰ κρείττονα Ἀλέξανδρος, ἀλλ' ἐκ δόξης γὰρ δεινῶς ἐκρατεῖτο.* Seneca Ep. 52. *Quid est hoc, Lucili, quod nos alio tendentes alio trahit, et eo, unde recedere cupimus repellit? quid collectatur cum animo nostro, nec permittit nobis quidquam semel velle? Fluctuamus inter varia consilia, nihil liberè volumus, nihil absolutè, nihil semper.* Seneca Hippolyt. 177. *Quæ memoras, scio Vera esse, Nutrix: sed furor cogit sequi Pejora, vadit animus in præceps sciens, Remeatque, frustra sana consilia appetens.*

the most favourable light ; he describes him as under a sense of guilt, as lamenting his natural infirmities, as acknowledging the excellencies of the law, and even desirous of fulfilling its precepts. But the law itself was insufficient to emancipate him from the slavery of sin. The description, indeed, here given, is partly applicable to the *Christian*; and this may have led many to mistake the real import of the Apostle's reasoning, though that is manifest from v. 9—13. The Christian, as well as the Jew, feels and laments his depravity, and is often disappointed in his desires and endeavours to obey the law of God ; but his faith in Christ delivers him from the terror of that curse which was denounced against every transgression, Gal. 3, 10., and the principle of life within him, vouchsafed by the Holy Spirit, *enables* him so to mortify every evil affection, that he can no longer be represented, like the Jew, as the *slave* of sin." And this confirms the distinction which was drawn, Ch. 6, 16—18., between the Jew and Christian ; the former is described as the servant of sin, and the latter as the servant of righteousness.

16. ἐν δὲ — καλός, " if, then, I do that which I would not, I consent unto the law, that it is good." This, the Apostle argues, is a tacit confession of the excellence of the law : and Rosenm. truly observes that it is justified by experience.

On the sentiment here contained see the note on ver. 14. and Tim. 1, 8. It must, however, be observed, that σύμφημι signifies properly " to say what another says, assent to his opinion ;" as in Eurip. Hipp. 266. (cited by Wets.) καὶ συμφῆσουσι σοφοὶ μοι ; and Plut. 1, 644 B. ἡρώτησεν, εἰ τοὺς νομῶνς ἐπαινοίη ; τοῦ δὲ συμφῆσαντος) ; and when used of a *thing*, it denotes " to bear concurring testimony of what is said concerning it."

17. νυνὶ δὲ οὐκ ἔτι ἐγὼ — ἁμαρτία, " now, then, it is not so much I that do it, as Sin." Because, as Rosenmuller observes, reason itself rejects and reprobates those very things to which the force of the evil affections impels men. The ἁμαρτία is, as before,

personified, or rather alluded to as if a person. And here (as Rosenm. observes) the Apostle means to represent that man cannot resist evil inclinations, unless there be some assistance. In which view Mr. Turner very properly remarks, that no "judicious reader will infer from this verse, or the 20th, which is synonymous, that the character personified is not the responsible agent; both this and the following verses are designed to illustrate the utter inadequacy of human nature to struggle effectually with its sinful propensities, without some additional aid. Οἶκουσα is ill explained by Taylor *reigneth*; and as to the passages he produces in support of this version, they will by no means prove his point."

It is here observed by Whitby and Mackn. (ap. Slade), that the Apostle, for the purpose of his argument, considers man as having two distinct natures, the spiritual and the carnal. Of the former he now speaks as the *real self*, which he calls, ver. 22., τὸν ἔσω ἄνθρωπον, and describes 8, 1. by κατὰ πνεῦμα: the other is called ὁ ἔξω ἄνθρωπος, 2 Cor. 4, 16. and ὁ πάλαιος ἄνθρώπος, Rom. 6, 6. Eph. 4, 22. Col. 3, 19. Raphel illustrates this from a passage of Xen. Cyr. 1, 21., where Araspus complains of two souls contending within him.

"Now by distinguishing (as Mack. ap. Slade truly observes) the *inward man*, or his real self, from the *outward man*, the Apostle has overturned the grand argument by which the wicked justify themselves in indulging their lusts. Since God, say they, has given us appetites and passions, he certainly meant that we should gratify them. True, says the Apostle, but God has also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification: and as reason and conscience are the superior part of men's nature, a more certain indication of the will of God may be gathered from their operation, than from the impulses of the other." So Theophyl. 68. Ὁ οὖν ἐληταὶ ἡ ψυχὴ, ἐκείνῳ πράττει ἡ σὰρξ· ὥσπερ εἰ τις εἴποι, ὅτι οὐκ ἔστιν ἐν τῇ κιθάρᾳ τὸν

καλὸν κρούμα, ἀλλ' ἐν τῷ καθαριστῇ. Οὐ γὰρ τὴν κιθάραν διαβάλλει, ἀλλὰ τὸν ὑπεροχὴν τοῦ τεχνίτου πρὸς τὸν ὄργανον δείκνυσι.

To the excellent annotation of Theodoret on this verse I can only *refer* the reader.

18. οἶδα γὰρ — εὕρισκω. The ἐν ἐμοί, it may be observed, is qualified and explained by αὐτῇ σαρκὶ μου. Here Carpzov aptly cites Philo p. 518 D. τῷ φιλαρέτῳ κατοικεῖν οὐ δίδωσιν ὁ Θεὸς, ὡς ἐν οἰκίᾳ γῆ, τῷ σώματι, ἀλλὰ παροικεῖν, ὡς ἐν ἀλλοδαπῇ μόνον ἐπιτρέπει χαρά. — Παντὸς δὲ φαύλου συγγενὲς τὸ σώματος χωρίον, ἐν ᾧ μελετᾷ κατοικεῖν, οὐ παροικεῖν. Παράκειται. This signifies properly *is at hand*, is ready, is in my favour.

Εὕρισκεν here, as often, denotes to *attain*. It properly signifies to *find out the means* of doing a thing. Here Kypke appositely cites Plut. Lucull. 512. οὐδενὶ τρόπῳ πειθοῦς οὐδ' ἀναγκῆς εὐρόμενοι προσάγεσθαι. Yet that passage will not prove his assertion; namely, that εὕρισκεν here signifies *posse*; still less will his other citations. "Here (Hardy observes) is described a conflict of the flesh and spirit; the will chooses what is good; the flesh hinders the effect. "From this passage (adds he) it is plain that the Apostle is speaking of a man little able to controul himself, and who acts contrary to the dictates of his mind."

19. οὐ γὰρ, ὃ λέλω — πράσσω. Here is a repetition of the sentiment at v. 15., arising from the earnestness of the writer. Here again, as throughout this section, Koppe too much *explains away* the sense; so, indeed, every one is compelled to do who understands this portion of the Apostle personally, and not, as it ought to be, of *human nature*, without the assistance provided by the Gospel of Christ.* It is well ob-

* Locke and Rosenm. therefore limit the sense too much when they maintain that Paul here only means to shew that *the Mosaic Law* was insufficient to break the power of evil desires. It is equally true of *any other law* by which human nature is governed. For, as Thucyd. L. 3, 45. fin. truly observes, πεφύκασι τε ἅπαντες καὶ ἰδίᾳ καὶ δημοσίᾳ ἁμαρτανεῖν, καὶ οὐκ ἔστι νόμοις ἀπειρῆσαι τούτου.

served by Mr. Turner, that "although this is descriptive of the state of a man just awakened to a sense of his sinfulness, (as the connexion, argument, and terms used require it to be understood,) yet it may be *accommodated* to the state of an advanced Christian; since such a mixture of imperfection will ever cleave to human nature, that they often do what the enlightened mind disapproves of." "There are, however (he adds) other parts of this discussion, which cannot fairly be applied to an advanced Christian; and even this passage can only be thus used *by way of accommodation*."

This frailty of human nature is well treated of in Lact. 4, 24. (cited by Koppe,) and beautifully depicted by Eurip. Hec. 566. (cited by Wets.) ὁ δ' αὖ θέλων τε καὶ θέλων οἰκτῶ κόρης τέμνει σιδήρῳ πνεύματος διαρρύσας. And Seneca, Hippolyt. 604. Vos testor omnes cœlites, hoc, quod volo, me nolle.

20. εἰ δὲ ὁ οὐ θέλω, &c. Repetit quod dixerat ver. 17. sed addidit πλοκήν, ἐγὼ bis sumpto, sensu diverso. Homo est qui consentit peccato, sed non omnes partes, hominis mente diversum dictante: quod culpam auget. (Grot.)

21. εὐρίσκω ἄρα τὸν νόμον τῷ θέλοντι — παράκειται. On the construction and consequent sense of this passage Commentators are not agreed. Erasmus, Castellio, Bos, and Carpzov, adopt the following construction. Εὐρίσκω ἄρα κατὰ τὸν νόμον, ὅτι ἐμοί, τῷ θέλοντι ποιεῖν τὸ καλὸν, ἐμοί τὸ κακὸν παράκειται, assigning to κατὰ the sense of *per*, *by*; and by νόμον they understand the Law of Moses. Ἐμοί they regard as an Attic pleonasm. Carpzov thinks this sentence is the *peroratio* of what has been disputed from ver. 7. τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου.

But surely the ellipsis of κατὰ (which was first

And at the end of the same Chapter: ἀπλῶς τε ἀδύνατον καὶ πολλὰς ἐπιθελίας, ὅστις οἶεται, τῆς ἀνθρωπείας φύσεως ὀρμημένης προθύμως τι πράξαι, ἀπογοπήν τινα ἔχειν ἢ νόμων ἰσχύι ἢ ἄλλῳ τῷ δεινῷ. And certainly no one ever possessed a more intimate knowledge of the human heart than this great Historian.

devised by Crellius) is here very harsh and violent; and τὸν νόμον evidently depends upon εὕρισκω.

Some antient and modern Commentators take the ὁ νόμος, as in the preceding sentence, to mean the Law of Moses; and, in order to make a sense, they supply κάλος ἔστι. But this seems too arbitrary.

Now the antient Commentators were sensible of the difficulty, and, attributing it to the highly elliptical structure of the sentence, have proposed various methods, some even more violent than the preceding. The most probable one is that of Theophylact, Œcumen., and Theodoret, who lay down the following construction: εὕρισκω ἄρα τὸν νόμον συναγορεύοντά μοι θέλονται μὲν ποιεῖν τὸ καλόν, μὴ ποιοῦντι δέ, διότι ἐμοὶ παρακεῖται τὸ κακόν, i. e. τὴν γνῶσιν τοῦ καλοῦ ἐξ ἀρχῆς συγκαταβεβλημένην ἔσχον· εὕρισκω δὲ καὶ τὸν νόμον — μοι, equivalent to ἡ πράξις τοῦ κακοῦ οὐκ ἀμύρηται ὑπ' ἐμοῦ. Now Chrysostom, in laying down the above interpretation, acknowledges the obscurity of the sentence; though, I think, he has not evinced his usual skill and judgment in the removal of it. For though the sense be not inapposite, yet it cannot be elicited from the words on any correct hermeneutical principles. If I am not mistaken, the preceding Commentators have all erred in fancying that τὸν νόμον must be the Law of Moses; though that is far preferable to the notion of Koppe, that it signifies *Divine law in general*; which yields a sense not very different from one to be found in Œcumenius. But though it introduces less of arbitrary ellipsis than the preceding, yet it does too much violence to the words to be admitted.

After all, there is no interpretation that involves less difficulty, or offers a more satisfactory sense than the one proposed by Beza, Piscator, Crellius, De Dieu, and Grotius, and adopted by our English Translators, and most Interpreters for the last century, as Wolf and Rosenm.; and which is very agreeable to the context both of the preceding and following verses. Now according to this interpreta-

tion τὸν *may* be taken for τοῦτον: but that is not necessary. We may render it *the law*. Νόμος is to be understood in the laxer sense of *norma*, dictamen; a term not inapplicable to the *impetus animi* humani, (and, in fact, used in this sense at ver. 23 & 8, 2.,) and so employed from its resemblance to the *force* by which laws excite and impel men to action. Now this *impetus* is represented as driving the disposition to evil, when the *will* is disposed to do good. Here, then; the sense seems to be: "I experience this impulse of contrary action, that when I would do good evil is at hand, is ready, and besets me." It may be observed, that the repetition, or pleonasm, of ἐμοί, is familiar both to the Greek and Hebrew idiom. Though, indeed, it is perhaps no pleonasm: for the first ἐμοί is required by the θέλοντι, and the second is necessary to the sense.

22. συνήδομαι γὰρ τῷ νόμῳ τοῦ Θεοῦ. This is meant to suggest the reason why he wishes to do good. (Crellius.) That there is in the unregenerate person the impetus just before mentioned, is proved by experience. (Rosenm.)

Συνήδομαι signifies, "I am delighted with," i. e. entirely approve* the Law of God. The sentiment is the same as that a little before, σύμφημι τῷ νόμῳ ὅτι καλὸς ἔστι, which is thus illustrated by Dio Chrysost. 401. (cited by Wets.) μὴ τούτοις θαρρῆτε, μηδὲ ἀποδέχεσθαι τὸν συνηδόμενον ὑμῖν καὶ θαυμάζοντα λόγον, μηδὲ τοὺς δεινοὺς ἐγκωμιάζειν. Here, Grotius remarks, we have a metonymy; since to approve is properly the office of the *understanding*; to delight in, that of the *heart*. "But (adds he) names of *proximate effects* are very frequently ascribed to the *causes*."

By τὸν νόμον is meant, as the Greek Commentators and many modern ones suppose, the Law of Moses only; but, according to Koppe, any Divine Law, as opposed to the *norma*, or strong impulse just before

* Grotius compares συνθέλω, which expresses the Hebrew אהב, (to love,) in Deut. 13, 8. He might also have compared συνευδοκέω, which frequently occurs in the New Testament.

described : and τοῦ Θεοῦ is here very properly added, since the other is the *norma humani*.

Macknight well observes, that "by appealing so often to that approbation which the reason and conscience of men give to all the good actions enjoined by the Law of God, and to that disapprobation and hatred which are raised in their minds by the evil actions which it forbids, the Apostle has clearly established the holiness and excellence of the Law of God."

22. κατὰ τὸν ἔσω ἄνθρωπον, "in the inner man," i. e. the *mind*, the inner and sentient part of man. Now this is to be understood by a reference to the modes of thinking among the Jewish Theologians ; * though the term was not unknown to the Gentile philosophers. Thus both Philo and Plato, and others, not only consider man as consisting of body and soul, but (as Grot. says) by a synecdoche, by which the name of the whole is given to the part, call him by the name of the inner, and outer man. And this seems a far more correct view of the expression than that adopted by Schleusner, who supposes it to be used κατ' ἐξοχήν : for *then* the ἔσω would have been unnecessary.

* So Jalkut Rubeni, fol. 10, 3. (cited by Koppe.) *Cutis et caro vestis est hominis, sed spiritus interior homo vocatur.* And so Philo, p. 438 B. (cited by Carpzov.) ἐπὶ τῷ Νῷ, ὃς κυρίως Ἄνθρωπος ἐστὶν ἐν ἀνθρώπῳ, κρείττων ἐν χεῖρονι. And in another passage of Philo, (cited by Grot.) this is expressed by τὸν ἡγεμόνα ἄνθρωπον.

Carpzov thinks the doctrine derived from the Platonic school ; and Wetstein cites several examples from this philosopher ; as de Republ. 9. φαίη ἂν δεῖν ταῦτα πράττειν καὶ ταῦτα λέγειν, ὅθεν τοῦ ἔξω ἀνθρώπου ὁ ἐντὸς ἄνθρωπος ἐστὶ ἐγκρατέστατος. He also cites Plotin. Ennead. 1, 1, 10. τοῦ ἐνδον ἀνθρώπου. And 5, 1, 10. οἷον λέγει Πλατὼν τὸν εἶσω ἄνθρωπον. But the expression had been before used in the Pythagorean Philosophy. (See Hierocl. cited by Grot.) Nay it had passed even to the Poets. Thus Plautus (cited by Grot.) speaks of the *salutem interioris hominis*. Nor can I think that Philo borrowed it of Plato. He rather seems to have derived it from the more antient Theology of his own countrymen, vestiges of which are found in Josephus and the Rabbinical writers, and also in the Epistles of Peter, as well as in those of our Apostle.

23. βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου. *Causam affert, cur sibi malum adjaceat, nempe quod alius sit justus et impulsus in membris suis, præter illum impulsus et jussum mentis, qui impulsui mentis prorsus adversatur, et in contrarium vertitur. (Crellius.)*

The sense may be thus expressed: "But I see another *dictamen*, *norma*, impulse, inherent and acting in the members of my body, warring against the law of my mind.' The *other law*, by catachresis, means the dictamen, or *strong impulse* of sin seated in the sensual part of man; and it is so called, Theophyl. observes, (p. 69. s. f.) διὰ τὸ πείθεσθαι αὐτῇ τοὺς ἀπατομένους, καὶ φοβεῖσθαι ἀφείναι αὐτήν, ὡς νόμον τινα ἀπαράβατον. It is well remarked by Hardy, that the catachresis is elegant, since, *like* a law, it arrogates and compels to obedience, though not entitled to it. This νόμος ἐν τοῖς μέλεσι is elsewhere called the νόμος ἐν τῇ σαρκί, the θέλημα τῆς σαρκὸς, and φρόνημα τῆς σαρκὸς. The opposite is called, in 8, 2. the νόμος τοῦ πνεύματος.

Βλέπω, like εὐρίσκω at ver. 21. signifies *Experience*.

In ἀντιστρατ. and αἰχμαλωτ. we have metaphors derived from military affairs; like ὀψώνιον at ch. 23. and πιπράσκειν at ver. 14. supra. Koppe compares Simplic. ap. Epict. ἄλογος ὁρεξίς τὸν λόγον κινήσασα (τοῦτ' ἔστιν ἡμᾶς τοῦ κατ' αὐτὸν οὐσιουμένους) καὶ αἰχμαλωτὸν λαβοῦσα.

Grotius, too, cites from Porphyry de Abstin. νόμου τοῦ νοῦς. He also quotes (as many others have done) the beautiful passage of Xen. Cyrop. 6, 1, 41. δύο σαφῶς ἔχω ψυχᾶς, &c. with which may be compared a passage of Plato cited by Camerarius and Schneider; to which I add Liban. Or. 349 v. δύο γὰρ ἔχω ψυχᾶς· τὴν μὲν τοῦ τρόπου (scil. μισανθ.) τὴν δὲ ὅλην Ἀλκιβιάδου, καὶ τοῦ κακοῦ. And then, (using a military metaphor, like our Apostle,) he adds: ἐξανδραποδίζομαι καὶ παραδίδωμι δέσμιον ἑμαυτὸν. The struggles between the good and the bad principles of

the mind are ably depicted by Eurip. Med., especially 1046 & 7. *μανθάνω μὲν οἶα τολμήσω κακὰ, θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων.* And 1024. *μὴ δῆτα, θυμὲ σὺ γ' ἐργάσῃ τάδε.* See also Neophron Med. cited by Elsner.

24. *Ταλαίπωρος ἐγὼ ἄνθρωπος, &c.* It is strange that so many Commentators, and even the enlightened Dr. Paley, should understand this as spoken by the Apostle in *his own person*. I cannot, however, assent to those who (as Mr. Slade and Rosen.) limit the purpose of the words to the Law of Moses. It is equally true of any other law of works. And this is steering the middle and only safe course amidst the contrarieties of jarring interpretation, and, I must add, is sanctioned by the authority of Chrysostom and the Greek Commentators; so Theophylact, who observes: "The natural law did not suffice, the written law was not strong enough; but the tyranny of sin foiled them both."

This *exclamation* (called by Grot. *ὁ ταλανισμὸς*) has great pathos, and is suitable to the character assumed. Wetstein compares Theophr. Char. 8. *σκελτιάζει λέγων, δυστυχῆς Κάσανδρος ὡ ταλαίπορος.* Plato, p. 280. *ταλαίπωρος ἄρα σύγε ἄνθρωπος εἶ, καὶ οὐδὲ Ἀθηναῖος.*

The words *τίς με ῥύσεται, &c.* express an anxious desire for deliverance from so wretched a state. Theophylact skilfully introduces them with, "what hope is there of salvation."

24. *ἐκ τοῦ σώματος τοῦ θανάτου τούτου.* On the interpretation of this phrase, *σώμ. τ. θ. τ.* Commentators are not agreed; and, of course, differ according to their view of the *person* supposed to be speaking. Now the words are susceptible of more than one sense; and, considering the pathos of the whole passage, there can be no doubt but that they are pregnant with meaning. I therefore least of all approve of the interpretation of Crellius, Vorst., Schoettgen, Koppe, and Hardy, who regard the expression as an Hebrew pleonasm, implying no more than *death*.

The next words *ὡ γὰρ θέλω*, &c. give another illustration of this spiritual bondage, and are so plain that there is no difference of opinion on their import.* An admirable explanation of them is given by Chrysostom: though my limits will only permit me to report his exposition of *ὡ θέλω*, viz. *ὁ μὴ ἐπαινω, ὁ μὴ ἀποδέχομαι, ὁ μὴ φιλῶ*.

This evil Theophyl. rightly refers to the *sin of Adam* as the cause; observing, too, that the "*law* could not cure it; it required the gospel of the great physician Jesus." And he adds, that "it is the purpose of the Apostle, both here and elsewhere, to shew that human nature is in a very corrupt state, and cannot be healed but by Christ."

On the doctrine here inculcated I cannot but subjoin the following sensible remarks of Mr. Slade. "St. Paul views the state of the regenerate Jew in

* And here the following citations, brought forward by Wets. and Koppe, are extremely apposite. Eurip. Med. 1077. *Νικῶμαι κακοῖς, καὶ μανθάνω μὲν, οἷα τολμήσω κακὰ, θυμὸς δὲ κρείσσειν τῶν ἐμῶν βουλευμάτων*. cit. Galeno, Plut. de Verec. p. 533 D. Arrian Epict. 1, 28. Simplicio 4, 10, 11. Ovid. M. 7, 19. *Sed trahit invitam nova vis, aliudque cupido, mens aliquid suadet. Video meliora, proboque: Deteriora sequor.* Terent. Eunuch. 1, 1. *Me miserum sentio, et tædet: et amore ardeo, et prudens, sciens, vivus, videns-que pereor, nec, quid agam, scio.* Hor. 1. Epist. 8. *Mente minus valklus quam corpore toto—Quæ nocuere sequar: fugiam, quæ profore credam.* Lajus apud Clem. Alex. Str. 2. *λέληθεν οὐδὲν τῶν δὲ μ', ὧν σὺ νουθερεῖς· γνώμην δ' ἔχοντα μ' ἡ φύσις βιάζεται.* Cic. Plut. de Virt. mor. p. 446 A. *Καὶ αἱ αἱ, τὸ δὴ θεῖον ἀνθρώποις κακόν, ὅταν τις εἰδῇ τ' ἀγαθόν, χρῆται δὲ μὴ· & de Aud. Poet. p. 33. θηριώδες μὲν οὖν, καὶ ἄλογον, καὶ οἰκτρὸν, εἰδότες τὰ βέλτιον, ἀπὸ τοῦ χείρονος ἐξ ἀκρασίας καὶ μελακίας ἀγεσθαι.* Arrian Epict. 2, 26. *ἐπεὶ γὰρ ὁ ἁμαρτάνων οὐ θέλει ἁμαρτάνειν, ἀλλὰ κατορθῶσαι, δῆλον ὅτι ὁ μὲν θέλει, οὐ ποιεῖ, καὶ, ὁ μὴ θέλει, ποιεῖ· & de Alex. 7, 2. ἐπήνεσε μὲν Ἀλέξανδρος τοὺτους τοὺς λόγους, καὶ τοὺς εἰπόντας, ἔπρασσε δὲ ὅμως ἄλλα καὶ τάναντία, οἷς ἐπήνεσιν—οὕτω γὰρ οὐ πάντῃ ἐξω ἦν τοῦ ἐπινοεῖν τὰ κρείττονα Ἀλέξανδρος, ἀλλ' ἐκ δόξης γὰρ δεινῶς ἐκρατεῖτο.* Seneca Ep. 52. *Quid est hoc, Lucili, quod nos alio tendentes alio trahit, et eo, unde recedere cupimus repellit? quid colluctatur cum animo nostro, nec permittit nobis quidquam semel velle? Fluctuamus inter varia consilia, nihil liberè volumus, nihil absolutè, nihil semper.* Seneca Hippolyt. 177. *Quæ memoras, scio Vera esse, Nutrix: sed furor cogit sequi Pejora, vadit animus in præceps sciens, Remeatque, frustra sana consilia appetens.*

the most favourable light ; he describes him as under a sense of guilt, as lamenting his natural infirmities, as acknowledging the excellencies of the law, and even desirous of fulfilling its precepts. But the law itself was insufficient to emancipate him from the slavery of sin. The description, indeed, here given, is partly applicable to the *Christian*; and this may have led many to mistake the real import of the Apostle's reasoning, though that is manifest from v. 9—13. The Christian, as well as the Jew, feels and laments his depravity, and is often disappointed in his desires and endeavours to obey the law of God ; but his faith in Christ delivers him from the terror of that curse which was denounced against every transgression, Gal. 3, 10., and the principle of life within him, vouchsafed by the Holy Spirit, *enables* him so to mortify every evil affection, that he can no longer be represented, like the Jew, as the *slave* of sin." And this confirms the distinction which was drawn, Ch. 6, 16—18., between the Jew and Christian ; the former is described as the servant of sin, and the latter as the servant of righteousness.

16. ἐν δὲ — καλός, " if, then, I do that which I would not, I consent unto the law, that it is good." This, the Apostle argues, is a tacit confession of the excellence of the law : and Rosenm. truly observes that it is justified by experience.

On the sentiment here contained see the note on ver. 14. and Tim. 1, 8. It must, however, be observed, that σύμφημι signifies properly " to say what another says, assent to his opinion ;" as in Eurip. Hipp. 266. (cited by Wets.) καὶ ξυμφήσουσι σοφοὶ μοι ; and Plut. 1, 644 B. ἠρώτησεν, εἰ τοὺς νομοὺς ἐπαινοίη ; τοῦ δὲ συμφήσαντος ; and when used of a *thing*, it denotes " to bear concurring testimony of what is said concerning it."

17. νυνὶ δὲ οὐκ ἔτι ἐγὼ — ἁμαρτία, " now, then, it is not so much I that do it, as Sin." Because, as Rosenmuller observes, reason itself rejects and reprobates those very things to which the force of the evil affections impels men. The ἁμαρτία is, as before,

personified, or rather alluded to as if a person. And here (as Rosenm. observes) the Apostle means to represent that man cannot resist evil inclinations, unless there be some assistance. In which view Mr. Turner very properly remarks, that no "judicious reader will infer from this verse, or the 20th, which is synonymous, that the character personified is not the responsible agent; both this and the following verses are designed to illustrate the utter inadequacy of human nature to struggle effectually with its sinful propensities, without some additional aid. Οἰκουσα is ill explained by Taylor *reigneth*; and as to the passages he produces in support of this version, they will by no means prove his point."

It is here observed by Whitby and Mackn. (ap. Slade), that the Apostle, for the purpose of his argument, considers man as having two distinct natures, the spiritual and the carnal. Of the former he now speaks as the *real self*, which he calls, ver. 22., τὸν ἔσω ἄνθρωπον, and describes 8, 1. by κατὰ πνεῦμα: the other is called ὁ ἔξω ἄνθρωπος, 2 Cor. 4, 16. and ὁ πάλαιος ἄνθρωπος, Rom. 6, 6. Eph. 4, 22. Col. 3, 19. Raphel illustrates this from a passage of Xen. Cyr. 1, 21., where Araspus complains of two souls contending within him.

"Now by distinguishing (as Mack. ap. Slade truly observes) the *inward man*, or his real self, from the *outward man*, the Apostle has overturned the grand argument by which the wicked justify themselves in indulging their lusts. Since God, say they, has given us appetites and passions, he certainly meant that we should gratify them. True, says the Apostle, but God has also given you reason and conscience, which oppose the excesses of lust, and condemn its gratification: and as reason and conscience are the superior part of men's nature, a more certain indication of the will of God may be gathered from their operation, than from the impulses of the other." So Theophyl. 68. 'Ο οὖν ἔλθεται ἡ ψυχὴ, ἐκείνο πράττει ἡ σὰρξ· ὥσπερ εἴ τις εἴποι, ὅτι οὐκ ἔστιν ἐν τῇ κιθάρᾳ τὸν

καλὸν κροῦμα, ἀλλ' ἐν τῷ κιθαριστῇ. Οὐ γὰρ τὴν κιθάραν διαβάλλει, ἀλλὰ τὸν ὑπεροχὴν τοῦ τεχνίτου πρὸς τὸν ὄργανον δείκνυσι.

To the excellent annotation of Theodoret on this verse I can only *refer* the reader.

18. οἶδα γὰρ — εὐρίσκω. The ἐν ἐμοί, it may be observed, is qualified and explained by αὐτῇ σαρκὶ μου. Here Carpzon aptly cites Philo p. 518 D. τῷ φιλαρέτῳ κατοικεῖν οὐ δίδωσιν ὁ Θεὸς, ὡς ἐν οἰκείᾳ γῇ, τῷ σώματι, ἀλλὰ παροικεῖν, ὡς ἐν ἀλλοδαπῇ μόνον ἐπιτρέπει χωρά. — Παντὸς δὲ φαύλου συγγενὲς τὸ σώματος χωρίον, ἐν ᾧ μελετᾷ κατοικεῖν, οὐ παροικεῖν. Παράκειται. This signifies properly *is at hand*, is ready, is in my favour.

Εὐρίσκειν here, as often, denotes to *attain*. It properly signifies to *find out the means* of doing a thing. Here Kypke appositely cites Plut. Lucull. 512. οὐδενὶ τρόπῳ πειθοῦς οὐδ' ἀνάγκης εὐρόμενοι προσαγάγεσθαι. Yet that passage will not prove his assertion; namely, that εὐρίσκειν here signifies *posse*; still less will his other citations. “Here (Hardy observes) is described a conflict of the flesh and spirit; the will chooses what is good; the flesh hinders the effect. “From this passage (adds he) it is plain that the Apostle is speaking of a man little able to controul himself, and who acts contrary to the dictates of his mind.”

19. οὐ γὰρ, ὃ λέλω—πράσσω. Here is a repetition of the sentiment at v. 15., arising from the earnestness of the writer. Here again, as throughout this section, Koppe too much *explains away* the sense; so, indeed, every one is compelled to do who understands this portion of the Apostle personally, and not, as it ought to be, of *human nature*, without the assistance provided by the Gospel of Christ.* It is well ob-

* Locke and Rosenm. therefore limit the sense too much when they maintain that Paul here only means to shew that *the Mosaic Law* was insufficient to break the power of evil desires. It is equally true of *any other law* by which human nature is governed. For, as Thucyd. L. 3, 45. fin. truly observes, πεφύκασι τε πάντες καὶ ἰδιῶ καὶ δημοσίᾳ ἀμαρτανεῖν, καὶ οὐκ ἔστι νόμος ὅστις ἀπείρξει τούτου.

served by Mr. Turner, that "although this is descriptive of the state of a man just awakened to a sense of his sinfulness, (as the connexion, argument, and terms used require it to be understood,) yet it may be *accommodated* to the state of an advanced Christian; since such a mixture of imperfection will ever cleave to human nature, that they often do what the enlightened mind disapproves of." "There are, however (he adds) other parts of this discussion, which cannot fairly be applied to an advanced Christian; and even this passage can only be thus used *by way of accommodation*."

This frailty of human nature is well treated of in Lact. 4, 24. (cited by Koppe,) and beautifully depicted by Eurip. Hec. 566. (cited by Wets.) ὁ δ' οὐ θέλων τε καὶ θέλων οἴκτω κόρης τέμνει σιδήρεϊ πνεύματος διαρροᾷ. And Seneca, Hippolyt. 604. Vos testor omnes cœlites, hoc, quod volo, me nolle.

20. εἰ δὲ ὁ οὐ θέλων, &c. Repetit quod dixerat ver. 17. sed addidit *πλοκήν*, ἐγὼ bis sumpto, sensu diverso. Homo est qui consentit peccato, sed non omnes partes, hominis mente diversum dictante: quod culpam auget. (Grot.)

21. εὕρισκω ἄρα τὸν νόμον τῷ θέλοντι — παράκειται. On the construction and consequent sense of this passage Commentators are not agreed. Erasmus, Castellio, Bos, and Carpzov, adopt the following construction. Εὕρισκω ἄρα κατὰ τὸν νόμον, ὅτι ἐμοὶ, τῷ θέλοντι ποιεῖν τὸ καλὸν, ἐμοὶ τὸ κακὸν παράκειται, assigning to κατὰ the sense of *per*, *by*; and by νόμον they understand the Law of Moses. 'Εμοὶ they regard as an Attic pleonasm. Carpzov thinks this sentence is the *peroratio* of what has been disputed from ver. 7. τὴν ἁμαρτίαν οὐκ ἔγνων εἰ μὴ διὰ νόμου.

But surely the ellipsis of κατὰ (which was first

And at the end of the same Chapter: ἀπλῶς τε ἀδύνατον καὶ πολλὰς εὐθελίας, ὅστις οἶεται, τῆς ἀνθρωπείας φύσεως ὀρμημένης προθύμως τι πράξει, ἀποτροπὴν τινα ἔχειν ἢ νόμων ἰσχύϊ ἢ ἄλλῃ τῷ δεινῷ. And certainly no one ever possessed a more intimate knowledge of the human heart than this great Historian.

devised by Crellius) is here very harsh and violent ; and τὸν νόμον evidently depends upon εὕρισκω.

Some antient and modern Commentators take the ὁ νόμος, as in the preceding sentence, to mean the Law of Moses ; and, in order to make a sense, they supply κάλος ἔστι. But this seems too arbitrary.

Now the antient Commentators were sensible of the difficulty, and, attributing it to the highly elliptical structure of the sentence, have proposed various methods, some even more violent than the preceding. The most probable one is that of Theophylact, Œcumen., and Theodoret, who lay down the following construction : εὕρισκω ἄρα τὸν νόμον συναγοροῦντά μοι θέλονται μὲν ποιεῖν τὸ καλόν, μὴ ποιοῦντι δέ, διότι ἐμοὶ παρακεῖται τὸ κακόν, i. e. τὴν γνώσιν τοῦ καλοῦ ἐξ ἀρχῆς συγκαταβεβλημένην ἔσχον· εὕρισκω δὲ καὶ τὸν νόμον — μοι, equivalent to ἡ πράξις τοῦ κακοῦ οὐκ ἀμήρηται ὑπ' ἐμοῦ. Now Chrysostom, in laying down the above interpretation, acknowledges the obscurity of the sentence ; though, I think, he has not evinced his usual skill and judgment in the removal of it. For though the sense be not inapposite, yet it cannot be elicited from the words on any correct hermeneutical principles. If I am not mistaken, the preceding Commentators have all erred in fancying that τὸν νόμον must be the Law of Moses ; though that is far preferable to the notion of Koppe, that it signifies *Divine law in general* ; which yields a sense not very different from one to be found in Œcumenius. But though it introduces less of arbitrary ellipsis than the preceding, yet it does too much violence to the words to be admitted.

After all, there is no interpretation that involves less difficulty, or offers a more satisfactory sense than the one proposed by Beza, Piscator, Crellius, De Dieu, and Grotius, and adopted by our English Translators, and most Interpreters for the last century, as Wolf and Rosenm. ; and which is very agreeable to the context both of the preceding and following verses. Now according to this interpreta-

tion τὸν *may* be taken for τοῦτον : but that is not necessary. We may render it *the law*. Νόμος is to be understood in the laxer sense of *norma*, dictamen ; a term not inapplicable to the *impetus animi* humani, (and, in fact, used in this sense at ver. 23 & 8, 2.,) and so employed from its resemblance to the *force* by which laws excite and impel men to action. Now this *impetus* is represented as driving the disposition to evil, when the *will* is disposed to do good. Here, then, the sense seems to be : “I experience this impulse of contrary action, that when I would do good evil is at hand, is ready, and besets me.” It may be observed, that the repetition, or pleonasm, of ἐμοί, is familiar both to the Greek and Hebrew idiom. Though, indeed, it is perhaps no pleonasm : for the first ἐμοί is required by the θέλοντι, and the second is necessary to the sense.

22. συνηδόμεναι γὰρ τῷ νόμῳ τοῦ Θεοῦ. This is meant to suggest the reason why he wishes to do good. (Crellius.) That there is in the unregenerate person the impetus just before mentioned, is proved by experience. (Rosenm.)

Συνηδόμεναι signifies, “I am delighted with,” i. e. entirely approve * the Law of God. The sentiment is the same as that a little before, σύμφημι τῷ νόμῳ ὅτι καλὸς ἔστι, which is thus illustrated by Dio Chrysost. 401. (cited by Wets.) μὴ τούτοις θαρρῆτε, μηδὲ ἀποδέχεσθαι τὸν συνηδόμενον ὑμῖν καὶ θαυμάζοντα λόγον, μηδὲ τοὺς δεινοὺς ἐγκωμιάζεν. Here, Grotius remarks, we have a metonymy ; since to approve is properly the office of the *understanding* ; to delight in, that of the *heart*. “But (adds he) names of *proximate effects* are very frequently ascribed to the *causes*.”

By τὸν νόμον is meant, as the Greek Commentators and many modern ones suppose, the Law of Moses only ; but, according to Koppe, any Divine Law, as opposed to the *norma*, or strong impulse just before

* Grotius compares συνθέλω, which expresses the Hebrew *אהב*, (to love,) in Deut. 13, 8. He might also have compared *συνευδοκέω*, which frequently occurs in the New Testament.

described: and τοῦ Θεοῦ is here very properly added, since the other is the *norma humani*.

Macknight well observes, that "by appealing so often to that approbation which the reason and conscience of men give to all the good actions enjoined by the Law of God, and to that disapprobation and hatred which are raised in their minds by the evil actions which it forbids, the Apostle has clearly established the holiness and excellence of the Law of God."

22. κατὰ τὸν ἔσω ἄνθρωπον, "in the inner man," i. e. the *mind*, the inner and sentient part of man. Now this is to be understood by a reference to the modes of thinking among the Jewish Theologians; * though the term was not unknown to the Gentile philosophers. Thus both Philo and Plato, and others, not only consider man as consisting of body and soul, but (as Grot. says) by a synecdoche, by which the name of the whole is given to the part, call him by the name of the inner, and outer man. And this seems a far more correct view of the expression than that adopted by Schleusner, who supposes it to be used κατ' ἐξοχήν: for *then* the ἔσω would have been unnecessary.

* So Jalkut Rubeni, fol. 10, 3. (cited by Koppe.) *Cutis et caro vestis est hominis, sed spiritus interior homo vocatur.* And so Philo, p. 438 B. (cited by Carpzov.) ἐπὶ τῷ Νῷ, ὃς κυρίως Ἀνθρώπος ἐστὶν ἐν ἀνθρώπῳ, κρείττων ἐν χεῖρονι. And in another passage of Philo, (cited by Grot.) this is expressed by τὸν ἡγεμόνα ἄνθρωπον.

Carpzov thinks the doctrine derived from the Platonic school; and Wetstein cites several examples from this philosopher; as de Republ. 9. φαίη ἂν δεῖν ταῦτα πράττειν καὶ ταῦτα λέγειν, ὅθεν τοῦ ἔσω ἀνθρώπου ὁ ἐντὸς ἀνθρώπος ἐστὶ ἐγκρατέστατος. He also cites Plotin. Ennead. 1, 1, 10. τοῦ ἐνδον ἀνθρώπου. And 5, 1, 10. οἷον λέγει Πλατὼν τὸν εἶσω ἄνθρωπον. But the expression had been before used in the Pythagorean Philosophy. (See Hierocl. cited by Grot.) Nay it had passed even to the Poets. Thus Plautus (cited by Grot.) speaks of the *salutem interioris hominis*. Nor can I think that Philo borrowed it of Plato. He rather seems to have derived it from the more antient Theology of his own countrymen, vestiges of which are found in Josephus and the Rabbinical writers, and also in the Epistles of Peter, as well as in those of our Apostle.

23. βλέπω δὲ ἕτερον νόμον ἐν τοῖς μέλεσί μου. *Causam affert, cur sibi malum adjaceat, nempe quod alius sit justus et impulsus in membris suis, præter illum impulsum et jussum mentis, qui impulsui mentis prorsus adversatur, et in contrarium vertitur. (Crellius.)*

The sense may be thus expressed: "But I see another *dictamen, norma*, impulse, inherent and acting in the members of my body, warring against the law of my mind.' The *other law*, by catachresis, means the dictamen, or *strong impulse* of sin seated in the sensual part of man; and it is so called, Theophyl. observes, (p. 69. s. f.) διὰ τὸ πείθεσθαι αὐτῇ τοὺς ἀπατομένους, καὶ φοβεῖσθαι ἀφείναι αὐτήν, ὡς νόμον τινα ἀπαράβατον. It is well remarked by Hardy, that the catachresis is elegant, since, *like* a law, it arrogates and compels to obedience, though not entitled to it. This νόμος ἐν τοῖς μέλεσι is elsewhere called the νόμος ἐν τῇ σαρκί, the θέλημα τῆς σαρκὸς, and φρόνημα τῆς σαρκὸς. The opposite is called, in 8, 2. the νόμος τοῦ πνεύματος.

Βλέπω, like εὐρίσκω at ver. 21. signifies *I experience*.

In ἀντιστρατ. and αἰχμαλωτ. we have metaphors derived from military affairs; like ὀψώνιον at ch. 23. and πιπράσκειν at ver. 14. supra. Koppe compares Simplic. ap. Epict. ἄλογος ὄρεξις τὸν λόγον κινήσασα (τοῦτ' ἔστιν ἡμᾶς τοῦ κατ' αὐτὸν οὐσιουμένους) καὶ αἰχμαλωτὸν λαβούσα.

Grotius, too, cites from Porphyry de Abstin. νόμου τοῦ νοῦς. He also quotes (as many others have done) the beautiful passage of Xen. Cyrop. 6, 1, 41. δύο σαφῶς ἔχω ψυχὰς, &c. with which may be compared a passage of Plato cited by Camerarius and Schneider; to which I add Liban. Or. 349 v. δύο γὰρ ἔχω ψυχὰς· τὴν μὲν τοῦ τρόπου (scil. μισανθ.) τὴν δὲ ὅλην Ἀλκιβιάδου, καὶ τοῦ κακοῦ. And then, (using a military metaphor, like our Apostle,) he adds: ἐξανδραποδίζομαι καὶ παραδίδωμι δέσμιον ἑμαυτὸν. The struggles between the good and the bad principles of

the mind are ably depicted by Eurip. Med., especially 1046 & 7. *μανθάνω μὲν οἶα τολμήσω κακὰ, Θυμὸς δὲ κρείσσων τῶν ἐμῶν βουλευμάτων.* And 1024. *μὴ δῆτα, θυμὲ σὺ γ' ἐργάσῃ τάδε.* See also Neophron Med. cited by Elsner.

24. *Ταλαίπωρος ἐγὼ ἄνθρωπος*, &c. It is strange that so many Commentators, and even the enlightened Dr. Paley, should understand this as spoken by the Apostle in *his own person*. I cannot, however, assent to those who (as Mr. Slade and Rosen.) limit the purpose of the words to the Law of Moses. It is equally true of any other law of works. And this is steering the middle and only safe course amidst the contrarieties of jarring interpretation, and, I must add, is sanctioned by the authority of Chrysostom and the Greek Commentators; so Theophylact, who observes: "The natural law did not suffice, the written law was not strong enough; but the tyranny of sin foiled them both."

This *exclamation* (called by Grot. *ὁ ταλανισμὸς*) has great pathos, and is suitable to the character assumed. Wetstein compares Theophr. Char. 8. *σκελτιάζει λέγων, δυστυχὴς Κάσανδρος ὦ ταλαίπωρος.* Plato, p. 280. *ταλαίπωρος ἄρα σύγε ἄνθρωπος εἶ, καὶ οὐδὲ Ἀθηναῖος.*

The words *τίς με ῥύσεται*, &c. express an anxious desire for deliverance from so wretched a state. Theophylact skilfully introduces them with, "what hope is there of salvation."

24. *ἐκ τοῦ σώματος τοῦ θανάτου τούτου.* On the interpretation of this phrase, *σώμ. τ. θ. τ.* Commentators are not agreed; and, of course, differ according to their view of the *person* supposed to be speaking. Now the words are susceptible of more than one sense; and, considering the pathos of the whole passage, there can be no doubt but that they are pregnant with meaning. I therefore least of all approve of the interpretation of Crellius, Vorst., Schoettgen, Koppe, and Hardy, who regard the expression as an Hebrew pleonasm, implying no more than *death*.

Schoettgen, indeed, cites numerous examples of this pleonasm, but only from the Rabbinical writers, and none quite apposite to the present case. Others interpret: "this body of death, this death of the body;" by which some (as Dr. Paley) understand a state leading to and ending in the second death. But the *hyperbaton* is very harsh, and the sense *forced*, yet *nimis exilis*. Something *more* seems required by the context, and scope of the passage; and the true sense is (I have no doubt) that propounded by Chrysostom and the antient Greek Commentators, and adopted by Erasmus, Grotius, Rosenm., and many modern Interpreters, who take τοῦ θανάτου for θανατικοῦ, θανατηφοροῦ,* τοῦ θανάτῳ ὑποκειμένου, *which subjects us to this death and extreme misery*:† or, as Wetstein well explains it, "corpus morti addictum et obnoxium propter peccata;" referring to Exod. 10, 17. Locke well paraphrases it: "What shall hinder that my carnal appetites, that so often make me fall into sin, shall not bring death upon me, which is awarded me by the law?" And Rosenm. thus: "Who will impart strength, that my members may not be compelled to serve sin, and therefore merit punishment?"

As to the opinion entertained by some Commentators, (as Doddridge,) that Paul here alludes to the horrible punishment of antient times adverted to by Virg. *Æn.* 8, 483—88., of fastening a living body to a dead one, I can find no ground for it. In my *Adversaria*, indeed, I find noted down the following curious passage of Mar. Ant. l. 4, 41. ψυχάριον εἰ, βάσταζον νεκρὸν. But that only *alludes* to the above custom.

* Grotius observes that genitives, in the Hebrew and Hellenistic writers, are often put (as here) for adjectives; and he adds that this *body of death* renders a man miserable, because it is the *seat of vice*.

† It is well remarked by Theophylact: Ἐπειδὴ γὰρ παθητὸν ἐγένετο ἐκ τῆς παραβάσεως, καὶ εὐεπιχείρητον λοιπὸν τῇ ἀμαρτίᾳ κατέστη.

Theophylact adverts to the difficulty proposed by some, *why*, since the body has been made so obnoxious to sin, those who sinned before the time of Christ were punished? This he well solves, as follows: Because they were commanded to do such things as, though under the power of sin, they were *able* to perform.

25. εὐχαριστῶ τῷ Θεῷ διὰ Ἰησοῦ Χ. τ. Κ. ἡ. I am surprised that so many eminent Critics should have espoused, as the true reading, that of some two or three MSS., including the Vulg., and a very few Fathers; viz. χάρις τοῦ Θεοῦ. It is contrary to every principle of sound criticism to adopt the easier reading, except under certain circumstances; and this is not one of them. As to Mr. Locke's objections, they have no force at all. There are many passages in our Apostle as elliptical as this: and though the difference in respect of *sense* produced by the adoption of the reading in question is nothing, yet, for the sake of consistency, we must support such a one as is most agreeable to critical principles.

The sense of the whole passage will be, I think, cleared by considering the words (with Crellius and Rosenm.) as parenthetical, and proceeding from Paul *himself* in his own person, and as containing an exclamation of praise at recognising in Jesus the author and founder of our deliverance from sin. Chrysostom and the antient Greek Commentators stumble not at the ellipsis; nor need any. And if the words εὐχαριστῶ, &c. be considered as parenthetical, the ἄρα οὖν just after will admirably connect with the preceding. Thus, too, the words ἄρα οὖν, &c. will be spoken, as well as at ver. 14., in the *personified* character: I assent too to Ernesti and Rosenm. that this change of persons seems indicated by αὐτὸς ἔγω, which is rightly explained by Grotius, Hardy, Whitby, and others, "I the person before spoken of." And here I must refer the reader to the masterly note, or rather dissertation, of Whitby, on the subject of this μετασχηματισμός.

25. ἀπα οὖν αὐτὸς ἐγὼ. It is in vain for Macknight to urge that these words should be taken interrogatively; which would be contrary to the spirit of the passage, to whose sense the Doctor's translation does evident violence. Mr. Slade truly remarks, that these particles are never used interrogatively by our Apostle. The best Commentators unite in referring them to the whole of the preceding discussion; q. d. "The conclusion,* therefore, of the whole subject is, that I the same person before spoken of, ille ego," &c. And here it is justly observed by Mr. Slade, that "the Apostle, though still subject to the infirmities of human nature, could not represent himself as the *slave* of carnal appetite and sin; since such a representation would be untrue in point of fact, and wholly unsuitable to the contrast which has been previously drawn between the Christian and the believer." See ver. 15.

Of the rest of the terms here occurring, no explanation need be given, since they are sufficiently clear from what has been before said.

Mr. Turner thinks "the Apostle is led to introduce what he says in the latter clause of this verse, in order to contrast the state of the person thus described with the condition of the true Christian, delivered from the dominion of sin, as illustrated in the beginning of the next chapter."

CHAP. VIII.

Of the contents of this highly important chapter the following plan is laid down by Carpzov. "In the first eleven verses are described the happiness and privileges of the justified, which are, 1. Reconciliation with God, and, by that means, liberation from the curse of the law and from the punishment of sin; ver. 1—8. 2. Union with Christ. 3. Indwelling of the Holy Spirit; ver. 9, 11. Then follows a two-

* So Crellius well observes: "Hic concluditur ista tractatio de statu hominum sub lege constitutorum."

fold exhortation: 1. That the faithful should make a right use of these privileges; ver. 12—17. 2. That they should patiently bear calamities, so as even to glory in them; ver. 18. fin.”

“In this chapter (remarks Dr. Macknight) the Apostle, with great feeling and energy, displays the many motives which the doctrines of the Gospel, explained in the preceding chapter, suggest for engaging both the understanding and the affections of believers to a continued pursuit of holiness.”

On the connection of this verse with the preceding Commentators are not quite agreed. Doddridge thinks “there is not in the whole of the New Testament a more unhappy division between two chapters than what has been made here, not only in the midst of an argument, but even of a sentence;” and he so closely connects the last verse of the preceding with the first verse of this chapter, that he has, as it were, melted both into one; rendering ἄρα οὖν *whereas*, or considering it as an expletive: and in ἄρα οὖν he passes by the ἄρα. But all this is very harsh and uncritical, and I am surprised his judgment did not suggest to him, how little such violent methods are to be relied upon in eliciting the truth. Chrysostom traces a close connection between the verses. But he is obliged to silence the ἄρα. He thinks, too, that the Apostle wrote them from remembering the sinful life of many after baptism; and to this he refers the words μὴ κατὰ σάρκα περιπατοῦσιν. Which may be very true: yet I cannot consider this as a *leading* principle.

The right clue to unravel the difficulty seems to that pointed out by Crellius, and judiciously seized by Grotius, Locke, and Taylor, and adopted by most Commentators for the last century. It is (as he observes) a *contrary* conclusion to the preceding ones, and coheres with the sixth verse of the preceding chapter, and that by the vinculum of the thanksgiving in the 25th verse, or rather (as Mr. Locke says) the declaration that grace delivers

from death. Taylor rightly remarks, that this carries our thoughts back to ver. 6. of the foregoing chapter, which verse the Apostle comments upon in the eleven first verses of this chapter. "Now these verses (adds he) show the Christian Jew how he is obliged, under the Gospel, to preserve sanctity of life. They correspond, moreover, with the eleven first verses of the sixth chapter, where he shows the same thing to the Gentile Christians."

1. τοῖς ἐν Χριστῷ 'Ι. The best Commentators are agreed, that there is here an ellipsis of οὖσι, and that the words are a periphrasis signifying those who have become Christians by baptism, and have thus been united with the body of Christ. Many interpret it "true Christians." But this is harsh and unnecessary: since the words following express this. And here I cannot but notice the rashness evinced by Griesbach and others in throwing out of the text the words μὴ κατὰ σάρκα περιπατοῦσιν, ἀλλὰ κατὰ πνεῦμα. Certainly there is very little authority for the omission. And although they may seem of little use to the sense, at least if τοῖς ἐν Χ. 'Ι. be interpreted "true Christians," yet the following words, ὁ γὰρ νόμος τοῦ πνεύματος — ἀμαρτίας, evidently refer to the sentence, μὴ κατὰ σάρκα — πνεῦμα, in both clauses: not to say that so indefinite a phrase as τοῖς ἐν Χ. 'Ι. required an explanation. As to Mr. Slade's remark, that the reading, if genuine, would have been, as in ver. 4. μὴ κατὰ περιπατοῦσιν, it appears very precarious; since the Apostle is not very careful in the use of the article: not to say that the sentences are not exactly of the same nature. For here μὴ περιπατοῦσιν, without the article, signifies, "and who walk," i. e. "if they do but walk," &c. whereas in ver. 4. τοῖς μὴ περιπατοῦσιν must be closely united with ἡμῖν, and signify, "who are walking." In the former case a comma is requisite; but in the latter there ought not to be one. And, moreover, ἀλλὰ κατὰ πνεῦμα is necessary, because (as Theophyl. well observes) it is not the abstaining from vice that obtains the crown in our Christian calling, but the practice

of virtue, and following the works of the spirit. So the Prophet: "Cease to do evil; learn to do good." I must not omit to notice, that *νῦν* refers to 7, 25. and may be rendered, "now that they are delivered by the grace of God, and are under the Gospel dispensation."

Κατάκριμα involves an adjunct notion of *punishment*. The *κατὰ σάρκα* is by all Commentators admitted to be a Hebraism. And yet (so uncertain are such decisions) I find in my *Adversaria* the following proof of its Classical authority: Athen. 279 F. *Ξεκα τῆς κατὰ σάρκα ἡδονῆς*.

2. ὁ γὰρ νόμος τοῦ πνεύματος τῆς ζωῆς, &c. The γὰρ shows that this is meant to supply a *reason* for, or an illustration of, the preceding. The words evidently refer to the *μὴ κατὰ σάρκα*, &c. preceding; since the antithetical phrases *νόμος τοῦ πνεύματος* and *νόμος τῆς ἀμαρτίας* advert to the two dictamina, or impulses to action, by which the carnal and the spiritual are respectively led, and which are, as in the preceding chapter, called *νόμοι*. I must observe that *πνεῦμα* is not well rendered by many recent Commentators, "*doctrina Christiana*," or "*animus verè Christianus*." Chrysostom, the antient Greek Commentators, and the early modern ones, were right in referring *πνεῦμα* to the Holy Spirit. At least, that this sense must be *united* with the other, is clear from the term *νόμος* (*impulse*), with which it is associated. The *νόμος τοῦ πνεύματος* refers to those powerful impulses to action supplied to us by the Gospel, and continually pressed upon us by the Spirit, given to every man to profit withal. Thus God works in us to will and to do of his good pleasure by enlightening our minds with a revelation of his will; by placing before us, in that revelation, the most powerful motives to action; and by giving farther effect to those motives by the operation of his Holy Spirit. The *mode* in which Divine grace co-operates with human exertion in the work of our salvation is well laid down in a masterly Whit-Sunday Discourse of Balguy, vol. 2. p. 355.

Hence it is easy to see why ζωής is added; namely, to point at the *end of this spirit*, which is, life and happiness, both here and hereafter, i. e. reformation and purification, tranquillity and spiritual comfort, a *hope* of immortality here, and the *fruition* of it hereafter. Most Commentators take the ζωής (as did Crellius) for ζωοποιούν, abstract for concrete. But this does not so well suit the antithetical clause, which represents the impulse of sin as terminating in death and misery. It is rightly remarked by Wetstein and others, that the Law of Moses and the Gospel are here meant to be set in opposition. Though, indeed, the reasoning of the Apostle would be equally, if not in a greater degree, true of the *law of nature*. It is scarcely necessary to add, that the Apostle speaks in the person of all true Christians.

3. τὸ γὰρ ἀδύνατον—ἐν τῇ σαρκί, “for what was impossible (to be done) by the law,” &c. Here we have a confirmation and explanation of what was said at ver. 2. In this passage, however, the construction is somewhat irregular. For I cannot regard τὸ ἀδύνατον, with some, as a nominative absolute for διὰ τὸ ἀδύνατον εἶναι. I rather suppose it, with the antient and earlier modern Commentators, and moreover Koppe, to be an *anacoluthon*; a figure very frequent in St. Paul: and after Θεὸς I would supply ἐποίησε.

Νόμου is by the Vulg. and Grot. rightly rendered *legi* (what it was impossible *for* the law to do); since the genitive, in such adjectives as ἀδύνατος, has the force of a dative.

3. ἡσθένει, “was too weak.” This property is also ascribed to the law in Heb. 7, 18. τὰ ἀσθενὲς τῆς ἐντολῆς. By σαρκὸς is meant the fleshly and frail nature of those to whom the law was promulgated.*

* Chrysostom and the Greek Commentators well advert to the position which had been laid down by some early Heretic respecting the Mosaic Law, that it was not the law of sin. Theodoret sums up the answer thus: “The law, therefore, was not bad, but rather

3. ἐν ᾧ, *because*. A Hebraism, Grot. says. But the idiom is found in most languages.

3. τὴν αὐτοῦ υἱὸν πέμψας. The αὐτοῦ is strongly emphatic, and suggests the unbounded mercy and goodness of that God, who, as the Apostle says in ver. 32., spared not his *own* son, τοῦ ἰδίου υἱοῦ.

3. ἐν ὁμοιώματι σαρκὸς ἁμαρτίας. The Commentators labour much at the interpretation of these words, and indeed beat out the true sense; but they have not seen that there is an ellipsis of γένόμενον. So in a kindred passage of Phil. 2, 7. ἐν ὁμοιώματι ἀνθρώπων γένόμενος. See also Heb. 2, 17. Now ἐν ὁμοιώματι σαρκὸς ἁμαρτίας signifies to be made like unto the flesh of sin, i. e. a fleshly and sinful nature. But, from our knowledge of the fact, we must interpret, "made subject to all the infirmities that attach to our fleshly and sinful nature."

3. καὶ περὶ ἁμαρτίας, "for the expiation of sin;" i. e., as it were, a προσφορά περὶ τῆς ἁμαρτίας, Heb. 10, 18. Now Crellius and Taylor wrongly explain this "propter peccata," i. e. to repress sin by the example of a holy life; than which nothing can be more harsh. (See Carpzov and Weller.) Περὶ is

good, though impossible to be performed, being rendered inefficacious by the mortal and corrupt nature of those for whom it was enacted.

It is truly remarked by Doddridge, that "whoever considers the awful nature and sanctions of that law, must acknowledge that it was calculated to be a much more efficacious restraint from sin than the unassisted light of nature, or than any other dispensation revealing God's law, prior to the Gospel;" so that the above-mentioned consequence is very strong. "By subjoining the limitation 'by its own principles,' (adds he,) I endeavour to lay in an effectual answer to that objection which might be made against the Apostle's argument, and our explication of it, from the eminent heights of goodness attained by some holy men under the law. It was not by the law, though under it, that they obtained them, but by those evangelical promises which, mingled with the law, though they did not make a part of it, but sprung from the Abrahamic covenant, which, as the Apostle elsewhere urges, was unrepealed by the law, and this, which the Jews were so ready to forget, (Rom. 10, 8.) is the point that he so particularly labours, both in this Epistle and in that to the Galatians, to inculcate."

often used in the Greek Classical writers in the sense above detailed ; and in the Old Testament it occurs very frequently, and with *ἁμαρτίας*,* or some noun expressive of a victim offered up to God. (See Hammond, Whitby, and Macknight.) Thus, too, Koppe explains the *περὶ* for *ὑπὲρ ἁμαρτίας* scil. *προσφοράν, δόσιαν* Heb. *תְּנִיחָה*, where the Sept. renders Ps. 40, 7. Num. 8, 8. Levit. 6, 25. Heb. 10, 6. 2 Cor. 5, 21. Philo de Vict. 837 D. 843 A. and renders “ad expianda peccata,” and adds, Nisi enim piaculum offerratur Deo, peccata humana condonari non posse, constans est Vet. et Nov. Test. doctrina. Heb. 9, 22.

3. *κατέκρινε τὴν ἁμαρτίαν ἐν σαρκί*. Here again we have a phrase which, from its laxity of expression, may be explained in more than one way. The most usual mode of interpretation is to take *σαρκί* of the flesh of Christ ; with this sense : “punished sins in the body of Christ ;” which is confirmed by the preceding ; at least if *περὶ* be taken for *ὑπὲρ*, according to the most approved interpretation. And this is (not without reason) approved by Koppe. Others, as Grot. and many other Commentators (see Schoett.) supply *τὴν οἰκοῦσαν* ; as in 7, 17, 18 & 25., with this sense ; “deprived it of its force ;” dropping the idea of *punishment*. But it is objected by Koppe, that the *τὴν* cannot be left understood, and that the idea of punishment is always inherent in the word *κατακρίνειν*. These objections, however, are not conclusive ; since much greater anomalies occur in the style of our Apostle. A similar sense is found in the Greek *κατακηρύσσω* and our “cry down.” And there is a not dissimilar catachresis in 2 Pet. 2, 6. *πόλεις Σοδόμων καὶ Γομόρρας τεφρώσας καταστροφῇ κατέκρινεν*, destroyed them with a complete overthrow.

4. *ἵνα τὸ δίκαιωμα τοῦ νόμου πληρωθῇ ἐν ἡμῖν, &c.* Here is expressed the end and scope, effect and consequence of this *condemnation of sin in the flesh*, i. e.

* An example of this sense is also produced from Philo Judæus by Carpzov.

the victory obtained by Christ in the flesh; which he assumed solely for the justification of man. Now the victory indeed was his, but the fruits of it are ours: and them we shall not fail to attain, if we live not after the flesh; and, what is yet more, live after the spirit; not only "ceasing to do evil," but "learning to do good." (Theophyl.)

The τὸ δικάϊωμα τοῦ νόμου is, however, explained by many modern Commentators, "what is required by the law;" as in 2, 26. φυλάσσειν τὸ δικάϊωμα τοῦ νόμου. And ἐν ἡμῖν they take for δι' ἡμῶν. Others explain the δικάϊωμα "the rewards promised by the law to the righteous." (See Levit. 18, 5.) Thus (Koppe observes) πληρωθῇ ἐν ἡμῖν will be for συμβαίνειν ἡμῖν; and then the τοῖς μὴ, &c. will be taken conditionally; q. d. "if we do but walk." And this interpretation Koppe prefers, both on account of its easier connection with the preceding, and its greater accommodation to the sense of ἐν ἡμῖν.

Upon the whole, the second interpretation, which is supported by Whitby,* seems the most probable. † It is observed by Mr. Slade (from Locke, Taylor, &c.) that this "δικαίωμα being said to be done *by* us, not *in* us, is an unanswerable argument against the Antinomian dogmas."

The whole verse is thus explained by Schoettgen: "Dixerat Paullus v. 2. Christum nos per legem

* He observes that the phrase occurs only here and in Rom. 2, 26. where it plainly signifies the righteousness contained in the Moral Law, or those internal principles of holiness, justice, and goodness, which are comprised in it, these being the weightier matters of the law. Matt. 23, 23.

† It is thus expressed by Mr. Turner: "That the righteous demands of the law might be fulfilled in us Christians, who, &c." i. e. (says he,) "not perfectly fulfilled, but in a considerable degree." "And (continues he) the language seems to be in opposition to the boasts of those who 'trusted in themselves that they were righteous, and despised others;' who talked much of fulfilling the law, while they were notoriously deficient in plain duties; q. d. 'It may rather be said, that we Christians, under the influence of God's Spirit, fulfil the law, than you Jews, because of the increased degree of motive and of assistance which the Gospel offers.'"

Spiritus vivificantis, h. e. per Evangelium, in quo Spiritus S. nobis vires confert, eripuisse a potestate legis, quæ mortem operatur. Hoc autem fecit Deus ita: misit filium suum humanâ et peccaminosâ carne indutum, et fecit ipsum sacrificium pro peccatis nostris: atque ita peccatum, quod adhuc in carne nostrâ residuum est, damnavit, i. e. contendit cum ipso coram Deo Patre, an nocere deberet fidelibus: cùm verò filius iudicio Patris cœlestis vinceret, peccatum utique caussa cecidit et damnatum est per Christum incarnatum et in carne pro nobis patientem. Hoc ipsum verò (ut scil. peccata carnis nostræ nobis non imputarentur) impossibile erat Legi, quia per carnem nostram, quæ semper plura peccata peccatis addebat, infirmebatur. Hoc ipsum autem fit, ut δεικαίωμα νόμου, &c.

4. δεικαίωμα notat id, quod justè in nobis incusare poterat lex divina, quâ notione occurrit apud Thucydidem. Hoc ergo δεικαίωμα legis debet πληρωθῆναι h. e. portet ei *satisfieri*. Nam *implere* legem est ipsi *satisfacere*, Roman 13, 8. ut *implere ministerium*, Coloss. 4, 17. (Schoetgen.)

5. οἱ γὰρ κατὰ σάρκα ὄντες τὰ τῆς σαρκὸς φρονοῦσιν. Koppe takes the οἱ κατὰ σάρκα ὄντες to be the same with the οἱ ἐν σαρκὶ ὄντες at ver. 8. But this seems to be confounding two phrases essentially different. I am surprised that none of the Commentators should have seen that ὄντες has here the sense of ζῶντες, or περιπατοῦντες just before, ver. 1.* Thus it is rightly explained by Rosenmuller: "those who are actuated by the impetus of appetite, like the brutes, who have no knowledge of religion." Koppe truly observes that this is a periphrasis of *Non-Christians*. And he exemplifies this by some kindred phrases. But the Scripture is full of metaphors derived from the words flesh and spirit.

It is obvious that at τὰ must be supplied πράγματα,

* Toletus and Koppe compare a similar sense of κατὰ in κατ' ὄψιν, Acts 17, 16. But the ratio metaphoriæ is different. See the note on that passage.

by an ellipsis perpetual in all Greek writers. The phrase *φρονεῖν τὰ τινος* also occurs in the best authors, but in the sense *take part with, side with* (see Schl. Lex.*); and always with a *person*. So that the citations of the Commentators are not apposite. I know no instance in the Classical writers of any idiom like the present, except in Aristot. Nic. Eth. 10, 7. *χρὴ δὲ οὐ κατὰ τοὺς παραινούντας ἀνθρώπων φρονεῖν, ἀνθρώπου ὄντα, οὐδὲ θνητὰ τὸν θνητὸν· ἀλλ', ἐφ' ἧσαν ἐνδέχεται ἀποθανατίζειν, καὶ ἅπαντα ποιεῖν πρὸς τὸ ζῆν κατὰ τὸ κράτιστον τῶν ἐν αὐτῷ.* In the present passage it signifies: *mind, heed, care for, seek after, be devoted to.* So Theophyl. 73. s. f. *Οἱ ἐκδόντες, φησὶν, ἑαυτοῖς τῇ τῆς σαρκὸς ἀμέτρῳ δουλείᾳ, τὰ τῆς σαρκὸς αἰεὶ φρανοῦσι, μηδὲν θεῖον περινοοῦντες.* Toletus remarks, that this verb denotes the judgment of the intellect, *together with* the affection of the will. But Grot. considers the word as here transferred from the intellect to the affections; as in Matt. 16, 23, where see the note. He moreover adds that actions are accustomed to follow the frame or disposition of the mind. And it is remarked by Rosenm., that as is the cause, such is the effect; from the *deeds* of men we form conclusions as to their *mind* and feelings.

At *οἱ κατὰ πνεῦμα* we must supply *ὄντες*. Here again we have a periphrasis of *true Christians*.

Taylor observes that this and the three following verses may pass for a comment on Galat. 5, 19.

6. *τὸ γὰρ φρόνημα τῆς σαρκὸς θάνατος.* The *γὰρ* is for *δὲ*, with this sense: "Now, or but, to be carnally minded is (i. e. produces) death." The usual sense of *γὰρ* may, however, be preserved: and the ratiocination is acutely pointed out by Crellius. Both *θάνατος* and the antithetical terms *ζωή* and *εἰρήνη* are used, by metonymy, for the *cause* of each. *Θάνατος* signifies misery and death, both temporal and eternal; and *ζωή* happiness, both in this world

* To whose examples I add Aristoph. Eq. 1216. *αὐτὴ μὲν ἡ κίστη τὰ τοῦ δήμου φρονεῖ.* And so in Thucydides not unfrequently.

and in the next. Καὶ εἰρήνη is said to be synonymous. But it may be more correctly considered as exegetical of the preceding.

In the first member of the apodosis there is an ellipsis of μὲν, to correspond to the δὲ following.

7. διότι τὸ φρόνημα τῆς σαρκὸς ἔχθρα εἰς Θεόν. These words are to be closely joined with the preceding; for they contain a *reason why* misery follows vice and iniquity. The διότι may be rendered *quippe, siquidem*. Φρόνημα signifies *disposition, mores*: a sense frequent in the Classical writers. Paræus, Koppe, and Rosenm., remark that the abstracts τὸ φρόνημα and ἔχθρα are put for the concretes ὁ φρονῶν κατὰ τὴν σάρκα ἔχθρον ἀποδείκνυσιν ἑαυτὸν εἰς Θεόν, or τῷ Θεῷ. Koppe compares James 4, 14., and cites Philo 16 c. ἐπεὶ δὲ καὶ ταῦτα τῆς ἔχθρας θεῷ, κακίας ἀμείρει. Schoettg., too, illustrates the expression from Vajikra Rabba § 7. Inimicitia, quam fecerunt Israelitæ cum patre ipsorum cœlesti, multas pœnas contra ipsos excitavit. Sic enim dixit R. Schemuel filius Nachman: Inimicitia inter Deum et Israelitas per nongentos fere annos extincta erat, כַּבְשָׁן, subjugata, nimirum a tempore exitûs ex Ægypto, usque ad annum, in quo excitata est super illos in diebus Ezechielis.

7. τῷ γὰρ νόμῳ τοῦ Θεοῦ οὐχ ὑποτάσσεται. The γὰρ is *illustrative*: and the sense is as follows: "It is, *for example*, not obedient to the law of God (but rather repugnant to it)." For there is here a sort of Meiosis.

7. οὐδὲ γὰρ δύναται, scil. ὑποτάσσεσθαι, "such a temper of mind cannot but be disobedient." Of this language the Calvinists have taken a very unfair advantage, for the support of their favourite doctrine, of the utter impotency of the unregenerate man in *appreciating*, much less conforming to the Divine injunctions. Thus Carpzov calls such a person a trunk and stone, who can no more *begin* the work of reformation than a statue; nay is worse than a stock or a stone, as being naturally rebellious,

which those are not. It is unnecessary to observe that this doctrine is contrary to all the plainest rules of justice, as it is unsupported by Scripture. For, as to the present passage, it *may* be understood (as Koppe suggests) in a popular sense ; or will admit of an easy interpretation, on metaphysical principles, quite accordant with revelation, so as to entirely put aside any such doctrine. There is, however, no solution more satisfactory than that of Chrysost. and Theophyl., who explain the expression thus : “ *cannot be, i. e. as long as it remains such* : just as if any one were to say that a fornicatrix could not be chaste ; i. e. not now, not as long as she remains such.”

The δὲ in the next verse is, by the best Critics, taken for οὖν ; since the words contain the conclusion from the Apostle’s argument on this subject ; q. d. “ Thus, therefore, those who are carnally minded cannot please God ;” any more (says Grot.) than rebellious subjects can please their prince.

9. ὑμεῖς δὲ οὐκ ἔστε ἐν σαρκί—ὑμῖν. What had hitherto been said in *general* terms the Apostle now transfers to the *Romans* in *particular* ones. (Koppe.) Dr. Macknight’s translation strangely perverts the sense of these words, which is sufficiently well represented in our Common Version ; except that there is here an *idiomatic* use of the indicative, by which the speaker not so much *asserts* the existence of an action as *trusts* that it exists. So here the Apostle means to say that he *trusts* that they are not in the flesh. And I must observe, that of all the Commentators Koppe alone has perceived this idiom. Some indeed, as Rosenm., would take ἔστε as an imperative. But *that* (as Koppe remarks) would require, not οὐκ, but μὴ.

Hammond and Locke explain ἐν σαρκί, “ under the fleshly dispensation of the law ;” referring the phrase to a carnal sense and observance of the law. And to this Mr. Slade assents, “ because in the next verse it is opposed to ἐν πνεύματι, which denotes the

state of the Gospel: and since it would otherwise have been used with the article, as in ver. 3, 12. &c." And he adds, that the same is observable of the phrases *κατὰ σάρκα*, *κατὰ πνεῦμα*, as opposed to each other in ver. 4, 5. Mr. Turner, however, objects, that such an explanation will not suit the immediate context. And he adds that *ἐν πνεύματι* is a very usual expression for being under the influence of the carnal principle, whether the same phrase could be found used in the same sense, or not. But he thinks it is so used in Eph. 2, 11. He then concludes that the phrases *ἐν σάρκι εἶναι*, *τὰ τῆς σαρκὸς φρονεῖν*, *κατὰ σάρκα εἶναι*, *κατὰ σάρκα περιπατεῖν*, (see ver. 9, 8, 7, 6, 5, 4.), are all synonymous, expressive of being governed by one's lusts.

In this last opinion, which is supported by Chrysost. and the Greek Commentators, as also Grot., and several modern ones, I must acquiesce. See the note on ver. 1. As to *εἶπερ*, it will not be necessary to render it *because*, with Macknight and several Commentators. Nay, this would be inconsistent with both the preceding and the following expressions. The sense is: "if indeed the spirit of God dwelleth in you."

The Commentators, however, are not agreed whether by the *πνεῦμα* we are here to understand the *Holy Spirit*, or the *mind* that was in Christ Jesus, the *disposition* of Christ. Now the antient and earlier modern Commentators support the *former* opinion. So Theophyl. 75. *ἡ γὰρ σφραγὶς τὸ πνεῦμα ἐστίν· ὥστε ὁ μὴ ἔχων τὴν σφραγίδα, οὐκ ἔστι τοῦ δεσπότη τοῦ διὰ τῆς σφραγίδος ἐκείνης δηλουμένου.* Most recent Commentators, as Rosenm. and Middleton, fix on the *latter*, taking it to denote a *godly disposition*. And Rosenm. thinks that *οἰκέω* is here to be taken as 7, 17 & 20. where it is used of the indwelling of sin. But the passages cannot well be compared. The former interpretation seems to be the safer, since the *πνεῦμα ἅγιον* supposes the *latter*; but not vice versâ. Nor does it appear to me that any such stress ought

to be laid on the presence, or absence of the article, as to lead to any decision respecting these interpretations.

9. οὗτος οὐκ ἔστιν αὐτοῦ. This is a *popular* expression, signifying: "he has no connection with him as his faithful follower, and consequently will be no participator in the benefits procured by him.

10. εἰ δὲ Χριστὸς ἐν ὑμῖν — δικαιοσύνην. Here we have the same sentiment as at 7, 25. The meaning is: "Whoever is a true Christian, he, although he inhabits a body prone to sin, miserable, and mortal, yet, by the Divine Spirit which worketh in him, is studious of virtue, and may have a sure expectation of eternal felicity." Compare 1 Cor. 5, 5. 2 Cor. 4, 10 & 11. Σῶμα and σὰρξ are synonymous, and signify the body, the seat of vice. Πνεῦμα denotes either the mind of the Christian, or the Divine Spirit itself. (Koppe.)

Rosenm. interprets εἰ δὲ Χριστὸς ἐν ὑμῖν: "if the doctrine of Christ governs you;" comparing 2 Cor. 3, 17. But it must follow the sense of πνεῦμα Θεοῦ; οἰκεῖν ἐν ὑμῖν, and πνεῦμα Χριστοῦ ἔχειν just before, which expressions, as I observed, ought properly to be interpreted of the Holy Spirit.

10. τὸ μὲν σῶμα νεκρὸν δι' ἁμαρτίαν· τὸ δὲ πνεῦμα, ζωὴ δ, δ. These words are exceedingly abstruse and mystical; and being susceptible of more than one meaning, have produced a diversity of opinions among Commentators. It is impossible for me to enter at large into the merits of their interpretations. I must refer my readers to the annotations of Locke and Macknight, whose interpretation, however, is, on good grounds, objected to by Slade and Turner, whom see. The latter has given the following ingenious statement of the interpretation. "If Christ be in you (v. 10.) that is, united in you by living faith, producing the temper and disposition of Christ (compare John 15, 4. 5. 17, 23., expressive of immediate union; also Col. 1, 27. Gal. 4, 19); although the body is dead because of sin (v. 12, 13, 14.), al-

though it is confessedly miserable and mortal, even in believers; (for the propriety of the addition of *although*, see 6, 17. Matt. 11, 25.) yet the spirit is life, because of righteousness, the soul is already alive to God and eternal things, because of that piety and holiness which animate it," or "because of that justification which the Gospel imparts." This, if πν. in this verse mean *spiritual part of man*, (which is most probable, I think, on account of the antithesis,) if it signify the Holy Spirit, is the sense: "the Holy Spirit will give life, because of righteousness;" expressing the sentiment that he is the agent in effecting our resurrection. This is affirmed in ver. 11. "If the Spirit of God, who raised Jesus from the dead, dwell in you (compare on ver. 9.) God (ὁ ἐγ. τὸν Χ. ἐκ νεκ. being a periphrasis for God) will restore to life even your mortal bodies, by this same Spirit who resides in you. So then (v. 12.), such being our present state, and such our hope of future happiness at the general resurrection, we are under strong obligation," &c. (Koppe.)

For my own part, I must confess that I can find no interpretation that is not liable to objection. But the last mentioned one, which is founded upon that of Whitby and Taylor, perhaps involves the *least* difficulty.

11. εἰ δὲ τὸ πνεῦμα τοῦ ἐγείραντος Ἰησοῦν ἐκ νεκρῶν οἰκεῖ ἐν ὑμῖν. That these words are to be taken in the same sense as at ver. 9., is plain from the parallelism of members; πνεῦμα τοῦ ἐγείραντος Ἰησοῦν signifying the spirit of God. But the Apostle chose to use a periphrasis, because from the resurrection itself of Christ he had resolved to deduce a similar resurrection of Christians. (Koppe and Rosenm.)

11. ὁ ἐγείρας—σώματα ὑμῶν. The Commentators are not agreed whether the resurrection here treated of is to be understood in its proper sense, of the future resurrection to a state of felicity, or, as in 6, 4—11. of a moral and spiritual one, namely, to a life of holiness and piety, to be effected by the reli-

gion of Christ. The best Commentators, both ancient and modern, with reason, prefer the *former*; especially on account of the phrase *θητὰ σώματα*, which seems to confine it to this sense. And this interpretation is adopted by Koppe and Rosenm., who explain: "Felices nempe sunt, qui nunc sanctitati vitæ student, quamvis mala corporis ex antea vitâ exorta, adhuc sentiant; nam in illâ futurâ vitâ perfectè beati erunt." And again, "Deus, qui pro suâ omnipotentiâ Christum in vitam revocavit, is vos etiam post mortem vitæ restituet." Rosenm. adds: "Docet igitur Apostolus, ne corpora quidem eorum, qui mente verè christianâ præditi sunt, expertia fore felicioris illius sortis, qui post mortem animæ ipsorum gaudebunt." Koppe, however, acknowledges that the sentiment will be unobjectionable, if it be understood of the *moral* resurrection; since it is unquestionable that that is usually ascribed to the Holy Spirit. "Yet (adds he) it cannot be denied that to the same spirit the Jews ascribed the resurrection of the body from the dead." And he adduces several Rabbinical citations, more of which may be seen in Wetstein. Schoettg., however, acknowledges that though the subject treated of is the spirit of the Messiah, yet it is in *another sense*. And he maintains that the words are *not* to be taken of a moral and spiritual resurrection, but of that by which the bodies of the just will be raised to eternal life; to which (he adds) the Jews confine the sense of the expression. And he refers to his note on Joh. 6, 44. But I see no reason to bind the Apostle down to Jewish opinions.

12. ἄρα οὖν ἀδελφοί, ὀφειλέται ἐσμέν, &c. The particles *ἄρα οὖν* have a transitive, or rather conclusive sense: *Now then, Thus then*. Taylor and Mac-knight regard the sentence as an *inference* from the reasoning contained in the foregoing part of this, and in the two foregoing Chapters. Œcumenius confines it to the preceding verses of this Chapter.

In either case, the conclusion is used, to introduce an exhortation, namely to the discharge and fulfilment of their sacred obligations to a life of piety.

Ὁφειλέτης εἶναι signifies to *be bound to perform* any service for some one. (See the note on Rom. 1, 14.) The sense, then, is: "We owe no obligation to serve the flesh;" i. e. gratify our corrupt nature. Here Wets. compares Soph. Aj. 901. οὐδὲν ἀρκεῖν εἰμ' ὀφειλέτης ἔτι: where Brunck quotes from Virg. *Æn.* 11, 51. Nos juvenem exanimem, et nil jam cœlestibus illis *Debentem*.

The οὐ is taken by Koppe for οὐδὲν i. e. ἐν οὐδένι. But it would *thus* have had a different position, and indeed the structure of the sentence would have been otherwise. The construction plainly shews that the *apodosis* is wanting, which the Apostle might *mean* to supply; and, it seems, he intended the words εἰ γὰρ, &c. to be parenthetical, but gradually let them lose their parenthetical character, and merge into the direct. Thus οὐ must be taken in its usual sense, and the following clause be supplied, as Grot. says, ex ratione oppositi, et ex iis quæ sequuntur, i. e. ἀλλὰ πνεύματι τοῦ κατὰ πνεῦμα ζῆν. So Cæcumenius, who well paraphrases it: Μετὰ γὰρ τὴν τοσαύτην χάριν, χρεωστούμεν κατὰ τὸ θέλημα τοῦ Θεοῦ ζῆν, καὶ οὐκ ἔτι κατὰ σάρκα.

Ζῆν is here used of accustomed action. The τοῦ κατὰ σάρκα (Theoph. observes) "is added by way of explanation, and also to show *how far* we are bound to the flesh (for something we do owe to it; such as to nourish and cherish it), and how far not."

13. εἰ γὰρ κατὰ σάρκα ζῆτε, μέλλετε ἀποθνήσκειν. The γὰρ is rendered by Macknight *wherefore*: by Koppe *imo vero*; which is, I think, its true sense. But I cannot approve of his paraphrase, "non tantum non bene de vobis meretur σὰρξ, verum etiam, si eam sequamini, miseros et infelicissimos vos reddet;" which seems too artificial. The words refer to the clause omitted, and are merely meant to as-

sign a *reason why* they ought to live after the spirit. It may be proper to remark the highly antithetical cast of the sentence.

Kata σάρκα, "according to the lusts of the flesh." Carpzov. explains it, "according to the dominion of corrupt nature, before a state of regeneration." *Μέλλετε ἀποθνήσκειν* is explained by Rosenm.: "ye shall be miserable in this life and in the next." And he adds, that experience shews vice to be the origin of misery of every kind. But *ἀποθ.* seems rather to refer to the condemnation and punishment of a future state; as *ζήσεσθε* to its rewards.

13. *εἰ δὲ πνεύματι*. Rosenm. subauds τοῦ Θεοῦ; and explains this; "the Christian religion." But surely the next verse proves it to be spoken of the *Holy Spirit*.

13. τὰς πράξεις τοῦ σώματος θανατοῦτε, "mortify, destroy the evil desires of the body." Πράξεις denotes *evil* actions (as in Col. 3, 9.) which show themselves in the body. Theodoret well explains the πράξ. τοῦ σώματος, thus, φρόνημα τῆς σαρκὸς, τὰ τῶν παθημάτων σκιετήματα. Now this term (as Koppe remarks) comprehends not only external actions, but internal feelings, the passions of the mind, and the desires of the heart. From the copious Rabbinical illustrations adduced by Schoettgen, it appears that θανατοῦτε is used agreeably to the Jewish sacrificial metaphors *וַיִּשָּׁח*, *to sacrifice*, (i. e. destroy,) evil concupiscence." So Sanhed: fol. 43, 3. "Whoever sacrifices (slays) evil concupiscence, it is the same as if he glorified God in both worlds, in this and in the next." Thus there is no reason to suppose, with Crellius, that this alludes to the former evil life of the Roman converts.

The reading *σαρκὸς* appears to be a gloss.

14. ὅσοι γὰρ πνεύματι Θεοῦ ἄγονται, &c. Some Commentators press too much on the sense of γὰρ, as if these words indicated the *reason why* they should mortify the deeds of the body. Koppe has

more truly remarked, that these words, (by which are denoted the internal feelings of every true Christian, whereby he is conscious of being dear to God,) are meant as a confirmation that Christians will be partakers of this felicity. This sentiment, however, is somewhat too vague. Perhaps γάρ has only the sense of *autem*. The connection has, I think, been successfully pointed out by Chrysostom and Theophylact. "The words (say they) are meant to show the *reward* of mortifying lust; namely, the high privilege of being sons of God. And the Apostle's reasoning is this: Those that are thus led by the spirit of God, and mortify the deeds of the body, they, and they only, are sons of God."

In order to understand the force of the expression ἀγεσθαι πνεύματι, we must remember that ἄγω properly signifies *to impel*, and is used in a physical sense, especially of the *impulse of the wind*; as in Ach. Tat. 163. τὸν πλοῦν εἶχον, ἔνθα αὐτοὺς ἤγε τὸ πνεῦμα· & 279. ναῦν ὁρῶν κατὰ πρόσωπον φερομένην — τὸ πνεῦμα αὐτοὺς ἤγεν· and Heliodor. 1. p. 43. ἡγόμεθα οὖν ὑπὸ τοῦ αἰὲ πνέοντος· (all cited by Wets.) But it is also used of moral and internal impulse, namely, that of the *mind*; (whence the peculiar propriety of the term ἀγεσθαι πνεύματι τοῦ Θεοῦ). So ἀγεσθαι ὑπὸ τῶν λόγων τινος in several passages of Dionys. Hal. cited by Kypke. But this, (especially when the term is united with πνεύματι τοῦ Θεοῦ, from the very nature of the subject,) *implies* the *yielding* ourselves to its guidance. It also takes for granted that there is great *need* of this impulse or guidance.* The context, too, plainly *supposes* that we have the *power* to *resist* the Spirit: and therefore we must not be considered as brutes, or stocks and stones, but as moral

* So Paræus well remarks: "Significat et naturæ nostræ pravitatem atque imbecillitatem, et specialis gratiæ tum summam necessitatem, tum miram efficaciam, quæ ex nolentibus nos efficit volentes; determinatque voluntates nostras ad sponte eligendum bonum. Metaphora est a cæcis aut parvulis, qui ductore indigent."

and free agents.* And this view of the subject is in perfect accordance with that of Chrysost., Theophyl., and Œcumen, who well explain thus, παντὸς τοῦ βίου ἡγίον καὶ ἡγεμόνα προστήσονται, scil. τὸ πνεῦμα, i. e. κυβερνῶνται, ἡγιοχούνται ὑπ' αὐτοῦ, καὶ τὸ πνεῦμα κύριον τῆς τε ψυχῆς καὶ τῆς σαρκὸς ποιούμενοι. (See more in Chrysost.) Grotius explains the term by *animantur*: and cites from Virgil *mens agitat mentem*. And Grot. and Koppe think it synonymous with the *indwelling* of the Spirit, *supra* ver. 9. and Gal. 5, 18. 2 Pet. 1, 2.

14. οὗτοί εἰσιν υἱοὶ Θεοῦ. Now follows the *reward* of this yielding to the guidance of the Spirit, viz. the being *sons of God*, i. e. (as Grot. explains) sons not by nature, but by adoption, and in a more excellent manner. For if Adam was called a son of God, because God had breathed into him the breath of terrestrial life; how much more those in whom he hath breathed the spirit of holiness! (1 Joh. 3, 1.)

It appears that by this term the Hebrews expressed any close connection, either by affection, or by similarity of habits. See Noesselt's Diss. de verâ vi nom. fil. Dei, Opusc. 2, 333. here cited by Rosenmuller. He makes it consist in being animated with the mind of God; in imitating his perfections; in learning and strongly infixing in the mind the doctrine of Christ, which is that of God. And he adds; “ Quoniam is, qui rectam doctrinam amplectitur, eique se bene agendo accommodat, non potest non esse Deo acceptus et beatissimus, igitur nomen *filiorum Dei* transfertur etiam ad *beatitudinis divinæ* similitudinem, ut hoc nostro loco, 1 Joh. 3, 2. aliisque locis.” This, however, seems too undefined and far too *limited* a view; several important features of this Divine *υιοθεσία* being omitted; especially the

* It is truly remarked by Estius, that the word ἀγεσθαι does not imply any compulsion of the will, or violent impulse, or necessity of action, but passive inclination, by which the will is by the Spirit of God effectually *inclined* and *regulated*, yet in a manner consistent with freedom, and so that the *man himself* acts.

two following, which have been well suggested by Koppe: 1st, The being *dear* to God, as a son to the father: 2dly, The having a *right* and *interest* in the felicity of the Father; as the son is heir to his father's goods: This the Apostle *himself* suggests at ver. 17. Carpzov's illustrations from Philo in h. l. shew that this notion was not unknown to that spiritual Jew; ex. gr. p. 341 A. οἱ δὲ ἐπιστήμη κεχρημένοι τοῦ Ἐνὸς υἱοῦ Θεοῦ προσαγορεύονται, where Carpzov thinks by ἐπιστήμη is meant the Divine Spirit, represented as guiding men unto all truth.

15. οὐ γὰρ ἐλάβετε πνεῦμα δουλείας, &c. Here we have a *confirmation* of what was said of this spiritual adoption: and, (as Œcumen. observes,) the Apostle takes occasion, from the mention of it, to show the nature thereof, and to point out to *Jews* its high superiority to that with which they had been invested by the Law of Moses.*

The above is, I believe, the true scope of the passage, in tracing which, Chrysost. and the Greek Commentators have been more successful than our recent interpreters. In one thing, however, they seem to have erred; namely, in ascribing to πνεῦμα the sense *Holy Spirit*, which has much embarrassed their explanations, and occasioned the difficulty and obscurity of which Chrysost. complains. Grot. was, I believe, the first who saw that πνεῦμα here, like the Heb. נִפְחַת, has (as often) the sense of *affectus*: † an interpretation which has been best adopted by the best Interpreters since his time: though Olearius and Wolf stiffly maintain that it signifies the Holy Spirit.

* To which purpose Theophyl. refers to Is. 1, 2. "I have begotten and brought up children." And Exod. 4, 23. "Ishmael my first-born." Œcumenius refers to Ps. 115. Θεοὶ ἐστε καὶ ὑψίστου πάντες.

† Indeed the word πνεῦμα is used of all the stronger emotions of the mind, as love, wrath, &c. See 1 Cor. 2, 12. 4, 21. Gal. 6, 1. So Jaspius: "πνεῦμα junctum nominibus, affectum denotantibus, exprimit ex Ebraismo notissimo sensum, ut in Prophetis Spiritus amoris est talis animi affectio et sensus, ubi nec velis, nec possis dicere, et quæ didiceris, vita exprimere."

The genitive δουλείας, as in all phrases where this Hebraism takes place, is for the adjective δουλικόν.

The πνεῦμα δουλείας is explained by Locke and Pierce as denoting the fear of death, under which the law left the Jews. But Chrysost. and the Greek Interpreters, as also Grotius and most modern Commentators, more rightly understand it of that *servile spirit* that pervaded the whole of the Mosaic economy, which (as Rosenm. remarks) dealt in threatenings and punishments, and required daily and unceasing expiations of sins; so that it was no wonder it should generate such a spirit.*

15. εἰς φόβον, "for fear," "that ye should fear." Πάλιν, "again, in your new dispensation as in your former one." See Heb. 2, 15. Some Commentators, as Rosenm., think that the words may also be referred to the Gentile Christians. And it is true that *fear* constituted a considerable part of the Hea-then worship. Expiations, and other laborious and expensive rites and ceremonies were practised: and, as Rosenm. observes, multitudo numinum effecit, ut a nullo eorum sperare possent bona, quoniam numina

* Grotius illustrates this πνεῦμα δουλείας from a comparison with the disposition of servants or slaves, who abstain from offences, not through love of their master, but, "metu crucis et pendentis habenæ." And he cites Hor. Ep. 1, 16, 46—8. Nec furtum feci, nec fugi, si mihi dicat Servus; Habes pretium, loris non ureris, ajo. Non hominem occidi; Non pasces in cruce corvos. And Aristot. Χείρους δὲ ὅσοι οὐ δι' αἰδῶ, ἀλλὰ διὰ φόβον αὐτὸ δρῶσι, καὶ φεύγοντες οὐ τὸ αἰσχρὸν ἀλλὰ τὸ λυπηρὸν.

Theophylact thus ably contrasts the spirit of the two Dispensations: Καὶ γὰρ καὶ αἱ τιμωρίαι παρὰ πόδας καὶ σωματικαί, λιθασμοί, καὶ καύσεις καὶ ἀπλᾶι. "Ὅτι μάχαιρα ὑμᾶς κατέδεταί· καὶ διὰ ταῦτα πολὺς ὁ φόβος πρὸ τῶν ὀφθαλμῶν. Καὶ αὖ οἱ μισθοὶ ἐπίγειοι, καὶ ἐπαγγελίαι τῶν τῆς γῆς ἀγαθῶν, καὶ τὰ ἐπιτάγματα μικροπρεπῆ, καὶ δουλικά. "Ὡστε ἐκεῖνοι μὲν, εἰ καὶ υἱοὶ ἐκαλοῦντο, ἀλλ' ὡς δοῦλοι ἡμεῖς δὲ, ὡς εὐγένεις καὶ ἐλεύθεροι. Καὶ γὰρ καὶ οἱ μισθοὶ ἡμῶν οὐράνιοι, καὶ βασιλεία οὐρανῶν· καὶ αἱ κολάσεις ἡμῖν, οὐ λιθασμοί, καὶ τὰ τοιαῦτα παρὰ τῶν ἱερέων, ἀλλ' ἄρκεϊ τραπέζης μυστικῆς ἐκβληθῆναι ὡς υἱόν. Καὶ τὰ ἐπιτάγματα, θεῖα καὶ εὐγενέσιν ἀρμόζοντα. Μὴ ἐμβλέψῃς ἐμπαθῶς. Μὴ ὁμόσῃς. Ἀπάκτησαι τὰ ὄντα σοι. Καὶ οὐδὲ φόβῳ κολάσεως, ἀλλὰ πνεύματος ἐπιθυμία καὶ ἀγάπῃ κατερο-θοῦνται.

ipsa sibi adversabantur. Polytheism necessarily weakens the reliance of man on Divine protection, while it, in the same degree, increases his fear of Divine wrath, since he can hardly hope to propitiate such numerous Deities, especially as they are often at variance with one another.

I would observe that on the nature and extent of fear under the Gospel economy, two long annotations, by Cameron and Capellus, may be consulted in the *Critici Sacri*, though the former of them is, like that of Olearius, exceedingly mystical.

With respect to the use of the second person plural, *ἐλάβετε*, it is rightly observed by Beza, that the Apostle applies this personally to the Roman Christians: and it is in vain that Cameron maintains it was meant for the Church of every age; all that can be said is, it may be applied by accommodation. What he says would be more true of the following *ἐν ᾧ κρίζομεν*, which is meant of all Christians (both Jews and Gentiles), and perhaps equally true of every age.

15. *ἀλλ' ἐλάβετε πνεῦμα υιοθέσιας.* *Υιοθεσία* ought not to be rendered *adoption*. As Koppe well remarks, the Greek word is abstract of the concrete *υἱός*; so that the Apostle was compelled to take *υιοθέσια*, though in a different sense, not of adoption, but *son-ship*.*

15. *ἐν ᾧ κρίζομεν*, 'Α. ὁ π., "by which (*in virtue of* which) spirit, we confidently call upon God with the filial appellation of Father." *Κρίζειν* answers to the Heb. *קָרָא*, *vocare*, *invocare*. I cannot assent to Paræus, who recognizes an *emphasis* in the *κρίζομεν*. Nor ought the term to be confined to invocations

* Schleusner observes, that adopted sons were even by the Greeks, as we find from the Schol. on Pind. Olymp. 9, 95. called *υἱοὶ Θεοῦ*. By which was meant, I suppose, sons in the *sight of* God; perhaps alluding to some religious ceremony which accompanied their adoption. Though we may perceive the same form in *Θεῖος*, an *uncle*, who was considered a *quasi-pater*. Thus our *god-father*, *god-son*; to which may be added other words in various languages where the same allusion takes place.

offered up under adversity. It extends to addresses to God, at all times.

With respect to Ἀββὰ ὁ πατήρ, some, as Valla and Hamm., would read ὁ, i. e. "which is interpreted." Others, as Grot., Drusius, and Schoettg., think the ὁ πατήρ has here the force of a vocative: as ὁ Θεός, Luke 18, 13. But of this there is no proof; nor is there any authority for it. The Apostle chose to use two words of the same import, As to his *reason* for so doing, we are left to conjecture. Grot. thinks it was to imitate the *puerorum patribus blandientium voces*; since repetition is the very essence of fondness. But this seems extremely far-fetched. Neither can I think, with Erasmus and others, that there is any *emphasis*; since it is not as if there were a repetition of the *same word*. I agree with Beza, Origen, and De Dieu, that the πατήρ was added by way of explanation. Yet I cannot but *also* think, with Toletus and Dodd., that the Apostle intended likewise to express, by the union of Hebrew and Greek terms of invocation, that the adoption was common to both; and that both Jews and Gentiles were united in those devotions which were dictated by a filial spirit.*

16 αὐτὸ τὸ πνεῦμα συμμαρτυρεῖ τῷ πνεύματι ἡμῶν ὁ ε. τ. Θ. Crellius well observes: "immoratur adhuc Apostolus huic documento;" q. d. "What other proof of this do we seek? The very spirit we have

* Nor is this inconsistent with the observation of Schoettgen, that the Jews of that time used in common discourse (especially when of a pathetic nature) to conjoin Hebrew and Greek words. I must, however, confess that the other passage in which this formula occurs, namely Galat. 4, 6., is not favourable to the interpretation of Toletus and Doddridge; nay it would rather make one suppose *not*, (as Schoettgen conjectures,) that Abba pater was the invocation uttered by the Christians at the first visible effusion of the Holy Spirit, but that it was then the form by which Gentiles commenced their prayers, (as Jews simply with Abba,) and perhaps formed the first words of the prayer pronounced by persons after having received baptism.

received from God by the Gospel, beareth testimony to our spirit, or mind, that we are the children of God."

By the αὐτὸ τὸ πνεῦμα Chrysostom and the Greek Commentators, as also the modern ones, understand the *Holy Spirit*, except some recent Interpreters, as Rosenm. and Schleus., who explain it, "that very filial feeling;" supplying after αὐτὸ τὸ πνεῦμα the word *υιοθεσίας* from the preceding, being thus taken for *mind*; as in 1 Cor. 2, 11. 2 Cor. 7, 1. But surely all this is harsh in the extreme. Had that been the sense intended, the Apostle would have used other words. He would not, I think, have written αὐτὸ τὸ πνεῦμα, and certainly not have employed the verb *συμμαρτυρεῖν*. Besides, as the Holy Spirit had been before mentioned, it was likely to be employed here. It must undoubtedly, then, be understood of the *Holy Spirit*; and the sense appears to be as follows: "The Holy Spirit beareth witness with, declareth in conjunction with, this our spirit, or disposition." So that the Apostle rests the evidence of their being sons of God on *two proofs*. 1st, That they have received the Holy Spirit. 2dly, That they preserve a filial obedience towards God.

Commentators notice here the Antanaclassis, or the antithesis, between the two significations of πνεῦμα. Schoettg. observes that this *testimony of the Spirit* was not unknown to the *Jews*; as he shows from several Rabbinical passages. And he concludes by laying down the following plan of the matter which occupies the remainder of the Chapter.

"Treating on the trust and confidence of believers in this life, the Apostle describes, 1st, the *cause* of it, viz. that they are sons of God, ver. 15—17.; 2dly, in what it chiefly *consists*, viz. that in all misfortunes they are of good courage, ver. 18—39. In this treatise the Apostle, according to his custom, inserts the following argumentation: 1. On the certain hope of eternal life, which is proved from the

earnest desire of the pious, ver. 19—25. 2. On preservation by the Holy Spirit, ver. 26, 27. 3. On predestination, ver. 29, 30.

17. εἰ δὲ τέκνα, καὶ κληρονόμοι. Here we have a conclusion drawn from the preceding premises; and this conclusion consists of several members, each rising (as the ancient Commentators think) one above another, by a climax. But this is only true of the second and third members. For according to the Jewish law, all the children, at least the male children, were heirs, i. e. co-heirs.

The clause κληρονόμοι — Χριστοῦ is thought by Rosenm. to be explanatory of the preceding. But it is not only meant to further explain, but heighten what was before affirmed. The sense is: “*imo etiam heredes Dei*,” &c., “*nay, we are both heirs of God, and joint heirs with Christ.**” But adopted heirs not only inherit the property after the death of the parent, but enjoy with him the use of it during his life. And thus, in the present case, the notion of *inheriting* must (as Grot. observes) be abandoned (as in numerous passages of the New Testament, ex. gr. Rom. 4, 13. Gal. 3, 29. 4, 7. Tit. 3, 7. Heb. 1, 2.); and the word κληρον. be interpreted solely of participation in the beatitude of God in heaven: and moreover (as Grot. thinks) there is in this term a reference to fixed, certain, and unalienable possession, as of heritable property among the Jews. So indeed κληρονομέω and κληρονομία are used in many places of the Gospels and Epistles.

* “Now (observes Theophyl.) men may be heirs, yet of no great possessions: but we are heirs of God. Again, men may be heirs, yet not jointly with the only begotten: but we are joint heirs with Christ.” Grotius indeed remarks, that children were adopted for the *sake* of making them heirs. But it may be supposed that they would not be put on an equal footing with the only begotten son. It is not, however, necessary to regard this otherwise than an allusion, not intended to be applied in every particular; so that it is frivolous to object that the Jewish daughters did not inherit, unless there were no sons. For in *that* case they *did* inherit; and therefore they are included under the general term τέκνα.

17. συγκληρονόμοι δὲ Χριστοῦ, “ participators of felicity with Christ.” For Christ himself is said to be κληρονόμος πάντων (Hebr. 1, 2.), whose μετόχοι those are, who are united to him by faith. (Hebr. 3, 14.) (Rosenm.) Thus Christ is considered as the πρωτότοκος; as at v. 29. Col. 1, 15. Hebr. 1, 6. (Koppe.)

17. εἴπερ συμπάσχομεν, ἵνα καὶ συνδοξασθῶμεν. Most Commentators take εἴπερ for *si modo*, and make the clause conditional. This, however, requires συμπάσχομεν to be taken for, “ if we be *willing* to suffer.” Now Chrysost. and the Greek Commentators, together with some modern ones, as Erasm., Tolet., Pá-ræus, and Schleus., take εἴπερ in the sense of *siquidem*; which I prefer, since it seems best adapted to the following words and the design of the Apostle, who, it may be observed, here introduces the subject of *suffering* with great address. “ He does not mention it (to use the words of Taylor) till he had raised their thoughts to the highest object of joy and pleasure, the happiness and glory of a joint inheritance with the ever-blessed Son of God. Now this would greatly qualify the transitory afflictions of this world, and dispose them to attend to the other arguments which he had to offer.”

Whichever of the above interpretations be adopted, I think ἵνα should be taken (with Crellius) in the *eventual* sense, which often occurs in the New Testament; viz. “ whence it will happen,” &c. Koppe renders it *tunc nimirum*; and compares the use of the Hebr. עַד; which comes to the same thing; though for this use of the particle there is little authority.

It is obvious that συμπάσχομεν must, by an usual force of σύν, denote “ suffer *like as* Christ did.”

18. λογίζομαι γὰρ ὅτι οὐκ ἄξια, &c. I entirely assent to Koppe, that these words are to be closely united with the immediately preceding clause, εἴπερ —συνδοξασθῶμεν, and that they refer to that alone. They are thus paraphrased by Koppe: “ Quantum enim equidem video, quicquid in his terris ferendum

nobis est miseriæ et calamitatis, nullâ ratione comparari id potest felicitati et honori olim apud Christum consequendo." Theophyl. (from Chrysost.) traces the connexion thus: "When the Apostle has said *συμπάσχομεν*, lest any hearer should scruple to encounter trials and persecutions, he subjoins: "Fear not; take courage; *for* I am persuaded, and you may be assured, that the sufferings" &c.*

18. *λογίζομαι* has here simply the sense of *οἶμαι*, *ἡγοῦμαι*, *νομίζω*. See the note on 3, 28.

18. *παθήματα*, *sufferings*. So *θλίψεις* in 2 Cor. 1, 5 & 6. *Οὐκ ἄξια*, "are of no weight, are as nothing, compared with;" for *ἀντάξια*. It is rightly remarked by Grot., that the word *ἄξιος* is derived from things which are weighed. So, for example, what weighs a pound, is said thus much *ἄγειν*, to *draw down* the beam or balance. But it is used in the metaphorical sense for what will *balance against*, as Hom. Il. θ. 234. "Thus (observes Rosenm.) if you throw into one scale the evils to be borne, and into the other the benefits and blessings to be expected, that in which are the blessings will immensely preponderate." Here Bulkley compares a similar sentiment of Plato de Republ. p. 336., who observes, that neither the happiness of good men, nor the sufferings of the wicked, are to be compared with that which awaits them both in another state. Ταῦτα—Οὐδὲν ἔστι πλήθει οὐδὲ μεγέθει πρὸς ἐκεῖνα ἃ τελευτῶσάντα ἑκάτερόν περιμένει.

* Rosenm. traces the scope of the passage, as follows: "The objection which might probably be raised to the Christian religion, that by it men expected every thing *good*, and yet scarcely ever met with any thing but tribulations and afflictions, the Apostle overrules: 1st, by reminding them that men cannot have the *fruition* of any good that is yet *future*, and only in *hope*, ver. 19—25. 2dly, by pointing out the *present* good which, amidst its very miseries, the Christian religion affords, 26—39.; inasmuch as by it we are assured that, according to the Divine ordination, the pious worshippers of God shall find evils themselves turn to good, ver. 28., and shall hereafter enjoy supreme felicity, even as Christ, who endured the like tribulations and afflictions before he attained the summit of felicity and dignity which he now enjoys."

Πρὸς has here (as often) the sense *in comparison with*. So Plato, cited by Koppe; τὰ δ' ἄλλα μικρὰ ἂν εἴη πρὸς ταῦτα.

18. δόξαν, i. e. "the glory and happiness of another world." So Theophyl. observes, that δόξα is used, not ἀνείς; since it is more desirable to the generality: for where there is ἀνείς there is not always δόξα, but where there is δόξα there is ἀνείς.

Koppe remarks, that μέλλουσα and ἀποκαλ. are to be joined, so as to be equivalent to ἀποκαλυφθήσονται. This term (Theophyl. observes) suggests that the glory now, as it were, *exists*, but is hidden: *then* it will be *revealed* and entirely displayed. For being great, and exceeding all human imagination, it is, for that reason, laid up as in a treasury, and meant to be co-extensive with the endless ages of eternity.*

Rosenm. remarks, that in the following verses is described not so much the *magnitude* of that felicity as the *certainty* of it. The contents of these verses are laid down by Carpzov in the following plan. The Apostle brings forward such considerations as may induce the faithful to bear calamities. He bids them, 1. attend to the future glory, 18—25. 2. to the assistance which the Holy Spirit affords to the afflicted, 26, 29. 3. to the great advantages of those afflictions, 28—30."

19 ἡ γὰρ ἀποκαταδοκία τῆς κτισέως τὴν ἀποκάλυψιν τῶν υἱῶν τοῦ Θεοῦ ἀποδέχεται. We are now advanced to a passage which is considered the most difficult

* On the advantages held out being rather in hope than in fruition, Jaspis has the following profound reflections: "Felicitas autem quæ nil incrementi admittit, est imperfectio, quodd animus indigentius sensu ad felicitatem indiget. Etenim nisi spem beatioris conditionis alimus, aut meliora ignoramus, in quâ ignoracione perfectio imperfectio cernitur, aut usque adeo præsentium bonorum copia obruti sumus, ut paulo post tædium, satietatem sequi, necesse sit. Quam ob rem vel Christi optimè agit, quodd suos sectatores ad futura adspirare jubet, eosque spe nutrit, munit, corroborat atque exhilarat, id quod etiam Paulus in sequentibus egregiè facit. At felicitas, quam speramus, dicitur aliquandò nobis ἀποκαλυφθῆναι, revelanda, utpote quæ jam sit, attamen occultetur, ergo erit: quæ aliquando experiemur."

in all the writings of St. Paul, and which has perhaps beyond all others perplexed the Commentators. In treating of it I shall first detail the principal opinions, affixing the names of those by whom they have been supported, and then offer a few observations which may serve to assist the student in determining his choice.

The difficulty turns almost wholly on the sense to be assigned to *κρίσις*.

I. It has been interpreted *nature*, the whole terrestrial creation, spoken by a *prosopopœia* common both to the Scriptural and the Classical writers, by which that is ascribed to universal nature which is only properly applicable to intelligent beings. Koppe instances Gen. 4, 10. Levit. 26, 34. Deut. 32, 1. Ps. 19, 1. 114, 3—6. Es. 55, 12. Jerem. 47, 6. Hos. 13, 14. Hab. 3, 10. Baruch 3, 34. James 5, 4. Also Philo de Præmiis. οὐκ ἀπελπίζετε, ὅτι ἐξήμερω θέντων τῶν κατὰ διανοίαν, καὶ τὰ ζῶα ἡμερωθήσεται—τότε καὶ σκορπίων γένη καὶ ὀφείων καὶ τῶν ἄλλων ἐρπετῶν ἀπρακτον ἔξει τὸν βίον. And so the Classical writers, when speaking of the golden age; as Hesiod. Opp. 108. Virg. Ecl. 4, 5, 60. Theocr. Idyll. 24, 84 & 85.

Now this mode of interpretation is supported by Chrysost., Ambros., Hilary, T. Aquinas, and the Greek Commentators, [e. g. Theodoret. οὐχ ὁρᾶτε οὐρανὸν, γῆν, θαλάτταν, ἄερα, ἥλιον, σελήνην, πᾶσαν τὴν ὀρωμένην κτίσιν, καὶ πρὸς τοῦτοις ἄόρατα, ἀγγέλους, ἀρχαγγέλους, δυνάμεις, ἐξουσίας, κυριότητας; ταῦτα πάντα τὴν ὑμετέραν προσμένει τελείωσιν,] as also by Luther, Grot., Capellus, Parnæus, Moshem, Lakemacher, Carpzov, Danbauer, Jacobi, Michaelis, Koppe, Bolten, and Rosenmuller. For a further detail of the interpretation I must refer the reader to the notes of Grot., Koppe, and Carpzov, subjoining, however, the arguments adduced in support of it by the last mentioned Commentator.—1.) It is required by the following *κρίσις* in the last verse of this chapter, which has the same sense.—2.) It is supported by other passages in Scripture, where τὸ κτίσμα and ἡ κρίσις, used alone, signify *creatura* and *φύσις*, namely, Mark 10, 6. 13, 19. Col. 1, 15., and especially Rom. 1, 25. Apoc. 5, 13.—3.) By the characteristics of universality at ver. 22. πᾶσα ἡ κρίσις.—4.) By the *antithesis*; *κρίσις* being opposed to those who have the first fruits of the Spirit, i. e. the faithful. Therefore *κρίσις* cannot mean *the faithful*. Neither moreover can it mean the *unfaithful*, or unbelievers; since to this the words subjoined are repugnant.—5.) By the attributes. For, 1st, this *κρίσις* is made obnoxious to vanity and abuse, contrary to its end, and against its proper use, solely by the permission of God. 2dly, It groans under that servitude, and anxiously expects to be restored to liberty. 3dly, and will finally obtain it. Nor is the metonymic allegory, by which to things devoid of life and reason are attributed ἀποκαταδοκία, ἐλπίς, ὑποταγή ματαίωτος οὐχ ἐκούσα, στεναγμός καὶ ὀδῖνες, any hindrance to this interpretation, since such *prosopopœiæ* are frequent in Scripture.”

Lakemacher and Rosenm. think also that there is here an allusion to a Jewish opinion; namely, that at the reign of the Messiah the whole creation, corrupted and depraved by the fall, would be restored to its original perfection. But to the introduction of Jewish opinions on the present occasion I must take strong exception, even though they be supported by the authority of Philo, (see the above cited passage) and some antient Fathers who held the doctrine of a millenium; as Irenæus adv. Hær. l. 4. 51. 33. To the above interpretation it has however been *objected* by Ammon, that *κτίσις* in the New Testament denotes the *creation* actively taken, and is to be understood of the *things created* (Col. 1, 23. Apoc. 14.), but not the *rerum creatorum* complexus. "If, however, (continues he,) that signification could be vindicated, yet it might be doubted whether the Apostle in a composition devoted to doctrinal discussion, and devoid of all poetical ornament, would introduce into a prose passage an allegory so sublime as scarcely to be paralleled in the Zendavesta. Besides, the *context*, by which the particle γὰρ in ver. 19. conjoins the sense with the παθήμασι τοῦ νῦν καιροῦ, and thus closely unites it with the troubles to be suffered by *men*, (not to mention the future liberation from these troubles and the promised association with the inhabitants of Heaven, ver. 21.) is by no means suitable *rerum creatorum universitati*." Mr. Turner, too, objects, that if *κτίσις* has a figurative sense here, it must also be figurative in ver. 20, 21, 22.; "which seems to be inconsistent with what is said of *κτίσις*."

II. Another class of Interpreters, as Hammond, Le Clerc, Wets., and Schleus., take *κτίσις* not of a physical but *moral* creation, (as 2 Cor. 5, 17.), and understand by it, "Christians recently converted from Judaism, or Heathenism," or (as Noesselt thinks) only the *latter*. But to this it is, with reason, objected by Ammon and Turner, that in this case ver. 23. must be restricted to Jewish converts, or to the Apostle himself, with his brethren perhaps in the ministry; which is very improbable, as what is there affirmed is as applicable to all Christians as to them. "And, moreover, (continues he) οὐ μόνον δὲ ἀλλὰ is used elsewhere in the Epistle, (compare 5, 3 & 11. 9, 18.), to denote opposition, and ver. 22. shews that it should be thus understood *here*. It may be said also, that if *κτίσις* referred to Christians, it would, as in other places, be accompanied by some adjunct." See Eph. 4, 24. 2 Cor. 5, 17. Gal. 6, 15.

III. Many eminent Commentators, as Locke, Whitby, Taylor, Heumann, Semler, Mackn., Certelius, Doederlin, Ammon, and others, interpret *κτίσις* of *mankind generally*,* of whom the Gentiles formed the greatest bulk; the popular use of language (Mr. Turner observes) allowing that to be affirmed of all, which is applicable to a large proportion. Ammon remarks, that *κτίσις*, like the

* So also Jaspis: "Intelliguntur omnes omnino in terrâ naturæ intelligentes ac sentientes ob v. 21, 23.; nam promissum cum cœlitibus consortium v. 21. omni rerum universitati neutiquam convenit. Pari limitatione hæc vox occurrit Marc. 16, 15. Coloss. 1, 23. ἅνθρωποι πάντες, κόσμος valet ergo tum de Paganis, tum de Judæis."

Hebr. ברית, has undoubtedly the sense of the *human creation* in Mark 16, 15. Col. 1, 15 & 23. Hebr. 4, 13. And Schoettg. says that in the Rabbinical writings ברית is frequently used for *man*. "And moreover, (continues Ammon), the sense at ver. 20. et seq. proves that the subject treated of is not brute and irrational creatures, but creatures endued with free will. Besides, the ἀπολύτρωσις τοῦ σώματος expressly adverts to the frailty of human nature, derived from the dominion of sin. Again, it must be observed that the ἐληγονομία Χριστοῦ, ver. 17. does, according to the Apostle's intent, belong not only to the πάντα λαὸν τοῦ Ἰσραὴλ, 11, 26., but also to the πλήρωμα τῶν ἐθνῶν, ver. 25." He then offers the following version of the whole passage: "Omnis humanitas summo desiderio expectat gloriam filiorum Dei proximè revelandam. Vanitati enim subjecta est humanitas, non sponte suâ, sed vi Creatoris, sperans tamen fore, ut et ipsa humanitas, miserâ inanitatis sorte defuncta, in libertatem filiorum Dei beatam vindicetur. Novimus autem, omne genus humanum ad hunc usque diem gravi dolore compunctum ingemiscere; et non solum homines in universum, sed etiam primis Spiritûs Sancti doni mactatos, quid quod nos ipsos suspiria ducere, illustrem Messiæ reditum expectantes, quo a corporis vinculis liberati in filiorum Dei societatem recipiamur."

The sense is thus expressed by Turner: "What mankind were anxiously expecting, i. e. an amelioration of their condition, expected in different degrees of excellency, and with different degrees of certainty, according to circumstances." See Scholar Armed, 1, 196—199. & 2, 345—350. and Bp. Blomfield on the Traditional Knowledge, &c. It is observed, too, by Mr. Turner, that the *whole* of these blessings need not be considered as the object, of which this expectation is asserted, but only that *part* which is the earnest or pledge of the rest. "From the same terms (adds he) being used to express both the present and future blessings of the Gospel, I am disposed to think, that they are here considered in connexion, as constituting *one whole*, the expectation of which may be affirmed, although the expectants were not aware of the full extent of them, their views differing according to situation and circumstances."

Of the three interpretations above detailed, the first and third seem to deserve the preference; for, as to the second, it is utterly untenable, though it must be confessed that each of them is pressed with peculiar difficulties. Perhaps, however, the *last* is liable to the fewest.

Further remarks I must reserve for my examination of the passage in detail, since a discussion of the phraseology will be the test of truth.

20. τῇ γὰρ ματαιότητί ἡ κτίσις ὑπετάγη. In the interpretation of this and the following verses each Commentator is apt to explain the phraseology with a reference to his own particular view of the κτίσις above mentioned: which has given rise to much diversity of exposition. To *all* the opinions, however, I cannot be expected to advert.

Here *ματαιότης*. is a term of such extent, that it may very well admit of being explained on *any* of the above interpretations. See Schl. Lex. in v. and Dr. Adam Clarke. The *ὑπετάγη* must be referred to *God*, who inflicted punishment on the human race for the sin of Adam. And in this light the passage is viewed by Koppe, Rosenm., Taylor, and Mac-knight. It may also (as Locke thinks) refer to the state of man in this frail short life, subject to inconveniences, suffering, and death. Carpzov thinks that there is here a reference to *idolatry*.

I assent to Hammond and Locke that the words *τῇ γὰρ ματαιότητι—ὑποτάξαντα* are parenthetical: for *ἐπ' ἐλπίδι* is to be joined with *ἀπεκδέχεται*, and also with *ὅτι* following: or (as Mr. Turner suggests) the period may be completed with *ἐλπίδι*, and the meaning be, that "although thus subjected, mankind are nevertheless in a state of hope."

21. *δουλείας τῆς φθόρας* is explained by those who espouse the *first* mentioned interpretation of *κτίσις*, *necessity of perishing*. And the *εἰς τὴν ἐλευθερίαν τῆς δόξης* they take to mean, "at the time when the sons of God shall enjoy a glorious freedom." And so Carpzov, who translates, "at the time in which a glorious liberty shall be manifested." *Eis* being taken for *ἐν*; of which Carpzov adduces several examples. But this seems to be doing violence to the construction: for I think it plain, that the words *ἐλευθερωθήσεται ἀπὸ—εἰς* denote the *status a quo ad quem*: * and here the third interpretation of *κτίσις* has evidently the superiority.

I know not whether the word *φθόρας* may not admit of two significations, i. e. both a physical and a moral one; and denote not only *mortality*, but also *sin*; from both of which the whole world might well anxiously desire deliverance.

22. *οἶδαμεν γὰρ ὅτι πᾶσα ἡ κτίσις συστενάζει*. Koppe

* Koppe, too, recognizes this construction; and the expression signifies, he says, "vindicare aliquem in libertatem eandem quâ fruitur alter."

refers this to the *political* evils under which the whole world was then groaning, and with which it was struggling. Locke, Rosenm., and some others, who limit *φθόρας* in the preceding verse to *mortality*, take it to denote that fear of death to which the whole world had been so long subject. But both the preceding and following verses seem to require something far *more*. The chief cause for this agony was, doubtless, their conviction of sin and their fear of punishment from an offended God, whose wrath they knew not how to appease, nor how to obtain expiation and atonement. No wonder therefore that they should anxiously seek such a remedy as the Gospel offers, to be rescued from the dominion of sin and its consequents, misery and death.

The best Critics are agreed that *συστενάξει* and *συνωδίνει* are to be taken in a metaphorical sense for *deep lamentation* and *extreme agony*; without ascribing to the latter term any reference to its original acceptation. So Eurip. Helen. 733. (cited by Wets.) *Κακὸς γὰρ, ὅστις μὴ σέβει τὰ δεσπότων, καὶ ξυγγέγηθε, καὶ ξυνωδίνει κακοῖς.*

22. *ἄχρι τοῦ νῦν*, "even up to the present time." For though *something* had been now done for the deliverance of the Heathen, there was as yet *comparatively little* effected. And to the unconverted this language was very applicable.

23. *οὐ μόνον δὲ, ἀλλὰ καὶ αὐτοὶ*. The formula *οὐ μόνον δὲ* is frequent in St. Paul's writings, (see note on 5, 3.) and requires something to be supplied from the context; * as here, *ἡ κτίσις*, by which, according to the *third* interpretation of that word, is meant the bulk of the world, the world at large, chiefly the Gentiles. And of the same opinion seem to have been our Common Translators, who render, "and not *they*, but ourselves also."

In the discussion of this verse, according to the

* A very similar expression occurs in Diogen. Laert. Proæm. § 12. *καὶ οὐ μόνον ἀλλὰ καὶ οἱ ποιηταί*. And in 9, 39. we have the very rare form *μὲ μόνον δὲ, ἀλλὰ καὶ, &c.*

first interpretation of κτίσις, Koppe, Rosenm., and Doederlin, disjoin ἡμεῖς αὐτοὶ from αὐτοὶ ἔχοντες, supposing it to refer to the Apostle himself. But this is doing great violence to the construction, and introducing (as Ammon observes) a sort of *boast*, very inconsistent with the usual humility of the Apostle. Nothing is more certain than that καὶ αὐτοὶ and καὶ ἡμεῖς αὐτοὶ signify the same persons; and the latter is evidently explanatory of the former. But *who*, it may be enquired, are here meant by αὐτοὶ? Not St. Paul himself, and perhaps not even the Apostles in general (as Taylor, Schleus., and Keil suppose); for though the phrase may, in a certain sense, be applicable to them, yet it would be unsuitable to the context, and little accordant with the scope of the whole discourse. It is far more reasonable, with many Commentators, to understand all Christians to whom the Spirit had been given (to use the words of Mac-knight) as the *earnest* (ἀπαρχήν) of those spiritual endowments they should enjoy in Heaven. Perhaps, however, it may mean: "we who have been first partakers of the Holy Spirit." So James 1, 18. ἀπαρχὴν τινὰ τῶν αὐτοῦ κτισμάτων and Rom, 16, 5. ἀπαρχὴ τῆς Ἀχαΐας εἰς Χριστὸν, "first believer." And 1 Cor. 15, 20. Christ is called ἡ ἀπαρχὴ τῶν κεκοιμημένων. So also, I find, the word was taken by Wets., who offers the following masterly annotation: "Genus humanum dividitur in eos, qui jam Christo nomen dederunt, quique primitiæ vocantur hîc et Jac. 1, 18. et reliquos, qui nondum Christo nomen dederunt, qui vocantur *creatura* (vid. Marc. 16, 15.). Et Judæi sentiunt onus legis suæ: et gentes reliquæ tenebras suas palpant, prædicatione Evangelii tanquam e somno excitatæ; ubique magna rerum conversio expectatur. Illi expectant mutationem in hâc vitâ, quæ continget, si ad Christum accesserint; nos vero in alterâ vitâ."

The above interpretation is also adopted by Mr. Turner, who renders, "we who are already partakers of the privileges of the Gospel."

23. ἐν ταυτοῖς is for ἐν ἡμῖν αὐτοῖς.

23. *υιοθεσίαν ἀπεκδεχόμενοι*, "anxiously waiting for the adoption." Dr. Macknight observes, that there is here an allusion to Luke 20, 6. *and are the children of God, being the children of the resurrection.* "For if (continues he) men are the children of God, by being the children of the resurrection, the Apostle had good reason to call *the redemption of our body* from the bondage of corruption, *υιοθεσίαν, the adoption.* Besides, it is that by which the Saints are enabled, as the children of God, to inherit the kingdom of their Father. It should, however, seem that *υιοθεσία* here has a sense different from what it bears at ver. 15., and that it denotes the *consummation* of the privilege there mentioned, or the *actual fruition* of the blessings which are to be enjoyed even in this life,* and commencing with that *ἀπολύτρωσις*, or deliverance from corruption, both physical and moral, under which even the holiest groan while in this life. Thus it is equivalent to the *ἡ ἀποκάλυψις τῶν υἱῶν τοῦ Θεοῦ* at ver. 19. and *ἡ δόξα τῶν τεκνῶν τοῦ Θεοῦ* at ver. 21.

It is plain that *ἀπολύτρωσις* may mean, not merely redemption, but signify *deliverance*; as in Luke 21, 28. Hebr. 11, 35. and many other passages. But

* And so (after writing the above) I find it has been explained by Carpzov, whose words are as follows: "*Υιοθεσία* hoc loco non est primus actus adoptionis. Nam fideles jam in hac vitâ obtinuerunt Πνεῦμα υιοθεσία. Rom. 8, 15. Sed manifestatio sine consummatio adoptionis est, hereditas vitæ æternæ post liberationem corporis e sepulcro." And this view of the subject is, I find, supported by the authority of Phot. ap. Œcum. who offers the following excellent exposition: "And what *υιοθεσία* is this? It is by baptism; for we have a little before *πνεῦμα υιοθεσίας ἐλάβετε*. Does the Apostle then mean another? Undoubtedly not; but the very same, only more perfectly displayed, and known by experience: for after the *ἀπολύτρωσις τοῦ σώματος* there comes the *enjoyment* of the promised blessings: then *ἡ ἀνάστασις καὶ ἀφθαρσία*, the inheritance of the kingdom of Heaven; and finally all the *υιοθεσίας γνῶμίσματα καὶ ἀποτελέσματα*. For *πῶς*, in the *hope* of these things, we have received the adoption; or, as the Apostle more significantly expresses it, *ἐσώθημεν*, i. e. *υιοθετηθέντες ἐσώθημεν*.

as it may denote deliverance from any evil, as from captivity or persecution, so it here more specially denotes *deliverance from the evils and corruption of the flesh*. So Ephes. 4, 30. ἐν ᾧ ἐσφραγισθῆτε εἰς ἡμέραν ἀπολύτρωσεως. Compare Ephes. 1, 14. Yet it should seem that in the passages of the latter class there is an *allusion* to the *expiation* for sin, by which that deliverance from death and sin is effected. And this notion is especially to be dwelt on in Rom. 3, 24. Eph. 1, 5. Hebr. 9, 15. 1 Cor. 1, 30.

Here I must not omit to compare the following beautiful sentiment of Max. Tyr. Diss. 13, 4. τῶν μὲν σαρκῶν αὐτῷ φθειρομένων, τῆς δὲ ψυχῆς ἐστώσης ὀρθῆς, καὶ καρποδοκούσης τὴν ἀπαλλαγὴν τοῦ δυσχρήστου τούτου περιβλήματος. Grot. compares Virg. Æn. 6, 734. Nec auras respiciunt, clausæ tenebris et carcere cæco.

I will conclude my notes on this difficult portion of Scripture by laying before the reader the following neat paraphrastic version of the whole, as given by Turner. "I consider that the afflictions to which we are now subject, do not in the least counterbalance the blessings which the Gospel displays for our enjoyment. And (v. 19.) such blessings as by the Gospel God imparts to his children," (that is to say, an amelioration of the present unhappy state of the world,) "vast numbers of mankind are ardently expecting. And (v. 20.) this is a reasonable expectation; for, although mankind are subject, in their present state, to frailty and death, by the providence of God permitting it for wise purposes, it was not in consequence of any direct act of their own, and therefore they entertain the hope (ver. 21.) that they shall be delivered from their present miserable situation, and brought into that state of happiness, of present favour with God, and of well-grounded expectation of future bliss, which Christians now enjoy (ver. 22). For it is well known, that till the present day mankind have been earnestly longing for some such improvement of state and

character as the Gospel offers (23). And not they only, not merely the great mass of the Gentile world, but we Christians also, who are already partakers of the privileges of the Gospel, even we ardently aspire after its full blessings, when our adoption as God's children shall be publicly recognized, by the deliverance of our bodies from corruptibility at the general resurrection."

24, 25. The sentiment contained in ἀπεκδεχομένη is here farther unfolded. (Koppe.) The connection, however, is not very clear; but the following, which is the mode of tracing it adopted by Theophylact, seems the most satisfactory. "Having spoken of things disbelieved by the many, the Apostle means to say: Do not thou, Christian, disbelieve. For from what thou hast already received, trust also to God for future blessings. And as before thou broughtest nothing but faith, yet receivedst great benefits from God, so now also exercise thy faith towards a hope of things future. For hope is then really and truly hope when it is exercised concerning things not seen." "We therefore expect (explains Crellius) because we have been saved by hope, i. e. spe, non re."* Grotius and Rosenm. render: "We have as yet been saved (only) in hope." But this seems an utter perversion of the sense; and therefore the doctrine founded upon it by Rosenm., that hope is intended to be our chief enjoyment, is groundless; which would also be contrary to the context. Koppe has paraphrased the verse thus: "For this is the will of God, that by hoping and trusting in his promises we should obtain salvation. But if we already enjoyed the promised felicity, that hope and confidence in God

* Here I would compare Eurip. Phryx. frag. 3. δι' ἐλπίδος ἤ, καὶ δι' ἐλπίδος τρέφου. Phœn. 407. ἐλπίδες βόσκουσι φυγάδας. Eurip. Bacch. 573. ἔλπισιν δ' ἐβόσκετο. Joseph. 1322, 33. ἡ ἔλπις ἐβουκόλησεν. Hesych. βουκολεῖσθαι χρήσταις ἔλπισι. Athen. 47 c. ἐλπίδας σιτουμένοι. Soph. Antig. 1231. ἔλπισι δὲ βόσκομαι. So the Latin writers; ex. gr. Ovid. Spes est quæ pascit amantem.

would have no place, since what any one already perceives with his senses he will no longer have to hope for. Let us, therefore, study to excite this hope and confidence in our minds, and constantly preserve it."

I cannot, however, assent to Koppe, that ἐσωθήμεν is to be taken for σωθησόμεθα, which would be very harsh. I would rather resort to that sense of σωθῆναι, by which it signifies *to be put in the way of salvation*, placed in a state of salvation. (On which see note Matt. 1, 21.) And this is undoubtedly the sense in which it was taken by Chrysostom and the Greek Commentators (see Phot. supra); and so I find Mr. Slade, though hesitatingly, ventures to explain it, viz. "as denoting a state in which, by perseverance, it would be finally obtained; and in which the converts were preserved by hope."

The following passage of Parmenid. ap. Clem. Alex. p. 552, may, *mutatis mutandis*, be applied to a Christian's hope: Λεύσσε δ' ὁμῶς ἀπέοντα νόῳ παρέοντα βεβαίως.

25. εἰ δὲ ὁ οὐ βλέπομεν ἐλπίζομεν — ἀπεκδεχόμεθα. Koppe and Rosenm. (from Crellius) take ἐλπίζομεν for ἐλπίζειν ὁφείλομεν. And indeed this is no novelty, having been long ago brought forward by Photius. I would regard this as a sort of idiotical use, i. e. *we hope*, for *we have to hope*. Grotius paraphrases thus: "Spes ista non infructuosa est in nobis, sed egregiam virtutem operatur, malorum fortem tolerantiam." It should appear, indeed, that an *admonition* was intended, and it is expressed by the Greek Commentators: yet it seems as if that were left to be *supplied* by the reader (as in other passages of our Apostle), Grotius renders: "Let us then wait with patience for that which we only hope for, but do not yet see."

The passage is thus paraphrased by Photius ap. Œcumenius: Πῶς οὖν ἡλπίζομεν ταῦτα, μὴ τούτων παραγεγονότων ἤδη, μηδ' ὑπ' ὅψιν ἡμῶν πεσόντων, μηδ' ὑπὸ πείραν; καλῶς καὶ εὐλόγως. Εἰ γὰρ ὑπ' ὅψιν ἡμῶν καὶ ὑπὸ

πέιραν ἤδη τὰ ἐλπιδόμενα ἐγγόνει, οὐκ ἂν ἦν ἐλπιδόμενα· ὁ γὰρ τις κατέχει, πῶς οἶται τε ἔστιν ἐλπίζειν; οὐκοῦν κατὰ φύσιν τῆς ἔλπιδος ἴδιον τοῦτο, τὸ περὶ τῶν μελλόντων αὐτὴν τὰ μήπω παρόντων, εἶναι· ὥστε καὶ ἡμᾶς ἂ οὐ βλέπομεν, ἐκεῖνα δεῖ ἐλπίζειν· εἰ δὲ ἂ οὐ βλέπομεν, ὥσπερ δεῖ, ἐκεῖνα καὶ ἐλπίζομεν, ὑπομένειν χρή καὶ ἀπεκδέχεσθαι τὰ προσδοκηθέντα, καὶ μὴ ἀθρόον ἐπιζητεῖν αὐτὰ παραγενέσθαι. And Theodoret thus: Μὴ δυσχεράνητε, ὁρῶντες τὰ σκυθρωπά· οὐ γὰρ ψευδεῖς ὑμῖν προσηνέγκαμεν ὑποσχέσεις· ἀναμένειν γὰρ εἶπωμεν τῶν ἀγαθῶν τὴν ἀπόκαυσιν· τὰ δὲ προσδοκώμενα ἀγαθὰ οὐχ ὁράται τοῖς τοῦ σώματος ὀφθαλμοῖς· εἰ γὰρ ἐώρατο, οὐκέτι προσεδοκᾶτο· εἰ δὲ προσδοκᾶται, προσμένειν αὐτὰ χρή, καὶ μὴ ἀποβάλλειν τῆς ἐλπίδος τὴν ἄγκυραν. To which may be subjoined the excellent paraphrase of Jaspis: "It is the will of God that we should by *hoping*, i. e. firmly trusting in his promises, obtain eternal salvation, which, as yet, cannot be perceived by the senses, but is to be expected with unshaken confidence, so that we should suffer neither the fear of calamities, nor the endurance of the most extreme miseries, nor any even the strongest allurements of human pleasure, to detach us from that hope."

26. τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν.

Koppe connects these words with the preceding, as meant to explain the ἀπαρχὴ τοῦ πνεύματος. But this proceeds on a mistaken view of the force of that phrase, which is, besides, too far off to admit of such a method. Theophylact, more judiciously, connects them with the ὑπομόνης just before mentioned; by which there will be an exhortation to patient endurance, on the principle that the Spirit helpeth our weaknesses; q. d. "Do not be weary of hoping and enduring: for the Spirit helpeth you, if you only supply hope and endurance." Crellius thinks there is a reference to ver. 16. and the preceding. But *that* is too far off to admit of this. Neither is it necessary to so anxiously press on the proper signification of ὡσαύτως, and render it *similarly*, with the Vulgate, Erasm., Toletus, and others. It has often (as our *likewise*) the sense of *besides, moreover*. And so the Greek Commentators took it. Grotius, too, compares a similar use of the Hebr. *וְכִי*.*

* So that the construction of Carpzov, "Ὡσπερ δὲ δὲ ἐλπίδος καὶ ὑπομονῆς ἀπεκδεχόμεθα τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν,

would have no place, since what any one already perceives with his senses he will no longer have to hope for. Let us, therefore, study to excite this hope and confidence in our minds, and constantly preserve it."

I cannot, however, assent to Koppe, that ἐσώθημεν is to be taken for σωθησόμεθα, which would be very harsh. I would rather resort to that sense of σώθηναι, by which it signifies *to be put in the way of salvation*, placed in a state of salvation. (On which see note Matt. 1, 21.) And this is undoubtedly the sense in which it was taken by Chrysostom and the Greek Commentators (see Phot. supra); and so I find Mr. Slade, though hesitatingly, ventures to explain it, viz. "as denoting a state in which, by perseverance, it would be finally obtained; and in which the converts were preserved by hope."

The following passage of Parmenid. ap. Clem. Alex. p. 552, may, *mutatis mutandis*, be applied to a Christian's hope: Λεύσσε δ' ὁμῶς ἀπέοντα νόψ παρέοντα βεβαίως.

25. εἰ δὲ ὁ αὐτὸ βλέπομεν ἐλπίζομεν — ἀπεκδεχόμεθα. Koppe and Rosenm. (from Crellius) take ἐλπίζομεν for ἐλπίζειν ὀφείλομεν. And indeed this is no novelty, having been long ago brought forward by Photius. I would regard this as a sort of idiotical use, i. e. *we hope*, for *we have to hope*. Grotius paraphrases thus: "Spes ista non infructuosa est in nobis, sed egregiam virtutem operatur, malorum fortem tolerantiam." It should appear, indeed, that an *admonition* was *intended*, and it is expressed by the Greek Commentators: yet it seems as if that were left to be *supplied* by the reader (as in other passages of our Apostle), Grotius renders: "Let us then wait with patience for that which we only hope for, but do not yet see."

The passage is thus paraphrased by Photius ap. Œcumenius: Πῶς οὖν ἡλπίζομεν ταῦτα, μὴ τούτων παραγεγονότων ἤδη, μηδ' ὑπ' ὅψιν ἡμῶν πεσόντων, μηδ' ὑπὸ πείραν; καλῶς καὶ εὐλόγως. Εἰ γὰρ ὑπ' ὅψιν ἡμῶν καὶ ὑπὸ

πέιραν ἤδη τὰ ἐλπιδόμενα ἐγεγόνει, οὐκ ἂν ἦν ἐλπιδόμενα· ὁ γὰρ τις κατέχει, πῶς οἶται τε ἐστὶν ἐλπίζειν; οὐκοῦν κατὰ φύσιν τῆς ἐλπίδος ἴδιον τοῦτο, τὸ περὶ τῶν μελλόντων αὐτὴν τὰ μήπω παρόντων, εἶναι· ὥστε καὶ ἡμᾶς ἃ οὐ βλέπομεν, ἐκεῖνα δεῖ ἐλπίζειν· εἰ δὲ ἃ οὐ βλέπομεν, ὥσπερ δεῖ, ἐκεῖνα καὶ ἐλπίζομεν, ὑπομένειν χρή καὶ ἀπεκδέχεσθαι τὰ προσδοκῆθέντα, καὶ μὴ ἀθρόον ἐπιζητεῖν αὐτὰ παραγενέσθαι. And Theodoret thus: Μὴ δυσχεράνητε, ἁρῶντες γὰρ σκυθρωπὰ· οὐ γὰρ ψευδεῖς ὑμῖν προσηνέγκαμεν ὑποσχέσεις· ἀναμένειν γὰρ εἰπώμεν τῶν ἀγαθῶν τὴν ἀπόκασιν· τὰ δὲ προσδοκώμενα ἀγαθὰ οὐχ ὁράται τοῖς τοῦ σώματος ὀφθαλμοῖς· εἰ γὰρ ἐωρᾶτο, οὐκέτι προσεδοκάτο· εἰ δὲ προσδοκᾶται, προσμένειν αὐτὰ χρή, καὶ μὴ ἀποβάλλειν τῆς ἐλπίδος τὴν ἄγκυραν. To which may be subjoined the excellent paraphrase of Jaspis: "It is the will of God that we should by *hoping*, i. e. firmly trusting in his promises, obtain eternal salvation, which, as yet, cannot be perceived by the senses, but is to be expected with unshaken confidence, so that we should suffer neither the fear of calamities, nor the endurance of the most extreme miseries, nor any even the strongest allurements of human pleasure, to detach us from that hope."

26. τὸ πνεῦμα συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν.

Koppe connects these words with the preceding, as meant to explain the ἀπαρχὴ τοῦ πνεύματος. But this proceeds on a mistaken view of the force of that phrase, which is, besides, too far off to admit of such a method. Theophylact, more judiciously, connects them with the ὑπομόνης just before mentioned; by which there will be an exhortation to patient endurance, on the principle that the Spirit helpeth our weaknesses; q. d. "Do not be weary of hoping and enduring: for the Spirit helpeth you, if you only supply hope and endurance." Crellius thinks there is a reference to ver. 16. and the preceding. But *that* is too far off to admit of this. Neither is it necessary to so anxiously press on the proper signification of ὡσαύτως, and render it *similarly*, with the Vulgate, Erasm., Toletus, and others. It has often (as our *likewise*) the sense of *besides, moreover*. And so the Greek Commentators took it. Grotius, too, compares a similar use of the Hebr. *וְכִי*.*

* So that the construction of Carpzon, Ὡσπερ δὲ δι' ἐλπίδος καὶ ὑπομονῆς ἀπεκδεχόμεθα τὴν ἀπολύτρωσιν τοῦ σώματος ἡμῶν,

The question, however, is whether τὸ πνεῦμα here signifies the *Holy Spirit*, or the reformed and spiritual mode of thinking introduced by the Gospel, and maintained by the assistance of the Holy Spirit. The *former* interpretation is supported by most Commentators antient and modern: and if we had only to take into account the words ὡσαύτως—*asbevelas*, it would yield a very apposite sense, as suggesting *another reason* for hope and endurance: but as the Apostle has subjoined words indicating the *mode* in which is exemplified the agency of the τὸ πνεῦμα, we are bound to consider how they are reconcilable with our notions of the operation of the Holy Spirit. Now it is objected, that the Holy Spirit is no where represented as our *Intercessor* with God; that office belonging to our Saviour. To remove this difficulty, several methods have been devised. Most recent Commentators are inclined to adopt the *second* interpretation above mentioned. But it is not easy to see how such an *animus et sensus Christianus* (as Rosenm. explains) can be conceived ὑπερεντυγχάνειν ὑπὲρ ἡμῶν and ἐντυγχάνειν ὑπὲρ τῶν ἁγίων, as it is said to do in this and the next verse. Rosenm. urges that it is *personified*. But surely that is pressing too much on our belief! Preferable to this interpretation is that maintained by Chrysostom and the antient Greek Commentators, and some few early modern ones; namely that πνεῦμα is used for χάρισμα, the *gift of prayer*. So Theophyl. 83. s. f. πνεῦμα τοίνυν ἐνταῦθα καλεῖ τὸ χάρισμα, καὶ τὴν ψυχὴν τὴν δεχομένην τὸ χάρισμα τῆς εὐχῆς, καὶ ἐντυγχάνουσαν τῷ Θεῷ καὶ στεναζούσαν. And Chrysostom refers to 1 Cor. 14, 32. πνεύματα προφητῶν προφήταις ὑποτάσσεται. But there πν. is in the *plural*, and without the article. And at all events this interpretation involves the same difficulty as the one just before mentioned, namely, how a gift can be conceived to be *personified*? Indeed those who maintain this opinion take τοῦ πνεύματος in the next verse for πνευματικοῦ ἀνθρώπου: but this is very harsh.

Upon the whole, the first-mentioned interpretation involves by far the least difficulty, if any at all. It may, indeed, seem strange that the *antient Fathers*, and Greek Commentators, should not have adopted it: but I suspect that they avoided so doing, because some Heretics had from this passage endeavoured to prove the inferiority of the Holy Spirit to God the Father. Yet there was no good reason to abandon the interpretation on any such ground. For the *intercession*, if so it may be called, of the *Holy Ghost*, is quite of another kind to that ascribed to the *Son*. The true nature of it has been well illustrated by Erasmus, Beza, Estius, Paræus, Grotius, Wolf, and others, as follows: "The Holy Spirit intercedes, not as mediator, by virtue of his own merit, which is Christ's only, but as advocate, who excites the faithful, as it were his *clients*, to prayer, shows them what they are to pray for, and cherishes their hope of obtaining their petitions." "And this (says Grotius) is attributed to the Holy Spirit, since he dictates and suggests the petitions." (See the

ὡσαύτως καὶ τὸ Πνεῦμα συναντιλαμβάνεται, though it proceeds on a right view of the connection, yet, by the signification just mentioned being ascribed to ὡσαύτως, yields a sense very inapposite.

Annot. Cotel. Pat. Apost. 1. p. 97.) To the above particulars, however, I must take exception in *one* point; namely, as respects the term *advocate*, which, in fact, comes to the same thing as *intercessor*.

In fact, this subject has been set in the *clearest* light by Carpov. "The intercession of the Holy Spirit (says he) differs from the intercession of Christ as well in respect of *person* as of *office*. For the Holy Spirit is the ἄλλος Παράκλητος promised by Christ, Joh. 14, 16. It differs in these respects: 1. That the *Holy Spirit* is our *Paraclete*, by virtue of his abiding and dwelling in the heart (ver. 37.); but *Christ*, by virtue of his *office*, as *Sponsor*, or *Advocate* in *Heaven*. (Heb. 9, 24.)—2. That Christ intercedes with the Father *formally*, as *God-man*, *Mediator*, and our *High Priest*, by virtue of his *own merit*. (Hebr. 7, 25.) But the Holy Spirit, sent by the *Father* and the *Son* to the faithful, intercedes *effectively* in the *heart* as our *Helper*, by strengthening us from the efficacy of Christ's merits, and claiming it for us as our own, by faith (2 Cor. 4, 12.): by impelling us to prayer, and suggesting to us how we ought to supplicate (Zach. 12, 10.): by exciting in our hearts *suspiria occulta ineffabiliaque* to the Heavenly Father (Rom. 8, 26.): finally, by himself praying, as it were, *in us*, *for us*, so that we by him cry *Abba*, Father. (Rom. 8, 15. Gal. 4, 6.)" The above exposition of this very learned and orthodox Theologian will, I think, be found satisfactory. In order, however, more clearly to comprehend this little understood point of Christian Theology, especial attention must be paid to the primitive sense of ἐντυγχάνειν and *intercedere*, which is, "to go between any two persons, to manage any one's business with another." Now this may be done in various ways; either by acting as *Speaker*, and *Advocate*, or as *Pleader*, (which last office belongs to our Saviour), or (as is that of the Holy Spirit) suggesting the best means of accomplishing any business; and therefore aiding and acting ὑπὲρ ἡμῶν, *on our behalf*, or (to use an illustration drawn from human affairs) as a Solicitor or Attorney acts on behalf of another, by suggesting to him what is proper for him to say, and putting him in the right way to proceed in any business. And it is truly observed by Taylor, that "the Spirit of God makes intercession for the Saints, not by making supplication to God in their behalf, but by directing and qualifying their supplications in a proper manner, by his agency and influence upon their hearts; which, according to the Gospel scheme, is the peculiar work and office of the Holy Spirit." And I would add, that this answers to the description of the *Paraclete*, or Holy Spirit, Joh. 14, 16 & 17., by which is meant Teacher, Helper, Comforter. (See the Dissertation there on the sense of *Paraclete*.)

I cannot conclude without animadverting on the temerity of Ammon, in endeavouring to get rid of the difficulty by identifying the doctrine with Jewish dogmas, founded on an allegorical interpretation of Zach. 12, 10., and by adverting to the *psychologia Hebræorum*, with which we have nothing to do, and which can only tend to embarrass what is otherwise plain. As to the opinion of Rosenm. and others, it seems to have been borrowed from Crellius: though

he understands it of the *Holy Spirit principally*. His words are these: "Spiritus est partim divinus ille spiritus qui coelites venit — partim etiam spiritus ille Evangelicus, ex Evangelicâ doctrinâ manans, qui est mentis nostræ raptus quidam et ardor, quo in finem suum, id est æternam salutem ac media ad eam ducentia, id est ad omnis generis honestas actiones fertur et propendet, et nil aliud quam ista spirat."* Now in this there seems nothing very objectionable in point of doctrine; yet it cannot be elicited from the words of the passage, and encumbers us with *two πνεύματα* in the place of the *one only* here mentioned, i. e. τὸ πνεῦμα and αὐτὸ τὸ πνεῦμα.

The Socinians of our day, I believe, universally adopt the interpretation of Rosenm. and others. But let them learn, that the common interpretation, for which I contend, was acknowledged to be the only true one by one of their greatest divines, Schlitingius, who also takes πνεῦμα for the Holy Spirit throughout the whole of the preceding verses; as 8, 11, 14, 15, 16.

Having enlarged so much on this important point, I must be brief on the remainder of this verse and the next, in which, according to the above interpretation, there will be no serious difficulty.

26. *συναντιλαμβάνεται ταῖς ἀσθενείαις ἡμῶν*. The word *ἀντιλαμβάνεσθαι* literally signifies to lay hold of a burden on the opposite side, and *συναντιλ.* to *help* (*συν.*) a person to raise it, by so doing: and therefore (as Doddr. suggests) the word here implies *our concurrence* with this heavenly aid.

'*Ἀσθεν.* is explained by our recent Commentators (from Grot.) *grieves from adversity*: and as the term is of great latitude, authorities for this sense are not wanting; but here it seems to be unsuitable to the context. It may, indeed, *include* that sense, but it *also* comprehends all those infirmities, frailties, and weaknesses, arising from the flesh, which disincline us to sustain the trials and temptations of virtue, and, indeed, indispose us to discern our real good,

* This, too, was probably the opinion of Theodoret, whose exposition I will cite, in order to remove a corruption unnoticed by the Editors: *ἐχομεν ἀκοῦσαν ἐπικουρίαν, τὴν χάριν τοῦ πνεύματος*. Now *ἀκοῦσαν* is manifestly corrupt. The Latin Translator renders it *sufficient*. But for this there is no MS. authority. If the text must be emended from critical conjecture, none can be milder or more effective than the following. Read *ἐνοικοῦσαν*. The *ἐν* was absorbed by the preceding *ἐν*: and *οι*, as in a thousand other cases, passed into *α*. In fact, the conjecture is reduced to a certainty by the words a little farther on, *σθενάζετε δὲ μόνον ὑπὸ τῆς ἐνοικοῦσῆς χάριτος ἐνεργούμενοι*.

or to form such prayers as may be acceptable to God. Now this *last* particular is especially adverted to in the words following ; and perhaps the *former* in ver. 28. " we know that all things (even adverse) work together for good," &c. The next clause, introduced by γὰρ, suggests the *need* we have of this help, in one important respect, namely, in addressing our prayers to God. " We know not (it is said) what we must pray for."

26. καθὼς δεῖ. Most recent Commentators render this *satis bene*. And Schliting. observes : " Emollit quod dixerat." But I prefer, with the Vulg., &c. " sicut oportet." It is well explained by Koppe : ὡς ἀρέσκει Θεῷ, ὁρθῶς, " rightly, and so as to please God." And by Jaspis, " prout decet, recto consilio et congruâ divinis perfectionibus ratione, utrum nonnisi levamen, an finem calamitatum expetamus." For καθὼς δεῖ, he observes, we have in ver. 27. κατὰ Θεὸν ; and the opposite term in James 4, 3. κακῶς αἰτεῖν.*

In this clause is described the *mode* in which the Holy Spirit discharges the office of our aider and helper in prayer ; namely, by suggesting what is needful, στεναγμοῖς ἀλαλήτοις, i. e. (as I understand it) " by low whisperings, and secret suggestions." Here, however, the Commentators (as usual) differ. One thing is certain, that the ἀλαλ. has been *wrongly* rendered *ineffabilis*, *inenarrabilis*. Adjectives of this form in τος not only denote what *may* be done, but what *is* done. Wets. explains it : " quæ in imo pectore fiunt, nec proferuntur voce, ut audiantur." And he cites Cic. ad Attic. 2. 21. Sed cùm diu occultè suspirassent, postea jam gemere, ut extremum vero loqui omnes et clamare cœperunt. Justin. 8, 5. Non tumultus—sed tacitus mœror ac

* This ignorance of our real good, and consequent inability to pray for it aright, was not unknown to the Heathen Sages ; as we learn from Diog. Laert. 8, 9. (cited by Wets., and also noted down in my Adversaria,) Pythagoras οὐκ ἔφ' εὐχεσθαι ὑπὲρ αὐτῶν, διὰ τὸ μὴ εἰδέναι τὸ συμφέρον.

luctus. I add Hor. Ep. 1, 16, 60. Labra movet metuens audiri. As the Commentators have illustrated the expression only from the *Latin* writers, the following citation will be acceptable. Joseph. 1214, 2. φημούμενοι δὲ τάγε πάθῃ τῷ φόβῳ μεμυκῶσι τοῖς στεναγμοῖς ἐβασανίζοντο.

27. ὁ δὲ ἐρευνῶν τὰς καρδίας οἶδε. This verse the ancient Commentators have not interpreted with their usual accuracy. Some, as Œcumen., refer ἐρευνῶν to the Holy Spirit: and others, as Chrysost. and Theophyl., take πνεῦμα of the person endowed with the gifts of the Spirit: and Theodoret, of the gift *itself*. But this is at variance with the words following. Chrysost., indeed, saw that ἐρευνῶν must be referred to *God*: but he stumbles at καρδίας, not perceiving (what was seen by our modern Commentators, as Pisc., Grot., Crellius, and admitted by all since their time) that ὁ ἐρευνῶν τὰς καρδίας is a periphrastical epithet of God; as in Psalm 7, 9. Jer. 11, 20. Acts 1, 24. 15, 8, &c., signifying: "who searcheth and knoweth the inmost recesses of the heart," i. e. καρδιογνώστης. The sense of the passage is, indeed, somewhat obscured by the extreme brevity with which the Apostle expresses himself. It has been best explained by Grotius: "movit quid studeat Spiritus, nempe sanctorum preces dirigere secundum Deum, suggerendo eis illa præcari quæ Deo serviant." And by Koppe: "accuratè intelligit, perspicit desideria et vota spiritus divini in animis nostris vice nostrâ precantis." The sense, then, may be laid down as follows: "He (i. e. God) knoweth what is the intent, wish, and desire of the Spirit, thus suggested on behalf, and in aid of the pious, agreeably to the will of God, and in conformity to his counsels."

This signification of κατὰ is frequent in the best writers. So κατὰ Θεόν, 1 Joh. 5, 14.

Ὅτι, as Estius and Toletus rightly remark, is to be taken, not *causally*, but *declaratively*. Koppe would take it for καθ' ὃ, τι, But this can by no means be

admitted. Grotius has well seen that there is here (as often in St. Paul's writings) a clause left to be expressed; namely, "and therefore he cannot but attend to such petitions." Grotius adds: "even if they be not expressed in words." And he thinks this is meant to refute the notion of the Jews, that no prayers were available but such as were pronounced by the lips; whereas *Christians* might expect even the silent aspirations of the heart to be accepted. And this is indeed very true and applicable, if στενευ. ἀλαλ. be applied to the *persons* so praying at the suggestion of the Holy Spirit; but not if it be understood of the secret whisperings of the Spirit itself.

By ἀγίων are plainly meant true Christians, those who are just after designated as οἱ ἀγαπῶντες τὸν Θεόν.

28. Now follows an enumeration of the *benefits* which they had received since they had been Christians, and which had been destined for them. After which, the Apostle returns to the subject from which he had set out at the beginning of the Chapter.

Chrysost. has admirably illustrated the connexion of the passage and the scope of the whole of this portion of Scripture as follows. "It seems to me that not only this verse, but most of the preceding, are to be considered with a view to the peculiar trials and persecutions of the Christians of Rome; as, for instance, ver 18. "the sufferings of this present time are not," &c. And ver. 22., where it is said that the whole κτίσις (or all intelligent and sentient natures on earth) groan, &c. And ver. 24. ὅτι τῇ ἐλπίδι ἐσώθημεν. And ver. 25. δι' ὑπομονῆς ἀπεκδεχόμεθα. And again, τι προσευξάμεθα καθ' ὃ δεῖ οὐκ οἶδαμεν. All these passages are addressed to those in danger, instructing them not always to desire what they may think συμφέροντα, but what the Spirit may suggest: for many things which may seem likely to profit them, will, in the end, prove their injury. Of this the Apostle himself furnished at once the precept and example; and as the former serves the purpose

of fortifying them against calamities, so must the latter." See also Theophyl. and Theodoret.

Mr. Turner, too, offers the following sketch. "St. Paul had said, that Christians enjoy many blessings of the Gospel, although the full fruition is yet to be expected; and that, in the present life, they are subjected to various evils, alleviated, however, by the influences and assistance of the Holy Spirit. Now he remarks that all these evils shall, in the end, contribute to their welfare; and that God has already bestowed on them immense benefits, which he will not fail to continue to them."

28. οἶδμεν. Here we have an idiomatical use of οἶδ. not unfrequent with our Apostle, by which it not only means simply *know*, but *are persuaded*, or "may be assured;" "both reason and revelation teach us."

28. τοῖς ἀγαπῶσι τὸν Θεόν, "not simply to all, but to those who love, fear, and are faithful worshippers of God." A periphrasis for *Christians*, as distinguished from the Heathens, who knew not God, much less loved and served him. This is further illustrated by the clause τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν. Of these it is said, πάντα συνεργεῖ εἰς τὸ ἀγαθόν, "all things, even adverse and afflicting" (and *these* are especially intended), συνεργεῖ εἰς ἀγαθόν, "co-operate for good, contribute,* tend to produce good," "cedunt in eorum commodum;" by which is meant their good in the end, either here or hereafter, or both. Œcumenius well explains: "The Lord turns even evil into good, and that for the glory of the sufferer. For it is more for the *advantage* of the sufferer if they should be *turned into good*, than if they had never befallen him." Dr.

* In illustration of the term συνεργεῖν, Wets. cites 1 Macc. 12, 1. ὁ καιρὸς αὐτῷ συνέργει. Polyb. p. 896. where are opposed συμβάλλεσθαι πρὸς ἐκπληξιν and συνεργεῖν εἰς τὴν χρεῖαν. Diog. Laert. l. 7, 104. τὸ μῆτε πρὸς εὐδαιμονίαν, μῆτε πρὸς κακοδαιμονίαν συνεργοῦντα. Hence it appears that συνεργεῖν here simply means *to contribute*.

Doddr. has omitted to advert to this sense of *πάντα*. Though he rightly limits it to what happens in the course of Divine Providence: and observes that it would be worse than weakness (with Augustine and Barnard) to pretend that herein is included the *sins* of good men.

Wets. has compared many Classical passages of similar sentiment, or at least phraseology; as Eurip. Rhet. 317. *ὅταν πολίταις εὖ σταθῶσι δαίμονες, ἔρπει κατάντης συμφορὰ πρὸς ἀγαθόν*. Theog. 161. *πολλοὶ τοι χρώνται δειλαῖς φρεσὶ, δαίμονι δ' ἐσθλῷ*. *Οἷς τὸ κακὸν δοκεῶν γίγνεται εἰς ἀγαθόν*. Plato de Rep. 10. p. 760 D. *οὕτως ἄρα ὑπολήπτεον περὶ τοῦ δικαίου ἀνδρὸς, εἰάν τ' ἐν πενίᾳ γίγνηται ἐὰν τε ἐν νόσοις, ἢ τιμῇ ἄλλω τῶν δοκούντων κακίων, ὥς τούτῳ ταῦτα εἰς ἀγαθὸν τελευτήσῃ ζῶντι, ἢ καὶ ἀποθανόντι*. *Οὐ γὰρ δὴ ὑπὸ γε θεοῦ πότε ἀμελεῖται, ὅς ἂν προθυμείσθαι ἐθέλῃ δίκαιος γίγνεσθαι, καὶ ἐπιτηδεύων ἀρετὴν, εἰς ὅσον δυνατὸν ἀνθρώπῳ ὁμοιοῦσθαι θεῷ*. Koppe, too, compares Plato de Rep. 1. *τῷ δὲ θεόφιλει οὐχ ὁμολογήσομεν, ὅσα γε ἀπὸ θεῶν γίγνεται, πάντα γίγνεσθαι ὥς οἶδν τὰ ἄριστα*. Schoettg. and Wets., too, adduce numerous Rabbinical passages containing a similar sentiment; namely, that whatever God does, he does for good. And this is spoken with a reference to any evils which have happened, or may happen.

28. *τοῖς κατὰ πρόθεσιν κλητοῖς οὖσιν*. Koppe would have these words closely united with *τοῖς ἀγαπῶσι τὸν Θεόν*: and he translates: "Christianis, felicissimis his per dei gratiam hominibus." But this is too loose and paraphrastical a rendering. The clause *τοῖς κατὰ πρόθεσιν κλητοῖς* is undoubtedly intended to enlarge on the idea expressed in *ἀγαπῶσι*.

It is of more importance, however, to inquire who are meant by the *κλητοῖς*? Rosenm., and most recent Commentators, take it to signify *Christians*. But this is giving us a far less significant word than that of the original. Still less can I agree with Chrysost. and the Greek Commentators, as also Hammond, Le Clerc, and perhaps Grotius, who refer *κατὰ πρόθεσιν* to *men*, explaining it, *κατὰ προαίρεσιν*,

κατ' οἰκείαν προαίρεσιν. Theophyl. observes that the *calling* was not enough, otherwise all would have been saved; but there was need also of the will on the part of the called. In the same view, too, Chrysost. remarks, that not the *calling* only, but the *will* of the called effected their salvation. For the calling was not compulsory. Thus all were called, but all did not obey the call." And, indeed, it is true that God offers salvation to all, and the offer is not forced upon any; but that sense cannot be elicited from the words before us. For it would require, instead of *κατὰ πρόθεσιν*, *τῇ προθέσει τῆς καρδίας*; as in Acts 11, 23. Nothing is more clear than that the *κατὰ πρόθεσιν* is, with Beza and most Commentators, to be referred to *God*, τοῦ Θεοῦ being supplied from the preceding τὸν Θεόν. And this the most eminent of our recent Commentators acknowledge. The clause may be rendered, "even the called according to his gracious purpose, and good pleasure." Now *κλητοῖς*, as it is united with ἀγαπᾶσι τὸν Θεόν, and thus is ascribed to those to whom all things shall work for good, must denote those who *obey* that calling, and embrace the Gospel.

Πρόθεσις is, by the best Commentators, ancient and modern, explained *προαίρεσιν*, *will*, *good pleasure*; of which signification Wets. produces examples from 2 Tim. 1, 9. Rom. 9, 10. Eph. 3, 11. Suidas. ἀλλ' οὐδὲ ἡδίκησε τινα κατὰ πρόθεσιν, "not with his good will or intent." Philo p. 144, 1. ἕνεκα τοῦ μηδὲν κατὰ πρόθεσιν φύντων πότε λυθῆναι. There seems here a reference to God's gracious calling of the *Gentiles*: which (as Turner observes) is the *μυστήριον*, the hidden doctrine, unknown and almost incomprehensible to the Jews, which the proclamation of the Gospel displayed. (See Eph. 3, 1—11.) And in the same view Mr. Locke remarks that this, and the remainder of this Chapter, seems said to confirm the Gentile converts in the assurance of the favour and the love of God to them through Christ, though they were not under the law.

29. ὅτι οὗς προέγνω, καὶ προώρισε συμμόρφους. The complete discussion of the mysterious doctrines contained in this and the following verses would here be out of place. For such the student will have recourse to the professed Theologian rather than the Commentator. And I would especially refer him to Bp. Burnet's Exposition of the 17th Article, and the masterly illustrations of this subject by Bp. Tomline, to be found in his Refutation of Calvinism, Ch. 4, 5. p. 229., and also the notes in Dr. D'Oyley and Dr. Adam Clarke's Fam. Bib.

In considering the words with a view to their interpretation, it is of consequence to observe (what the most judicious are agreed on) that the whole passage has a direct reference to the *calling of the Gentiles*, and therefore must not, with Koppe and others, be referred only to the *Christians of Rome*. So that I cannot approve of the Aorists being taken as Presents; though this is done by Beza and other critics. The ὅτι is well rendered by Jaspis *scilicet*, i. e. "ut uberius mentem exponam."

Προέγνω is by many Commentators rendered, "hath from eternity loved." But for this use of the *simple* verb the authority is very weak, and for the compound none at all. Besides, in the consideration of so very important a portion of Scripture, nothing but the most rigid accuracy can guide us to the true sense. I agree, therefore, with Koppe, in retaining the common interpretation (especially as it *includes* the other). The sense contained in this term is thus explained by Wets. and Koppe. "If any one is brought to the religion of Christ, that is not to be attributed to accident and fortune, but solely to the eternal and most wise counsel of God." See 1 Pet. 1, 2 & 20. Acts 2, 23. It is well remarked, too, by Ammon, that προέγνω has a reference to the preceding πρόθεσις; and "therefore (he adds) we must supply *ικάνους, ἢ τεταγμένους εἶναι πρὸς ζωὴν αἰώνιον* (Acts 13, 48. Ephes. 1, 4.)" But it is surely too arbitrary to supply so many words. I would render,

"those whom he foreknew (*would be such*, namely, lovers and worshippers of God.)* So Theophyl. observes, "that God foreknows who are worthy of the calling, and thus fore-determines to call them. And he adds, that the *προόρισμον* must be understood of the unchangeable good pleasure of God. Thus he knew Paul would be worthy of the calling of the Gospel, and so determined to call him."

The *οὗς*, Theophyl. observes, is equivalent to *τούτους τοὺς*, &c. And Theodoret says that *οὗ προέγνω καὶ προώρισε* is for *προγνοὺς προώρισε*. Thus they agree with most recent Interpreters in explaining *προεγ.* of *prescience* of character, and *προώρισε* of *determination* founded on such *prescience*.

Macknight remarks, that this fore-knowledge is different from that mentioned 11, 2., and must be a fore-knowledge of individuals as heirs of eternal life, since it is connected with sanctification, justification, and glorification. But (as Mr. Turner very properly observes) it would be extraordinary, indeed, if St. Paul should all along speak of communities, and even in this Chapter (as Mackn. himself allows), and here of individuals! And that the *προθ.* in ver. 28. refers to a community, is evident by the meaning in the parallel place, Eph. 3, 3.

29. καὶ προώρισε συμμόρφους τῆς ε. τ. υ. α. At καὶ there is an ellipsis of *τούτους*, to be taken from the preceding *οὗς*. Προώρισε, "before (their creation, and from everlasting) decreed them to be."

Συμμόρφους τῆς εἰκόνος τινος γένεσθαι is equivalent to *συμμορφος τῇ εἰκονι τινος γένεσθαι*. For here the *dative* is rather required; as in Phil. 3, 21. Though

* And Koppe observes, that this is to be referred also to the whole nature of every man placed in this world, his virtues, state, and condition, as fully fore-known by God.

Jaspis supplies: "veros fore Christianos ac tristia fata constanter patienter esse laturos." And he observes: "Præscientia autem non facit rem necessariam, neque vero absolute, sed conditionale beatitatem æternam hominibus contingere, vel ex hoc nostro loco luculentissime apparet."

the genitive is sometimes so used. *Εἰκόνας*, by which is meant *exemplar*, is equivalent to *τύπου*, or *ὁμοιότητος*. The word *σύμμορφ.* is synonymous with *συνόμοιος τινι*; and is here explained by *ὁμοιόμορφος*. See 6, 5. Now the *species* of similitude is not mentioned: but it is thought to consist in the *υιοθεσία*, with a conjunct notion of the felicity consequent on their constancy in religion, and to be enjoyed together with Christ. So Wets.: "Destinavit eos, ut similes fierent filio suo, et in ferendis malis, et in gloriâ secururâ." See 8, 17, 2 Tim. 2, 11. Phil. 3, 21. 1 Pet. 5, 1. Heb. 2, 10. And so 1 Cor. 15, 49. *φορέσαντες τὴν εἰκόνα τοῦ ἐπουρανίου*. Rosenm. briefly defines it: "to be made partakers of the same felicity that Christ enjoys." "Christ (says Grot.) was in his severest sufferings obedient, and so came unto the heavenly kingdom by the same way God has determined to lead believers in Christ." See supra ver. 17. and Phil. 3, 9.

29. *τοῦ υἱοῦ αὐτοῦ*. "Here (observes Chrysost.) the pronoun has great meaning: for what the only begotten was by nature, such also have they become by grace."

29. *εἰς τὸ εἶναι αὐτὸν πρωτότοκον*, &c.; "so that he should be, as it were, the first-born among many brethren." Chrysost. remarks that the Apostle here displays our *συγγενεία*. He observes, too, that Christ is said to be *πρωτότοκος ε. π. α.* by dispensation; though in his godhead he is *μονογενής*. Indeed *πρωτότοκος*, like the Heb. *בכור*, thought it properly signifies *first begotten*, yet here only refers to the preference in point of dignity and honour assigned to the eldest, they being, by the law of all nations, the heads of families. So that it here simply signifies *best, most beloved*, &c. And Ammon regards the words *εἰς τὸ εἶναι αὐτὸν πρωτότοκον ε. π. α.* as equivalent to *εἰς τὸ εἶναι αὐτὸν πρῶτον τῶν υἱῶν τοῦ Θεοῦ*, i. e. "first inheritor of the glory of God (ver. 17. and 1 Cor. 15, 28.)." "The Apostle (observes Rosenm.) means to say that all Christians will be like unto Christ in

the privileges and felicity of sons of God, but that Christ remains the principal son, and the most beloved of all, and is moreover to have the right of ruling over the rest of his brethren."

Here Koppe cites a Rabbinical writer who uses the same term of the Messiah : and he also adduces several passages of Philo, where *πρωτότοκος* and *πρωτόγονος υἱός* is applied to the Logos. Wets., too, cites from the Rabbins, Irenæus, and Polycarp, examples of the opposite expression *first-born son of Satan*.

30. οὓς δὲ προῶρισε, τούτους καὶ ἐκάλεσε, "those whom he *determined* (i. e. to render like unto his son), these he also called." This is explained by Tirinus, Grot., Hammond, and Hardy, "called to the same sufferings with Christ."* But this is too limited a sense. The *calling* seems to be a general conformity to Christ while here on earth, not only in his sufferings, but also in his holiness, in order to attain a peculiar conformity to him hereafter in felicity. And such I conceive to be the real meaning, if we adhere rigidly to the context and the concatenatio materiæ : but it is not *improbable* that ἐκέλευσε is here used without reference to the preceding, and is used like the Hebrew אָרַךְ, *absolutely*, and signifies invited them to participate in the benefits of the Christian religion, viz. (as Rosenmuller explains) by shewing them the felicity it holds out, pointing out the means of acquiring that felicity, and promising it to all who believe and obey. This signification is also, by recent Theologians, supposed to include that of bringing men to the religion, conferring it upon them. So the Heb. אָרַךְ. "Thus (argues Jaspis) κλητοὶ denotes *dear, beloved*, i. e. brought to the Christian religion ; as Is. 48, 12. "thou art a *called* people, i. e. beloved people : and κλησις is

* So Wets. : "Hoc fuit consilium Dei, objicere, ut Christum prius, ita et discipulos ejus periculis et vexationibus, ut eo pacto patientiam eorum exerceret, virtutemque probaret ; eos denique victores pronuntiaret, in hac vitâ certos reddens veniæ peccatorum veterum, in alterâ autem vitâ æternûm felices."

equivalent to χάρισμα." But this reasoning from the sense of derivatives to that of primitives is obviously precarious.

From the above particulars, then, it will be evident that there is no occasion to fancy, as Calvinists do, *two* callings, an *external* one, common to *all*, and an *internal* one, effecting faith and holiness in *individuals*: which is unsupported by Scripture, and would be derogatory to the attributes of God. See Dr. Mackn., whose mode of taking the word is, however, quite inadmissible.

30. ἐδικαίωσε—ἐδόξασεν. The Fathers and Greek Commentators explain this of *forgiveness of sins* and *admission into a state of grace*, a state of pardon and present favour, attained by baptism; and therefore extending to all Christians. Which exposition is adopted by Whitby*, and many recent Interpreters. And agreeably to this ἐδόξασε is explained by Chrysostom of the grace of the *υιοθεσία* before mentioned, ver. 15., not that at ver. 23. Now in the note on the latter passage it has been shown that there are two *υιοθεσίαι*. The one here meant is the first *υιοθεσία*, viz. that of *this life*.

It appears then, that in strictness there are two justifications, two adoptions, and two glorifications, *first* and *final*. Some may perhaps choose to suppose that these are, in fact, *one*, the first being the *earnest* and *commencement*, and the second the consummation of the thing. Be that as it may *in general*, yet, in *the present case*, these are applied to the Roman Christians and the Gentile Christians at large then living, only the first sort of justification and glorification can be meant. Thus there will be no occa-

* Thus ἐδόξ., he says, is to be understood of that glorification which Christians enjoy upon earth, being glorified in their head Jesus Christ, and receiving the blessings of the Spirit. Eph. 1, 3, 2, 5, 6. 2 Cor. 3, 8—18. 1 Pet. 4, 14., and being hereafter to be glorified, by their "vile bodies becoming like unto his glorious body." And this interpretation seems preferable to the common one, which refers this solely to eternal happiness in the next world.

sion, with Beza and others, to take the aorists for the presents; which would be very harsh; and still less, with Koppe, to take them for futures. As to the method proposed by Doddridge, of regarding the past tenses as used to express the certainty of the truth contained in the words, that idiom cannot here have place. In fact, it is not necessary to make any alteration: for what is here said of the order of God's dealings with the Roman Christians is doubtless meant to represent *generally* the plan of salvation, and the intermediate steps, as they apply to Christians of all countries and all ages. It has therefore been justly termed by Paræus, *the golden and indissoluble chain of salvation*;* "since (as observes Taylor) it exhibits the order and connection of the purpose of God concerning our salvation. Only the several steps of Divine grace are expressed; but that *holiness* which the Apostle has been arguing for as essential to our salvation, is manifestly *understood*. The not observing this has led many Christians into a very great error; as if some men, and indeed all that shall be finally saved, were foreknown, predestinated, called, justified, and glorified by an absolute decree, without regard to their moral character; which is entirely contrary to the Apostle's

* This Order is thus detailed by Carpzov; "In ver. 28 & 9. are mentioned the Divine benefits *before the creation of the world*, i. e. from eternity.—1. The *πρόθεσις*, or determinate purpose of granting felicity to those who should believe in Christ to the end of life.—2. The *πρόγνωσις*, the prescience of God, (conjoined with his love,) by which he foreknew all and each who would believe in Christ.—3. The *πρωτισμός*, the determination and decree of conferring eternal happiness on all and each of them. At ver. 30. are enumerated the Divine benefits granted *ἐν καιρῷ*, in *tempore*, in this life: 1. *Ἡ ἐλπίς*, *calling to faith*, or an offering of grace, which here comprehends actual conversion, and regeneration; since God illumines the intellect of man by the Holy Ghost, sways the will, and confers faith on those who do not perversely reject his offer.—2. *Δικαίωσις*, justification, by which is meant the being declared just by God, and absolved from guilt and punishment.—3. *Δόξα*, glorification, which takes its commencement in renovation and sanctification, and is perfected in life eternal.

doctrine in ver. 1, 13. The absolute necessity of holiness to salvation is the very subject of his discourse, which he positively affirms, and solidly establishes."

Of the doctrine contained in ver. 28, 29, & 30. Mr. Turner offers the following summary: "Let not Christians be discouraged at the afflictions to which we are now subject, do not in the least counterbalance [this is the proper meaning of ἀξία. See Schl. Lex. 4. and Wahl, 3.] the blessings which the Gospel displays for our enjoyment. And (ver. 19.) such blessings as by the Gospel God imparts to his children," (that is to say, an amelioration of the present unhappy state of the world,) "vast numbers of mankind are ardently expecting. And (ver. 20.) this is a reasonable expectation; for although mankind are subject in their present state to frailty and death, by the providence of God permitting it for wise purposes, it was not in consequence of any direct act of their own, and therefore they entertain the hope (ver. 21.) that they shall be delivered from their present miserable situation, and brought into that state of happiness, of present favour with God, and of well-grounded expectation of future bliss, which Christians now enjoy. For it is well known that, till the present day, mankind have been earnestly longing for some such improvement of state and character as the Gospel offers (ver. 23). And not they only, not merely the great mass of the Gentile world, but we Christians also, who are already partakers of the privileges of the Gospel, even we ardently aspire after its full blessings, when our adoption as God's children shall be publicly recognized, by the deliverance of our bodies from corruptibility at the general resurrection."

31. τί οὖν ἐροῦμεν πρὸς ταῦτα; "What then shall we say to these things?" Commentators are not quite agreed on the meaning of these words. Some modern Commentators, (and Photius among the ancient,) understand by "these things" the *doctrines*

just mentioned, thus ascribing to *πρὸς* the sense of *against*; q. d. "what can be opposed to these truths?" And so Beza, who exclaims, "*magnifica conclusio!*" But this seems a very harsh interpretation, and is unsupported by the context. *Πρὸς ταῦτα* is an idiom which often occurs in the best writers, and signifies *thereupon*. Grotius adduces an example from Aristophanes. The best Commentators, both antient and modern, are agreed that it here signifies: "what inference shall be drawn from what has been said." In this view, Chrysostom paraphrases: "Tell me not of dangers, for if God has given us those abundant spiritual blessings, shall he not defend us? If God be for us," &c. The whole of his exposition, which is very masterly, deserves attentive perusal.

"The Apostle now shows (says Rosenm.) how these great benefits which we have received from God may be applied by us to our use and comfort."

31. εἰ ὁ Θεὸς, &c. "if, as is the case, God be for us, who shall (successfully) oppose us? We may be trodden down, but we shall not be destroyed." This will refer to injuries both temporal and spiritual.

32. ὅς γε τοῦ ἰδίου υἱοῦ οὐκ ἐφείσατο. Crellius ably traces the connection thus: "The Apostle has set forth the benevolence of God in the Divine decrees; which, however, being as it were hidden in God, he brings forward a *palpable* and indubitable *proof* of his love; as much as to say: 'He who gave the greater, shall he not give the lesser?'" Chrysostom, with his usual fine taste, observes that the words are spoken μετ' ὑπερβολῆς καὶ πολλῆς τῆς θερμότητος. The expressions are, indeed, extremely energetic, and pregnant with meaning.

32. οὐκ ἐφείσατο, "did not spare * his Son, but

* There is great elegance in this expression οὐκ ἐφείσ, which the Apostle seems to use with reference to Gen. 22, 12. See also Is. 50, 3 & 9. It also occurs in the Classical writers, from whom examples are here cited by Wetstein: as Dionys. Hal. 5, 10. ἔπειτα ἐγὼ τῶν ἐμῶν οὐ φεισάμενος τέκνων σου φείσομαι, κολλατίνε; Anthol. 1, 87, 4. μηδ' ἰδίῳν φεισαμένην τεκέων; And 3, 17, 1. τίς παρὰ πόντον πίσις, ὃς οὐδ' ἰδίης φείσατο συντροφίης.

gave up, and for slaughter, his *own* Son." The Commentators think that *ιδιου* is here tacitly opposed to *θεου*. And in this view Wetstein cites Schol. on Pind. Olymp. 9, 95. *εὐφράνθη δὲ, φησιν, ὁ Λακρὸς θεασάμενος τὸν παῖδα, ὃς ἦν μὲν θεοῦ αὐτοῦ, οὐ κατὰ φύσιν, ἐκ δὲ τῆς ἀγνοίας ἴδιος αὐτοῦ ἐνομίζετο.* The more recent ones, however, as Koppe and Rosenm., say that *ιδίου* is a mere synonyme for *αὐτοῦ*; as in Matt. 9, 1. 22, 5. Joh. 5, 43. and elsewhere. And they remark, that the force of the sentiment turns not upon *ἴδιος υἱός*, but upon *υἱός*. They deny, too, that there is (as some Commentators suppose) an allusion to our being the created or adopted sons of God, and Christ the only begotten. To the latter position I assent; but not to the former. The force of the sentiment does, indeed, turn upon *υἱός*, but that force is strengthened by the addition of *ιδίου*; as in the passages cited by Wetstein from the Anthologia.

32. *παρέδωκεν* includes the idea of delivering up to death.

32. *ὑπὲρ ἡμῶν*. Crellius interprets this: "for our benefit." But it also means "for our expiation," and, notwithstanding what Rosenm. may say, "in our stead." Thus Koppe well renders it: "*causa locoque nostro.*"

Πάντων, *all*, and not the elect only. "This expression (Mr. Slade truly remarks) would seem to have been sufficient to guard the Apostle's doctrine from any misconstruction, with respect to the absolute election of individuals."

32. *πῶς οὐχὶ καὶ σὺν αὐτῷ τὰ πάντα ἡμῖν χαρίσεται.* In these words we may observe great energy and spirit. Nor is there any need, with Koppe and others, to point *πῶς*;

* On the doctrine here inculcated Schoettgen well remarks: "*Ergo sacrificium Christi est vicarium, quod nostri loco suscepit.*" And again: "*Sic quoque Deus ea, quæ Christus nostro loco passus est, accipit, quasi nos ea passi sumus.*" And he illustrates this doctrine from several Rabbinical passages.

Σὺν αὐτῷ, i. e. "besides bestowing his Son."

32. *χαρίσεται* may be interpreted both of spiritual and temporal gifts. But the context seems to point at the latter. Thus Chrysostom and the Greek Commentators at πάντα supply κτήματα. In this sense, however, it must be taken with the restriction, whatever may be for our real good, and are consistent with his own wise and benevolent counsels.

33. τίς ἐγκαλέσει κατὰ ἐκλεκτῶν Θεοῦ; This sentiment may seem somewhat abruptly introduced; and yet it is agreeable to what has been before hinted in the word καθ' ἡμῶν. One important question is, *for whom* may these words be supposed to be meant? Chrysostom and the Greek Commentators say the *Jewish Christians*. Most modern ones, as Grotius and Koppe, fix on the *Gentile* ones. If so, they must advert to the accusations brought by the Heathens against the Gentile Christians, who were, we know, not *blameless*; though the accusations were often mere calumnies. Now in the *former* case will apply the exposition of Grotius, that it is meant to fortify them against the accusations and charges of crimes of which they were innocent; q. d. "And who are those who shall accuse? Why mere *humunciones*." In the *latter*, the paraphrase of Koppe: "Not even by these sins and this failure in right action, can the grace of God be taken from them." See ver. 1, 2, & 3. And in much the same way Crellius explains. But the latter exposition seems too general and vague, and is in other respects objectionable. The first-mentioned one is the most agreeable to the context and scope of the passage. It seems meant to apply to the censures cast by the Jews on the Jewish Christians, on the score of levity and innovation, and the abandoning a religion whose votaries were the chosen people of God. To which the answer is, "*Christians* are the chosen people of God; and who shall dare to accuse

such?"* In this view, it may also apply to the *Gentile Christians*, in respect to their embracing Christianity in preference to Judaism.

The interrogative here involved a strong negation, which is usually, in the Classical writers, *expressed*. So Lucian, cited by Alberti: *τις ἡτιάσατο; οὐδὲ εἰς*.

33. Θεὸς ὁ δικαίων. Many Interpreters, as Augustine, Triller, Whitby, Locke, Wells, Blackwall, Harris, Bowyer, Doddridge, Pyle, Koppe, Griesbach, and Turner, here place a note of interrogation, which they think adds to the spirit of the sentence, and is much in St. Paul's manner. But the common punctuation and interpretation, though it may have less of oratorical *δεινότης*, has infinitely more of Apostolical *gravity*, and yields quite as good a *sense*. It is moreover supported by the authority of the Greek Commentators, and all the early modern ones, and is adopted by Taylor, Macknight, and Slade. The sense (which is not well expressed in our Common Version) appears to be this: "God is their justifier." Here Chrysostom and the Greek Commentators offer the following illustration: "The Apostle does not say Θεὸς ὁ ἀφελὲς ἀμαρτήματα, but, what is far more, Θεὸς ὁ δικαίων; as much as to say: "Let us not, then, fear the persecutions of the Heathen; for God is on our side, and hath shown it by what He hath done for us: nor the mockeries of the Jews; for He has chosen us, has justified us, and what is more, by the blood of his Son. Who then will condemn us if God approve us, if Christ be sacrificed for us, and, what is more, be our Intercessor at the right hand of God." This, I think, represents the true intent of the passage.

It is rightly remarked by Grotius, that there is in

* "Thus (observes Chrysost. and Theophyl.) *choice* supposes *merit*. If a horse-dealer chooses horses, or even a mechanic chooses any material for a certain purpose, who will call in question the choice?"

ὁ Θεὸς δικαίων a reference to Job 34, 29. καὶ αὐτὸς (i. e. God) ἡσυχίαν παρέξει, καὶ τις καταδικάζεται ;

Ἐγκαλέσει is for ἐγκλημα ἔξει or ἐποίσει, of which phrases Wetstein gives several examples ; and one of ἐγκαλέω in this sense from the Schol. on Thucyd. 1, 26. ἕνεκα πάντων τούτων ἐγκαλοῦντες κατὰ κερκυραίων. The following term κατακρίνων, Koppe remarks, is almost synonymous with ἐγκ. Thus in the passage of Job. I observe that Symmachus has κατακρινεῖ ;

34. ὃς ἐστὶν ἐν δεξιᾷ τοῦ Θεοῦ, ὃς καὶ ἐντυγχάνει ὑπὲρ ἡμῶν. Into the speculations of the recent Commentators on the ideas meant to be expressed by these phrases it is not necessary for me to enter. The former is unquestionably an Oriental metaphor meant to express dignity next to that of God ; and the latter, the intercession which Jesus Christ makes for Christians. Into the *mode* in which this is done it becomes us not too curiously to pry. Whether the intercession is continually made, or whether it can be necessary to be continually made, we know not : but that the *effect* of this intercession on the part of Jesus Christ towards God in behalf of the faithful is *perpetual*, we may be assured, from the words of our Apostle himself. So Hebr. 7, 25. “ seeing that he ever liveth, to make intercession for us.” See the verse preceding.

35. τις ἡμᾶς χαρίσει ἀπὸ τῆς ἀγαπῆς τοῦ Χριστοῦ ; Here (as not unfrequently) we have a sentence composed of such pliable terms, that more than one sense may be almost equally well elicited from it. For it may either mean “ the love Christ bears to us,” or “ the love we bear to him.” Of these senses some Commentators prefer the one, and some the other. In such a case nothing but the context can guide us in choosing between them : and sometimes even that will not enable us to determine the sense. Recent Commentators* generally prefer the *latter* of the

* So Rosenm. “ Non dicit Apostolus, Quis Christum abstrahat ab amore erga nos? sed, Quis nos abstrahat ab amore erga Christum. Post tot ac tanta beneficia debemus eum constanter amare.”

two just mentioned. But the former, which is adopted by Chrysost. and the Greek Commentators, seems preferable, and indeed is required by ver. 37. διὰ τοῦ ἀγαπήσαντος ἡμᾶς.

35. θλίψις—μάχαιρα. Chrysost., in a masterly annotation, considers the nature of these trials, and observes, that Paul does not mention the trials arising from avarice, ambition, and other tyrannical passions, but adverts to such as have power to move even the firmest nature; and that though the words be few, yet they are exceedingly comprehensive, for the Apostle* πέλαγος κινδύνων διατρέχει ἄπειρον πάντα ἀφλῶς τὰ ἐν ἀνθρώποις δεινὰ ἡμῖν ἐκφαίνων. He concludes by remarking that the interrogation is meant to bring it forward as an undoubted truth, ὅτι τὸν οὕτως ἀγαπηθέντα, καὶ τοσαύτης ἀπολαύσαντα προνοίας, οὐδὲν ἔστιν ὃ διαστήσαι δυνήσεται. It is plain that he did not regard the substantives as personifications (as do most Commentators), but (as did Crellius) considered them as used for τὸ, in accommodation to the τῆς, which has often occurred in the former verses. On the words themselves it is needless for me to dwell. Θλίψις, στενοχωρία; and διωγμός are all modifications of *misery arising from persecution*. The last is by far the strongest term; and perhaps the two former ones represent, as it were, passive, indirect, and private persecution; διωγμός, active and public persecution. The three next words seem, as it were, exemplifications of the former; λίμος and γυμνότης, which denote want of the necessaries of life, referring to στενοχωρία and θλίψις; and μάχαιρα, which denotes violent death, to διωγμός. Illustrations of the subject may be found both in Scripture (as 1 Cor. 4, 11. 2 Cor. 4, 9 & 10. 9, 27. 11, 23 & 27.), and also in the records of early ecclesiastical history.

36. ὅτι ἕνεκά σου θανατούμεθα ὁ. τ. ἡ. Here we have an illustration of the preceding, derived from Scrip-

* This reminds one of the Shakesperian expression, "a sea of troubles." I have met with the metaphor elsewhere in the writings of this elegant Father.

ture; and being introduced with *καθὼς γέγραπται*, the connection seems to be this: "Even though the words descriptive of the fate of God's servants of old time should be applicable to us." Rosenm renders the *καθὼς γέγραπται*, "experemur id quod scriptum est." But this is too bold.

The words exactly correspond to, and are taken from, the Sept. of Ps. 44, 23., in which passage, as in the present one, the subject is bitter persecution for religion's sake.

36. *ἐλογίσθημεν*, "we have been reckoned, regarded, treated." As this answers to *θανατοῦμεθα*, it is taken for *ἐλογιζόμεθα*. *Πρόβατα σφαγῆς*, answering to the Hebr. *קטבן צאן*, literally signifies *sheep of the slaughter, slaughter-sheep*, sheep put aside and destined for death. This use of the genitive denoting *destination* is illustrated by Rosenm. from Ps. 102, 21. *בני תמדת*, *sons destined for death*.

37. *ἀλλ' ἐν τούτοις πάσιν ὑπερνικῶμεν*. The *ἀλλ'* may be rendered *nay*.

ὑπερνικῶμεν. It has been before observed how frequently our Apostle uses verbs compounded with *ὑπέρ*, which has always, more or less, an intensive force. Grot., Rosenm., and Koppe render: "over (ἐν) all these things we are triumphant." So Chrysost. "we with ease come off triumphantly victorious." This sense of *ὑπέρ* is exemplified by Wets. from Leo Tact. *νικά, καὶ μὴ ὑπερνικά—ἀλλὰ δεῖ τῇ τοῦ ἐχθροῦ τελείᾳ καταλύσει ἐπιμένειν*. Koppe, too, cites Socrat. H. E. 3, 21. *νικᾶν καλὸν ὑπερνικᾶν ἐπίφθονον*. The import of the passage is: "fortified by Divine assistance we have more strength than is requisite to overcome obstacles, conquer enemies of every kind; nay, we think these calamities an honour to us."

37. *Διὰ τοῦ ἀγαπήσαντος ἡμᾶς*. These words must be interpreted agreeably to the preceding *ἀπὸ τῆς ἀγαπῆς*. and they must mean, "aided by the strength of Him who hath loved, saved, and preserved us."

38. *πέπεισμαι γὰρ ὅτι, &c.* Here we have the same sentiment, but repeated in other words, and

more copiously enlarged on and pathetically expressed, being explained per *μερισμὸν*, by a mention of the various parts of the universe in which any power to sway the minds of men may be imagined to exist. We are not, therefore, too anxiously to press upon each single term (not enquire, for instance, how angels can be supposed to derogate from the faith and virtue of men), but regard the words as an enumeration of the parts of the universe ; q. d. "Sure I am that in the whole universe there is nought that can seduce me to desert the religion of Christ." (Koppe.)

To me it appears that the *most powerful* things and persons are mentioned *first* : 1. no fear of death, no hope of life. 2. no *being* however powerful, no not even angels, nor principalities, nor powers. Angels are therefore simply mentioned, as being the most powerful of God's creatures : and thus it is needless to refine upon the mode. It would be scarcely necessary to notice, (were it not for the error of some Commentators,) that *ἀρχαὶ* and *δυνάμεις* do *not* express other orders of angels, still less demons (though the Jews believed in several kinds of such ; see Koppe ;) but *human powers*, *ἀρχαὶ* denoting the principal, and *δυνάμεις* the inferior ones ; and *both*, (like *ἐξουσία*, *κυριότης*, and other such words,) are abstracts instead of concretes ; as is remarked by Grot., who rightly numbers this idiom among Orientalisms. The passage is thus explained by Wetstein : "Angeli, Principatus, et Virtutes, continuâ serie scribuntur, ut Ephes. 1, 21. 6, 12. Col. 2, 15. 1 Pet. 3, 22. Si non magistratus solum, et præsides, et imperator ipse conspiratione factâ nos a Christo abducere conarentur, verum etiam si omnes illæ, quæ dicuntur a Philosophis et Judæis, inconspicuæ et majores potestates cum illis facerent." There is a passage of very similar cast in 1 Cor. 3, 22. with which, and the present, I would compare Demosth. de Coronâ Sect. ηβ. ἐμὲ οὔτε καίρας, οὔτε φιλανθρωπία λόγων, οὔτε ἐπαγγελιῶν μέγεθος,

οὔτε ἐλπίς, οὔτε φόβος, οὔτε χάρις, οὔτε ἄλλο οὐδὲν ἐπῆρεν οὐδὲ προηγάγετο.

38. *πέπεισμαι γὰρ* occurs elsewhere in our Apostle, and sometimes in the Classical writers. Grotius cites an example from Plato, where, however, the sense is not quite the same; the expression there merely denoting *opinion*, but here *persuasion, certainty*.

38. οὔτε θάνατος, οὔτε ζωὴ. Koppe and Rosenm. interpret: "nothing whatever, alive or dead, i. e. *planè nihil*." But this is explaining away the force of the words, which rather mean (as Grot. suggests) "no fear of death, nor hope of life." There is no need, however, with Chrysost., to understand *eternal death, and eternal life*. Wets. paraphrases: "not even death, which separates all;"* but this, though ingenious, is too fanciful.

By ἀρχαὶ and δυνάμεις Koppe understands angels of greater power and higher authority. And so Chrysost., who explains them of archangels and the other celestial hierarchy.†

38. οὔτε ἐνεστώτα, οὔτε μέλλοντα, "nor things present, nor things future." Here we must subaud *πράγματα*; and the context necessarily leads one to suppose *evil* things. Thus Grot., Koppe, and others interpret: "neither present, nor future evils."

* In illustration of this sentiment, he refers to Ruth 1, 17. 2 Sam. 1. 23. and cites Hom. Il. χ. 389. Odyss. δ. 178. Ter. Andr. 4, 2, 14. Valeant, qui inter nos dissidium volunt: hanc, nisi mors, mihi adimet nemo. Ovid. Met. 4, 151. quique a me morte revelli Heu sola poterat, poteris nec morte revelli. Propert. 1, 19. Trajicit et fati littora magnus amor. Joseph. Ant. 15, 36. οὐδ' ἀξιούντος οὐδὲ θανάτῳ διαζευχθῆναι.

† Koppe and Rosenm. observe, that there is no reason to suppose from this that Angels would attempt the perversion of our faith. The Apostle, they say, put down the word without affixing any idea to it, only as forming a part of the *universe* meant to be expressed. But surely this is said *minùs cogitanter*, et *minùs reverenter*. For may we not suppose that *bad* angels would attempt it. If we imagine *good* ones only, we may suppose with Chrysost., that it is said μεθ' ὑπερβολῆς ἀπάσης, τὸ φίλτρον δὲ πρὸς τὸν Χριστὸν εἶχε, ἐπιδείξει βουλόμενος, i. e. if it were possible to suppose them to attempt it.

39. οὔτε ὕψωμα, οὔτε βάθος. These words are usually supposed to denote heaven and earth, or rather the things contained therein. So Theophyl. τὰ ἐν οὐρανοῖς—τὰ ἐν τῇ γῇ. See Is. 7, 11. Gal. 1, 8. Phil. 2, 10. Wets. explains: "Neither any creatures that are above us in the air, nor such as are below us *apud inferos*." And he cites Plato de Leg. 10. οὐ γὰρ ἀμελήθησε ποτ' ὑπ' αὐτῆς· οὐχ οὕτω σμικρὸς ὢν δύσῃ κατὰ τὸ τῆς γῆς βάθος, οὐδ' ὑψηλὸς γενόμενος εἰς τὸν οὐρανὸν ἀναπτῆσθαι and refers to 2 Cor. 8, 2. Judith 10, 8. 13, 4. But it is objected by Koppe, that this signification is chiefly poetical, and that not ὕψωμα, but ὕψος is the word so employed by the Sept. "On the contrary (adds he) ὕψωμα is always used metaphorically of dignity, or the height of glory and prosperity, by which the mind is elevated. (See Schl. Lex. Vet. and Trom. Concord.) In like manner βάθος is used to denote τὸ τάπεινον, calamity, adversity." Thus the words will signify honour and prosperity—ignominy and misery; the height of prosperity—the depth of adversity. And this is, I think, the true sense. As to Heumann's interpretation, (to which Koppe somewhat inclines,) by which this is treated as a proverbial formula, like the Latin *supera infera*, denoting *all*, that is a mere shift to avoid the difficulty.

39. κτίσις εἰς is rendered by many, "neque alia res ulla creata;" but I assent to Grot., Koppe, and others, that there is no need to dwell on the idea of *creation*, but merely take it for *χρῆμα* or *πρᾶγμα*, *res*, whatever *exists* in *rerum naturâ*; not only all *substances*, but even whatever can be imagined. For (as Grot. remarks) even things that are *not* substances are said *ἔκτισθαι*; as in Sirach 11, 16. & 39, 34.

39. χωρίσαι ἀπὸ τῆς ἀγάπης τοῦ Θεοῦ must be understood in the same way as χωρίσει ἀπὸ τῆς ἀγάπης τοῦ Χριστοῦ at ver. 35. and διὰ τοῦ ἀγαπήσαντος at ver. 38. where see the note.

39. τῆς ἐν X. 'I. Subaud οὔσης, which is for δεδο-
2 x 2

μένος. The *ἐν* is, like the Hebr. *בְּ*, for *per*, i. e. by the mediation, and atonement procured by the sacrifice of his death.

In answer to Abp. Tillotson, who contends that these latter clauses must be limited to St. Paul, Dr. Doddridge has well observed, that both they and the preceding must be intended to apply to all faithful disciples of Christ.

CHAP. IX.

THE Apostle here commences, and proceeds to the end of the 11th chapter to treat of, a completely new subject, which has little or no connection with the preceding;* and therefore these three chapters are closely connected together. They all treat of the miserable state and condition of the Jewish nation, of the causes to which it may be ascribed, and of the end in which it will finally terminate. The occasion and cause which prompted the Apostle to treat on this subject seems to have been *partly*, that the Jews who were *not* Christians considered him as a person ill-affected to the Jewish nation, and a betrayer of the religion of his country and forefathers: (see Acts 21, 28.) and *partly*, that the Jewish Christians themselves could not well reconcile the unbelief, and consequent rejection of their countrymen, and the conversion and introduction of Gentiles into the Messiah's kingdom, with the promises of the Old Testament respecting a new covenant to be entered into with the Israelites, by means of the Messiah; nor, in general, with their opinion respecting the superior dignity of the Israelites over other nations, and the favour in which they stood with the Almighty. This was quite at variance with the opinions which they had imbibed from their teachers—that the posterity of Abraham, Isaac, and Jacob, would always hold the highest place in the estimation of God, and that, although they had been guilty of many offences, God would pardon them, both on account of the virtue of their ancestors, and their own profession of the true religion. To *these* persons, then, the Apostle especially addresses himself: and, 1 he protests in the most solemn manner how well affected he is to his countrymen, what love he bears them, what grief he feels at the misery on which they are rushing, and his ardent desire to avert those evils, to relieve their necessities, and promote their welfare both temporal and spiritual (9—1—5. 10, 1 seq. 11, 1. seq.)—II. He proceeds to make known his own opinion as to their condition; and this he does, 1st. by shewing them that to the obtaining of felicity in the kingdom of the Messiah neither noble descent, high dignity,

* Dr. Macknight, however, regards this as a resumption of a subject slightly touched on at 3, 3., but again introduced and more fully handled.

as the descendants of Abraham, nor scrupulous observance of the external rites of the Mosaic Law, aught availed. (Compare ver. 32. and 10, 3.) He teaches them that every thing depended solely on the free and benignant will of God. And this truth, conformably to the genius of Jewish argumentation, he illustrates by examples derived from the Old Testament; (9, 6—18.) and in applying these especially to the unbelieving Jews, he vindicates the justice and equity of God from the doubts and scruples which might be raised against this doctrine; and he fully shows that these evils had befallen them by their own fault, having arisen from their pride, immorality, and unbelief. (ver. 19, 10—21.) Finally, he cheers the *Christians* with the reflection that there is even at that time a not inconsiderable number of *Jews* who are pious worshippers of the Messiah. (11, 1—5.) 2dly, By holding out the hope and expectation, “that there will be a time in which the remainder, although as yet unbelieving, nay, even the whole Jewish nation, shall embrace the religion of Jesus, as Messiah. (11, 6—32.)

All these subjects he treats on, with the view of seriously setting forth to the Gentile Christians, who boasted themselves above the Jews on the superiority of their election, the folly and injustice they were guilty of, and the ingratitude they evinced towards God. (11, 17—22.) And finally, he bids all Christians admire the inscrutable depths of the Divine wisdom and goodness. (11—33—36.)

This portion of the Epistle, of which the above is a summary, has been, not without reason, ranked among the difficult in the Sacred Volume. A considerable portion of this difficulty, however, will disappear on reflecting that the Apostle is disputing with conceited, proud, hypocritical, and worldly-minded persons, who claimed dignity, not according to virtue, but according to the observance of vain external ceremonies. With *such*, then, the Apostle was obliged to have recourse to other methods of dealing than if he had to do with truly pious and well-meaning persons, deeply conscious of their own weakness, and therefore solicitous of Divine grace and favour; in which case he would doubtless have taken occasion to fully and accurately treat on the methods which God may be supposed to use in conferring blessings, or in inflicting punishments, consistently both with his own justice and equity, and with the free will of men, and the degree of blame they incur. (Koppe.)

On the plan of this chapter the reader may, with advantage, consult the well-founded observations of Grotius, who concludes by pointing out one especial cause of the obscurity here so justly complained of; namely, “*quia miris modis æquum se præbens Judæis et gentibus, amaris dulcia, dulcibus amara miscet; et ab his ad illa, ab illis ad hæc inobservatos facit transitus, ac sæpe amat plus inuere quàm dicere.*” Nor should the student omit to consult Whitby in *loc.*, and the excellent *View and Illustration* prefixed by Dr. Macknight to each of these chapters, which, in common with his other general illustrations, merit a careful perusal, and also the Analysis of Arminius, and Episcopius. Schoettg., too, has given an excellent Introduction to this chapter, which (as the work may possibly be in the hands of few of my readers) I shall subjoin:

"The Apostle here argues with the Jewish Christians. For at that time the Jewish state was fast tending to ruin, and God might seem to have forsaken his people, and to have taken others (namely, the Christians, from all nations as his people, which indeed would appear extraordinary, and God, who had made so firm a covenant with the Jews, might be accused of inconstancy. It must, therefore, especially be borne in mind, that here the Apostle is not speaking of the *election of individuals to eternal salvation*, but of the *election of a whole nation, or nations*,* to be the people of God. For one nation's being the people of God never hinders the *individuals* of another from being converted to the one true God, and attaining salvation.

"To remove, then, this scruple, the Apostle enters upon a separate treatment of this subject, of which the following are the contents :

"1. We have a *pre-occupatio*, which was necessary, lest any one should think, from his having abandoned their religion, that certain things were said against them from an hostile feeling. (9, 1—3. repeated in 10, 1—2.) 2. He shows that God had alone, of his good pleasure, chosen Jacob, rather than Esau ; and that therefore the Israelites had not *by nature* any superiority, (9, 4—33.) 3. That the Jews must submit to the Divine dispensation ; otherwise, though they are the people of God, they will not be saved. (10, 3—15.) 4. That they had always been disobedient. (v. 16—21.) 5. Therefore God justly rejected them, though he reserved to himself *some*. (11, 1—32.) 6. After which the Apostle utters an exclamation of wonder, and praises God in his works. (ver. 33—36.)

"In ch. 11, 11—24. is introduced an admonition to the Gentile converts, not to suffer their reception into the Divine favour, to puff them up, and lead them to neglect the will of God."

The scope of the chapter, as above detailed, is supported by the authority of Chrysostom and the Greek Commentators.

VERSE 1—5. The Apostle here, in order to remove all suspicion of any hatred borne towards the Jews, most solemnly avers that he feels the most acute sorrow as often as he reflects on his countrymen, the people on whom so many benefits had been heaped by the Almighty, now excluded from participation in the kingdom of the Messiah. (Koppe)

1. ἀληθείαν λέγω ἐν Χριστῷ—Πνεύματι ἁγίῳ. I assent to Koppe, that this is a formula jurandi, equivalent

* This is acknowledged even by some Calvinists, and, among others, by Dr. Macknight. He has "interpreted (he says) some passages which pious and learned men have understood of the *election and reprobation of individuals* of the *election* of nations to be the people of God, and to enjoy the advantage of an external revelation."

to the Hebr. **יְהוָה**, "to swear *by* Jehovah." Thus it is applied by the Apostle to Christ very frequently; as in 2 Cor. 1, 23. 11, 10. Eph. 4, 17. 1 Tim. 5, 21. It is well remarked, too, by Koppe, that the Apostle purposely makes use of the similar formula **οὐ ψεύδομαι** after **ἀληθείαν λέγω**. And he refers to 1 Tim. 2, 7. Joh. 19, 25. 2 Cor. 11, 31. A similar passage, too, is cited by Wets. from Lysias: **ἀλλὰ ψεύδεται, καὶ οὐκ ἀληθῆ λέγει**. Such repetitions always shew the earnestness of the speaker.

In the same sense **ἐν** occurs in Matt. 5, 34. Apoc. 6. Eph. 4, 17. Is. 62, 8. and elsewhere.

1. **συμμαρτυρούσης μοι τῆς συνειδήσεώς μου**, "my conscience bearing witness with (i. e. to) me, that I speak the truth." On the interpretation of the following words **ἐν πνεύματι ἀγίῳ** the Commentators are not agreed. Theophylact and Œcumenius think that the Apostle appeals to three witnesses, Christ, his own conscience, and the Holy Spirit. Theodoret seems to recognize but *two*, Christ and his conscience, conjoined with the Holy Spirit. And this interpretation (which is also adopted by Koppe) closely approaches to that of T. Aquin., Beza, Estius, and Grotius, who take **ἐν** for **διὰ**, explaining, *under the guidance of the Holy Spirit*, (and not like the conscience of the Heathen, accusing or else excusing him,) whose office and prerogative it is to create and preserve purity of heart, and who is said to "know the secrets of the heart." See Acts 5, 23. And this seems, upon the whole, the best founded interpretation. As to that proposed by Noesselt, Koppe, and Rosenm., who take the **πν. ἀγ.** for *God*, and put the words **συμμαρτυρούσης μοι τῆς**

* And so several modern Commentators; as Toletus, Menochius, Crellius, Hammond, Macknight, and Ammon. Others, as Griesbach, join **ἐν πν.** with **οὐ ψευδ.**, as **ἐν Χ.** is with **ἀλ. λεγ.**, with this sense: "I speak the truth, as a Christian, I do not lie, being influenced by the Holy Spirit; my conscience sanctions me in this declaration." Others join **ἐν πν.** with **συνειδ. μου**, thus: "my conscience governed by the Holy Spirit."

συνειδήσεως μου in a parenthesis, rendering ἐν πνεύματι "per sanctum Spiritum," i. e. Deum; so as to correspond to the preceding "per Christum;" it is liable to strong objections. Indeed, this manner of writing is quite unlike the style of our Apostle; and, what is more, it is against his custom to use πν. ἄγ. in the sense of Θεός.

Dr. Macknight well observes, that this being an appeal to Christ and to the Holy Spirit, as knowing the Apostle's heart, it is of the nature of an oath. And it may be added, that this will supply us with full authority for the use of oaths.

2. ὅτι λύπη μοι ἐστὶ μεγάλη — μου, "that my grief is great, and that incessant anguish fills my heart." The Apostle does not tell us *why*.* "Artificiosè," says Grotius. But the epithet is more applicable to his own criticism. It has been, with far more judgment and taste, ascribed by Koppe, Rosenmuller, and Macknight, to the mental agitation which occasioned the *repetition* observable in this sentence, and which is usual in grief, joy, and all the strong affections of the mind. Yet the cause seems obscurely *hinted* at in the words ὑπὲρ τῶν ἀδελφῶν μου.

3. ὑπόμην γὰρ αὐτὸς ἐγὼ ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ ὑπὲρ τῶν ἀδελφῶν μου. There are few passages on which a greater variety of opinions has been hazarded than the present. These may be seen detailed in Pole's Synop., and especially Wolf's Curæ, not omitting Mr. Slade's summary. It is impossible for me to review one half of them; neither is it necessary; since there are but two or three that claim any especial notice, from even *semblance* to truth. The sense of the passage evidently turns on the words ὑπόμην and ἀνάθεμα, and especially the *former*. Nor is the introductory particle γὰρ to be passed over (as is done by Koppe and others) as a

* It is plain that he means, "at the fearful situation of the Jewish people, their rejection of Jesus as the Messiah, and their consequent exclusion from salvation through him."

mere particle of transition. It seems to me to have the frequent sense of *exempli gratia*; q. d. "I do feel extreme pain for my brethren; *for* (instance) εὐχόμεν, &c. In considering ὑπόμην it is of importance to attend to an idiom conjoined with it, which was first noticed by Photius, and has since been recognized by Grot., Wolf, and most judicious Commentators; though not admitted by many of the early modern Interpreters; namely, that there is the imperfect for the optative, either with or without ἄν; as in Acts 25, 22.; and which is to be found in almost every Greek writer.* See Vigerus, Hoogoven, and Matth. Gr. Gr. Nor is the idiom unknown in our own language. A masterly, though prolix, exposition is given by Photius ap. Œcumen., in which he first adverts to the *force* of the expression, as being a far stronger term than ἐβουλόμην. And further on he observes: "The Apostle does not say εὐχομαι but ὑπόμην, i. e. ὑπόμην ἄν, I could wish, i. e. if it were possible and permitted me, if I had my choice." Thus far all is clear. But it is not so easy to determine the sense of the words which state the *nature* and *object* of this wish; namely, ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ. This all the ancient and early modern Commentators (and even Benson and Koppe) suppose to denote the being accursed, and therefore separated from the society of Christians, and consequently excluded from the benefits of salvation. Which interpretation has been ably supported by Wolf and Whitby, the former of whom observes that

* Of this idiom I have noted down the following examples. Herodot. 9, 45. ἐμάχετο. 9, 77. ἐδίωκον. Plut. Cat. 2. ἐδίδουσαν. Thucyd. 8, 82. ἀντηλλάξατο. D. Cass. 232, 41. ἐκεχειρωτο: and 148, 91. ἀπηλλάγη. 1110, 85. εἶλον. Jambl. V. Pyth. § 191. Charit. 154, 8. παρεκινδύνευσαν. Acts 7, 26. συνήλασεν. Lys. 115, 34. ἐξήλασαν. Plato, Rep. 586 A. ὁμολόγεις. Æsch. C. Ctes. § μα. μεταστήσασθαι. Æschyl. Suppl. 1054. ἐπραξαν. On this principle may be understood D. Cass. 11, 18. Diod. Sic. 6, 91. And hence may be defended the common reading in Eurip. Ion. 1286. Κάπειρ' ἐκτεινας φαρμάκοις τὸν τοῦ Θεοῦ: where for ἐκτεινας Barnes introduces ἐκτανες, and Reisk conjectures ἐκτανες ἄν.

there is nothing harsh or unworthy of the person in this expression, so it be taken with the limitation "if it were possible." And I would add that such a sort of limitation is almost always connected with *ἀν*, when united with a subjunctive, i. e. generally *ἄλλως*, or some sentence equivalent.* Moreover, the words "if it were possible," seem also to carry with them "which it is not;" as in Matt. 24, 24. "to deceive, if it were possible, the very elect." So also Galat. 1, 8. "But though we, or an angel from heaven, preach any other Gospel unto you than that which we have preached unto you, let him be accursed." The expression is evidently an hyperbolic one, uttered with the fervency of strong affection; and such are not unfrequent in our Apostle. So Gal. 4, 15. "I bear ye record that, if it had been possible, ye would have plucked out your own eyes, and have given them to me." I think, too, with Selden, that there is here an *allusion* to the Jewish excommunication.

To many, however, the above interpretation has seemed unsatisfactory: and they have devised methods of avoiding the fancied harshness involved in it, and thus they endeavour to soften in various ways, but chiefly by altering the sense of *ἀπὸ*. Waterland, Doddridge, and Pyle, render it: "after the manner of." But for this sense there is no good authority; and (as Slade observes) "it is not likely that the Apostle would compare himself to Christ,

* As this idiom is little known, and less confirmed by examples, it may be proper for me to subjoin a few out of a considerable number which I have noted in my reading: though I have omitted perhaps ten times as many. Eurip. Med. 1304. Æschyl. P. V. 1019. Arist. Lys. 25 & 301. Thesm. 1013. Plut. 28, II. A. 232. B. 242, Diod. Sic. 9, 29. Philostrat. Epist. 42. Diotim. 8. ap. Br. Anal. 1, 252. Plut. Opp. 2, 752 E. Epict. Man. C. 10. Sapph. ap. Arist. Rhet. p. 160. Arist. Rhet. 173. Iphicr. ap. Arist. Rhet. p. 183. Arist. Pol. L. 7. C. 2. Demosth. π. Στ. § 2. D. Chrys. Or. 4. On this principle may be defended the common reading in Polystr. ap. Brunck. Anal. 2. p. 1. οἱ δύο γὰρ ψυχὴν οὐκ ἂν ἔλοιοντο μίαν, i. e. "for two loves cannot (otherwise, i. e. than with the above-mentioned effect, of burning it up) occupy one soul."

in respect of his being an atonement for the sins of the world." The most prevailing interpretation for the last century has been that propounded by Jerome, viz. "I could wish to be devoted to all the evils of *this life*, however severe, nay, *even death and extermination*, for my brethren." But this either assigns an unauthorized sense to ἀπὸ, or else silences it, together with its noun, as pleonastic. And, indeed, it is a mere shift to get over the difficulty. Besides (as Koppe observes) why should the death be ascribed to *Christ*, and not to *God*?

Others take ἀπὸ with ὑπόμνην. But this construction is quite inadmissible.

I must not omit to offer some illustrations of the force of the term ἀνάθεμα. It corresponds to the Heb. חָרַם, which signifies to *cut off*; and therefore meant either to *destroy*, or to *separate from*. Thus ἀναθεματίζειν is, by the Sept., used in both these senses. The former was the more ancient sense; the other may be supposed to have arisen much later, when it became necessary to resort to ecclesiastical censures, in order to support the declining influence of the Jewish religion, or rather, the authority of their Hierarchy. Thus ἀνάθεμα, and its derivatives, came to be used of *excommunication*, and with reason, since the persons so anathematized were supposed to be devoted to the wrath of God, and his heaviest punishments. For it is (I think) rightly observed by Koppe, that there is always inherent in the *Scriptural* use of these words a notion of *exclusion from the Divine favour*. And this, I would remark, suggests another strong objection to the interpretation which confines the sense to *loss of life*.* The expression ἀνάθεμα εἶναι ἀπὸ τοῦ Χριστοῦ

* An interpretation which has found a strenuous supporter in Wetstein, who offers the following exposition: "Ut Josua Hierichuntem et Cananeos devovit Jos. 6, 21. ita instabat tempus, ut Judæi rebelles et in Christum impii ab ipso devoverentur, Romanisque excindendi traderentur; hanc calamitatem nationi impendentem, nisi respiceret, imo multo majorem singulis capitibus immi-

therefore signifies to *be an outcast from Christ*, to be excluded from the benefits of his religion. Koppe compares a somewhat similar phrase in Exod. 32, 32. ; and Schleus. remarks that the sentiment is not unfrequent in the Arabic writers. It is undoubtedly purely Oriental, and therefore must not be too much pressed. The Apostle merely means to say, "that he is ready to make *any* sacrifices that may be lawful and just, in order to accomplish their deliverance." Nor must I omit to remark that αὐτὸς ἐγὼ has an *emphasis* ; q. d. "even *I* whom you suppose to be so ill affected to you."

Finally, the words συγγενῶν μου κατὰ σάρκα are exegetical of the preceding. And here we may compare Ps. 21, 8. ἕνεκα ἀδελφῶν μου καὶ τῶν πλήσιον μου. Now συγγ. must mean *countrymen*. The word, indeed, properly denotes *kinsman* : but as all the Jews were, in a manner, kinsmen, so it was not unfrequently used in the former sense.*

4. οἵτινες εἰσιν Ἰσραηλῖται, "who are descendants

minentem in alterâ vitâ prævidit Paulus. Ideo dolet, velletque suo sanguine illorem salutem redimere, et in suum caput transferre mala omnia hujus vitæ, si modo illos e periculo æternæ damnationis eripere, et ad Christum perducere posset. Non optat χωρισθῆναι separari a Christo, verum offert se tanquam piacularem victimem pro salute gentis suæ, ut M. Curtius et Decius." And he illustrates this by the following Classical examples. Liv. 9, 4. Equidem mortem pro patriâ præclarem esse fateor, et me vel devovere pro populo Romano Legionibusque paratus sum. Plut. Anton. p. 936 E. πρὸς ταῦτα τὰς χεῖρας ἀνατείνας ἐπέεξατο τοῖς θεοῖς, εἴ τις ἄρα νέμεσις, τὸς πρόσθεν εὐτυχίας αὐτοῦ μέτεισιν, εἰς αὐτὸν ἔλθειν, τῷ δὲ ἄλλῳ στρατῷ σωτηρίαν δίδοναι καὶ νίκην. Public. p. 104 B. τὸν νεῶν εὗξατο ἀναθήσειν . . . εὐχερε πρὸς τοὺς θεοὺς ἀπλῶς ἀγαθὰ δίδοναι. To which I add a reference to Phavorin. in καθάρματα, who doubtless derived his matter from some antient Grammarian or Scholiast. But it may be observed, that such a καθάρμα, or *devotus*, could not be considered as in *himself* an object of Divine wrath, or excluded from the Divine favour ; and therefore the notion does not here apply. Besides, it is too Classical an idea to be suitable to the course of the Apostle's thoughts, which are all cast in the Jewish mould.

* This use is sometimes found in the Classical writers ; of which Schleus. adduces an example from Polyb. 4, 54, 6. πόλις συγγένης Ἀθηναίων.

of Israel ;” as Abrahamidæ, Joh. 8, 33. This was a name of honour (given, Theodore observes, as a *κλήρος*) of which the Jews boasted. Compare 2 Cor. 11, 21. It was from Israel, too, and not from Jacob, that they derived the name, because given by God himself to Jacob (Gen. 28.), that it should be a symbol of Divine grace. (Koppe.) The Apostle proceeds to praise and speak thus honourably of his countrymen, in order to shew how well affected he is towards them ; gently hinting, too, that God wished them to be saved ; as is plain (he argues) from his favouring them with the adoption and glory, and from his promise to the Father, and the excellent gifts which he bestowed upon them : and that he was pleased that Christ should be born of them, though they rejected his benefits. (Theophyl. chiefly from Chrys.) “ The Apostle, with great address, enumerates these privileges of the Jews ; both that he might show how honourably he thought of them, and that he might awaken their solicitude not to sacrifice that divine favour by which they had been so eminently and so long distinguished. (Doddr.)

4. *ὡν ἡ υἰοθεσία*. Koppe thinks this is equivalent to *οἵτινες εἰσι υἱοὶ*. But that is overlooking the article, the force of which must here be attended to. It is plain that *ἐστὶ* must be supplied ; the genitive carries with it the sense of *property*. I would therefore render : “ unto whom *pertains the adoption* ; namely, that one alone which God was pleased to bestow on the Jews by means of the patriarch Isaac, whom, for that reason, he called his first-born (Exod. 4, 22 & 23. Deut. 14.), and by virtue of whom they enjoy the privilege of sons.

“ By adoption is meant the *privilege* of being the children of God ; and consequently a right to the *inheritance* of the children of God. Now this privilege the Israelites derived from their progenitor Seth, whose descendants called themselves *by the name of the Lord*, Gen. 4, 26. i. e. the children of God ; and they are expressly so termed, Gen. 6, 2.

This privilege was renewed to Shem, the ancestor of the Israelites after the flood, Gen. 9, 26. This adoption was further confirmed to Abraham, Gen. 15, 12—21., and to his natural offspring in the fourth generation, when they were to be put into possession of the earthly Canaan; on which account God calls *Israel his son*, and *his first-born*, Exod. 4, 22, 23. Deut. 14, 1. But more especially when this earthly Canaan is considered as a pledge of the adoption to the everlasting possession of the heavenly Canaan, to which God had adopted Abraham, Gen. 18, 18. The glory of God resided in Seth's family till the flood. Subsequent to that period, it appeared only occasionally to the patriarchs, to Moses, Joshua, Samuel, and others; and, finally, dwelt among the children of Israel from erecting the tabernacle to the destruction of the temple." (Bowyer.)

On this word see the note supra 8, 15 & 26. Koppe refers to Deut. 14, 1. Exod. 4, 22. Jer. 31, 9. Hos. 11, 1. And Carpzov observes, that Philo 348. calls the Israelites *υἱοὶ τοῦ Θεοῦ*, and says that to them pertains the *τιμή*.

4. καὶ ἡ δόξα, "and (to them pertains) the glory." In the interpretation of this word Commentators are not agreed. Some recent Interpreters, as Koppe, refer it to the preceding *τιμή*, and take it to denote the glory and felicity of that adoption. But this would require the addition of *αὐτῆς*, and even then it would be but an insipid additamentum. Theodoret refers it to the glory accruing to them from the miracles worked by God in their behalf: which is similar to the opinion of De Dieu, Menoch., and others, who understand *the honour of the Divine presence and protection*. But something more *special* seems intended: and therefore I prefer the opinion of the early modern Commentators, as Beza, Piscat., Tolet., Grot., Hammond, and others, who understand by it the *ark of the covenant*, to which this and several synonymous terms are applied. Yet even that seems too contracted a sense; and therefore I

assent to Estius, Camerar. Vitranga, Locke, Schoett., and Carpzov, who take it of the Schechinah, bright cloud, or glorious presence of God over the ark of the covenant, and which sometimes filled the temple : an external symbol meant to indicate the habitation of the Deity among the Israelites, and from which Schoettg. deduces the prerogative of *νιοθεσία*. He adds that it was called by the Greeks *δόξα κυρίου* : and he confirms this from a Rabbinical writer. He moreover observes, that the Schechinah was the Almighty's agent whether for good or evil ; " for when we read that fire went out *from God*, we are to understand by this the place of the ark of the covenant, from whence the igneous rays visibly issued, for the punishment of those who transgressed the Divine commands."

4. καὶ αἱ διαθήκαι. See 1 Kings 8, 10. 10, 11. 2 Paral. 6, 1. Exod. 40, 34 & 35. Lev. 9, 6. Ex. 6, 1. Sept. At the use of the *plural* many Commentators stumble ; since we read but of one properly so called, with Abraham. Rosenm. would take the plural for the singular, *Atticè*. But what place can Atticism have in such a writer as St. Paul? Theodoret, Estius, and De Dieu, understand it of the old and new covenant, which is absurd ; since the Apostle is now speaking to Jews *as Jews*. Grot. and others think that the plural is used by metonymy, with reference to the two tables of which the covenant consisted. But this is little satisfactory : and still less that exposition which regards the whole covenant as split into two parts, the legal and typical, or the moral law and the ceremonial ; though to this opinion Wolf seems inclined to accede. (See his *Curæ*.) Some would read (from a few MSS.) *διαθήκη* ; But that is *cutting* the knot. The most rational and probable interpretation is that of Anon. ap. De Dieu, Schoettg., Wets., and Koppe, who think the Apostle uses the plural per *συγκατάβασιν*, by condescension, i. e. in order to gratify their pride by accommodating himself to their ideas, who, as we find

by the Rabbins, considered every *repetition* of the original covenant (as that with Isaac, Jacob, Moses, &c.) in the light of a *new covenant*.* Koppe refers to Gal. 3, 17. compared with Gen. 17, 10. Heb. 9, 20. compared with Exod. 24, 8. Deut. 29, 1. Hence (he adds) the plural is used in Eph. 2, 12. Gal. 4, 24.

4. καὶ ἡ νομοθεσία. This is usually rendered *legislatio*, the giving of the law. But many eminent Commentators are (not without reason) of opinion that a passive sense is required; and they translate: "the law given and promulgated." And so it is understood by De Dieu and Carpzov, who render: "the whole system of the law."† They also give examples of a similar use of the word from Philo and 2 Macc. 6, 27., where the divine law is called *ἀγία καὶ Θεοκτιστὸς νομοθεσία*. Kypke adds Joseph. de Macc. 5. Dionys. Hal. p. 725., and other examples from Plut. and Diodorus Siculus. Schleus. in his *Lex.* refers to Polyb. 4, 81, 12. and other passages. It is plain that the idiom had grown up in the period *mediæ Græcitat̃is*.

"This *νομοθεσία* (remarks Schoettg.) or solemn and public promulgation of the divine law was entirely peculiar to the Jews, and a prerogative which they alone possessed, inasmuch as they heard the voice that promulgated it come from heaven, accompanied with thunder and lightning, so that there was no reason for the least suspicion of imposture. Whereas with the Gentiles this was by no means the case."

4. καὶ ἡ λατρεία, i. e. the *עבודת* mentioned in Ex.

* So Sohar Chadasch, fol. 7. 4. (cited by Schoettg.) *R. Abba Commentatus est ad Verba*, Genes. 15, 18. *Eo die percussit Deus fœdus cum Abrahamo; ita dicens: Fœx fœderis quinque modis accipitur, I. De fœdere circumcisionis, q. d. ibid. v. 13. Et erit fœdus meum in carne vestrà ad fœdus sempiternum. II. De fœdere arcus, Genes. 9, 13. Et erit in signum fœderis. III. De fœdere salis, Num. 18, 19. Fœdus salis æternum. IV. De fœdere castigationum, Exod. 9, 15. Hæc sunt verba fœderis. V. De fœdere sacerdotii, Num. 25, 13.*

† So also Theodoret: *Αὐτοῖς γὰρ τὸν Μωσαϊκὸν ἐδεδώκει νόμον.*

12, 25. the external Levitical worship, especially sacrifices, and forming a part of the νομοθεσία, Heb. 9, 1, 6. Theodoret well explains it, τῇ νομικῇ ἱερουργίᾳ, with which God had favoured them above other nations. "The Jewish people alone (observes Schoettg.) had such a form of worship as was worthy of God, nay, enjoined by God himself, and therefore well pleasing in his sight; which was quite otherwise in the Gentile form of worship."

4. αἱ ἐπαγγελίαι. Here there is reference to various divine promises, both those delivered by Moses, and those, after his time, confirmed and repeated by the prophets, respecting the possession of Palestine, and especially the Messiah that should appear and proceed from their nation. See 4, 10 & 20. Gal. 3, 16 & 21. Heb. 8, 6. Acts 26, 6.

5. ὧν οἱ πατέρες, "whose (ancestors) are the Patriarchs," viz. Abraham, Isaac, Jacob, David, (for he, too, was reckoned among them. See Acts 2, 29.), and some other pious kings and prophets. Theodoret and Koppe point out the true sense of οἱ πατέρες, i. e. those famous, celebrated Fathers. The force of the expression rests in the article.

5. καὶ ἐξ ὧν ὁ Χριστὸς, τὸ κατὰ σάρκα — αἰῶνας.

It is well observed by Theodoret, that the Apostle mentions this last as the greatest of their honours, namely that of producing the Messiah. For it is evident by the καὶ that ὧν must be referred, not to the nearer antecedent πατέρες (as is done by some), but the more remote one Ἰσραηλῖται: and it is equally clear that ἐστὶ must be supplied from the preceding εἰσι. But as the Apostle is arguing with Jews, it is plain that the ἐστὶ must be taken in a popular sense for "is to be," i. e. "to be born," ἔδει γεννηθῆναι. Now with this γεννηθῆναι understood is closely connected the κατὰ σάρκα, where there is an ellipsis. The complete phrase would be, κατὰ τὸ κατὰ σάρκα μέρος. Moreover the words κατὰ σάρκα are plainly *emphatical*, and unquestionably refer to the other or *celestial* origin of Christ. For it is evident that κατὰ σάρκα must here signify ἀνθρώπινον, the *human nature*, as distinguished from Θεῖον, the Divine, and can have no reference to any such notions as often accompany the word, as of *weakness, corruption, mortality*: a most irrefragable proof both of the divinity and humanity of Jesus! And this was exactly what the Jews themselves expected in the Messiah. All

knew that he would be *man*, and the more enlightened maintained that he would be *God*.*

Let us now proceed (ὁὖν Θεῷ) to consider the important and momentous clause coupled with this, the sense of which, as it bears directly upon some *doctrines* that have been long disputed among Christians, has been anxiously and warmly canvassed by Commentators and Theologians. I shall enter at large into the criticism and exposition of the passage, and after having shown on what grounds our present reading is founded, I shall endeavour to ascertain what sense the correct principles of exegetical and hermenetical science will fairly enable us to deduce from it; at the same time reviewing such other modes of translation and interpretation as have been proposed by eminent Critics. First, then, the present reading is *not* omitted in several MSS., as Schoettgen represents. It is found in *all* the MSS. and *all* the Versions, in all the Fathers, except in a *very few* passages, and those, upon close examination in the best editions and MSS., turn out to be *next to none*. (See Koppe.) Whatever objections have been made to the present reading have arisen rather from doctrinal dissatisfaction than from grammatical scruples: and yet, when the passage is closely examined, there turns out to be as little reason for the former as for the latter. Notwithstanding which, from misconception of the real sense of the passage, and a partial view of the evidence on which it is founded, many who were unquestionably well affected to the *doctrine* of the Divinity of Christ, as Erasmus, Grotius, and Schoettgen, have consented to cancel Θεός (though on no authority whatever), or, as is done by Whitby, to take up the conjecture devised by the Socinians, ὁ ὢ. Now as to the Socinians, it is in vain to suppose that *they can* receive the doctrine usually understood to be involved in these words, and continue such. Not being willing to give up their opinions, they have been put to the necessity of resorting to the following desperate measures: either, in the first place, to cancel Θεός, or, 2dly, to interpret it as Κύριος; or, 3dly, to alter the reading, changing ὁ ὢν into ὁ ὢ; or, 4thly, to alter the punctuation, and make the words be predicated of *God the Father*, by making a kind of doxology, either placing a comma after σάκρα, in the sense, "May God who is over all be blessed for ever!" or, by placing the stop after πάντων, with this sense, "God be blessed for ever." On each of these methods I shall now state what I conceive

* In proof of which, Koppe cites the following Rabbinical passages. Midrasch Mishle ad. c. 19. fol. 57, l. R. Huna dixit: Octo nominibus appellatur Messias; quæ sunt: Jinnon מן, Zidkenn, (sic dijungenda invicem esse *Jehova Zidkenn*, ipse numerus docet, cum nisi id feceris, octo nomina effici nullo modo possint,) Zemach, Menachem, David, Siloh et Elias. Midrasch Tehillim ad. Ps. 107, l. fol. 20, l. ad verba Jes. 35, 10. Et redempti Jehovæ revertentur; non dicit, redempti *Elia*, neque redempti *Messia*, sed redempti *Jehovæ*.

are well-founded objections, and conclude by endeavouring to remove some difficulties which have been started to the common interpretation by many who otherwise receive the doctrine of the Divinity of Jesus Christ.

1. As to the unauthorized cancelling of Θεός, it is so desperate a measure that few even of *Socinian* Critics have ventured upon it; and with respect to the *Orthodox*, who have scrupled at the words, it may be sufficient to say, that this measure does not *untie*, but *cuts* the knot. Schoettgen, indeed, contends that if the Θεός were given up, the argument for Christ's Divinity would not be injured; since εὐλόγητος is exclusively employed to denote the *true God*. But I answer, *that sense* is only found when εὐλόγητος has the *article*, never once when it has not.

2. Crellius, Wakefield, and others, would take Θεός for Κέριος; as in Acts 10, 36. But this sense rests on mere assumption, without a shadow of proof, and is so evidently formed for the nonce, that none could have resorted to it but those who were so persuaded of the *impossibility* of Christ's Divinity that they were ready to take up with any ground of rejection, however weak.

3. They propose a change in the reading; namely, (as was conjectured by Schlüting.) ὦν ὁ for ὁ ὦν. But this is totally destitute MSS. authority, and merely rests on the *supposition* that the one reading was confounded with the other; but this the contrary testimony of many hundreds of MSS. may be sufficient to refute. Indeed the two readings are not such as would be easily confounded. How improbable, then, is it, not only that the mistake should once have occurred, but that it should have occupied every known MS.!

After so unanswerable an objection in *criticism*, it is almost needless to dwell on another equally well founded as respects the *sense*; which is, that the words "*whose* is the Lord" would represent the Almighty as the God of the Jews *only*; contrary to the positive declaration of the Apostle at 3, 29. "Is he God of the Jews only? Is he not the God of the Gentiles also?" *

* It has, indeed, been speciously, but not satisfactorily, urged, in reply, by Dr. Whitby, in his *Last Thoughts*, (quantum mutatus ab illo Hectore,) that though God is indeed the God of the Gentiles, as well as of the Jews, in this sense, that he will finally "accept" the sincere "worker of righteousness, in every nation;" yet with respect to eternal covenant and privileges, which the context speaks of, the Gentiles were "without God in the world." Eph. 2, 12.

But in that passage of Eph. by the term ἄθεοι it is not meant that the Heathens were without the governance of God, as his creatures, and under no accountableness to him; for they *were* placed under some conditions of acceptance and salvation by the *law of nature*, and were (as the Apostle in another place says) "a law unto themselves." It only denotes that they were unbelievers in the existence of God, at least *practically* such. And in the same light the expression is viewed by the accurate Schleusner, and most Commentators.

Again, *ὦν* *ὁ* would be very incorrect Greek; and, at all events, would require (as Mr. Slade observes) to be introduced by a *καί*, and also (I would add) an *ὁ* before *Θεός*; and, what is more, an *ὦν* must be subauded, since the construction would be, *ὦν* (*ἔστι*) *ὁ* *Θεός* *ὁ* *ὦν* *ἐπὶ πάντων, εὐλογητός* *ἐ. τ. ἀ.* Such a mixture of improbability and harshness none but a thorough Socinian stomach can digest.

4. As to the attempt which has been made to convert the words, by a change of punctuation, into a doxology,* it has the least to plead, and must be rejected on the following grounds: not only because such a doxology would be out of place, (for, as Jaspis well observes, the Apostle, in his present sorrowful state of mind, would rather have subjoined an *intercession* than a *doxology*;) but especially because, wherever it is found, the *Θεός* follows the *εὐλογητός*, and for a plain reason, since the strongest expression is thus put in the strongest place, at least according to the ideas of the Jewish writers. See the very numerous examples in Schmidt and Tromius's Concordances. The *article*, too, would be requisite. And if the doxology be supposed to commence at *ὁ* *ὦν*, it would require a most harsh *transposition*. Nay (if the Socinians are open to the *argumentum ad verecundiam*) their oracles Schliting., Crellius, and even Socinus himself, are compelled to reject it. Besides, the *context* requires the common interpretation; since (as Mr. Slade observes) "by referring these words to the *Father*, the *sense* is abruptly broken, and another abruptly introduced; by referring them to *Christ*, the consistency is preserved, and the climax rises; the honour of the Jews, as a nation, being the more exalted from this circumstance, that the Son of God, as to his human nature, was descended from them."† This argument is indeed employed by Theodoret, in the following masterly annotation on the whole verse: *Καὶ ἥκει μὲν ἡ τοῦ κατὰ σάρκα προσθήκη, παραδηλῶσαι τοῦ Δεσπότου Χριστοῦ τὴν θεότητα· ἀλλ' ὥσπερ ἐν τῇ προοίμῳ, εἰρηκῶς τοῦ γενομένου ἐκ σπέρματος Δαβὶδ κατὰ σάρκα, ἐπήγαγε, τοῦ ὁρισθέντος νιοῦ Θεοῦ ἐν δυνάμει οὕτως ἐνταῦθα, εἰπὼν τὸ κατὰ σάρκα, προστέθεικε τὸ, ὦν ἐπὶ πάντα Θεὸς εὐλογητός εἰς τοὺς αἰῶνας· ἀμήν· καὶ τῶν φύσεων δεικνύς τὴν διαφορὰν, καὶ τοῦ θρῆνον διδάσκων τὸ εὐλογον· ὅτι ἐξ αὐτῶν μὲν κατὰ σάρκα ὁ ἐπὶ πάντων Θεός, αὐτοὶ δὲ τῆς εὐγενείας ἐξέκεσσον, καὶ ἀλλότριοι τῆς συγγενείας ἐκείνης ἐγένοντο.* It is, moreover, truly observed by Mr. Slade, that the "phrase *εὐλογητός εἰς τοὺς αἰῶνας*,

* Urging that such doxologies, intended to apply to God the Father, are common with St. Paul, and appealing to 1, 25. Gal. 1, 5. 2 Cor. 11, 31. But, as Koppe observes, in all those places the preceding context relates to God the Father also, which is not the case in the present passage.

† In the above view of this passage the learned Jaspis in every respect coincides. And he truly observes, that any reader without bias, and ignorant of the various interpretations brought forward, would naturally refer the words to *Christ*: as is moreover required (he adds) by the *κατὰ σάρκα*, on account of the *lex disjungendi*.

being uniformly applied elsewhere to the Father, furnishes no objection at all; for if the Apostle, as it plainly appears, intended to assert the Divinity of Christ, the assertion would receive additional force from his using such an expression, as is commonly applied to the Father.*

Thus, I think, it has been clearly shown that the heterodox conjectures and modes of construction are quite inadmissible, and utterly to be rejected, both on the score of "unlicensed Greek" † and contraband interpretation. And now, having (I trust) proved the truth of the commonly received *reading*, and shown the futility of the attempts to alter the *construction*, I will proceed to determine the exact *sense* involved in the words. For even those Commentators who refer them to Christ, slightly differ in their exposition of them. They usually construe thus, ὁ ὢν ἐπὶ πάντων Θεός, which they think equivalent to ὁ ὢν ὁ μέγιστος Θεός, ὡς ἐν λη, "who is the supreme God for ever to be adored." But this interpretation lies open to serious objections, and has, I think, done infinite harm to the cause of orthodoxy. By attempting to prove the Divinity of Jesus Christ from these words, *so interpreted*, we prove *too much*; and by making Jesus Christ *supreme over God the Father*, we make the Apostle affirm a doctrine, not only no where else found in his Epistles, (or indeed any where else in *Scripture*,) but *contradictory* to what is *there found*. See 1 Cor. 8, 6. 15, 27 & 28. Eph. 2, 12: 1 Tim. 2, 5. Phil. 2, 9. The above remark is brought forward by Koppe as a very specious objection to the passage as it now stands; but that is only on its *present interpretation*, and not on that which I shall state farther on. And this will enable us to remove *another* difficulty which has been powerfully urged by Wets. and Koppe; namely, why so few of the early Fathers ever employed the passage in proof of the Divinity of Jesus Christ? It may (I conceive) have been because they thought it *seemed* to imply the supremacy of Jesus Christ over God the Father: a doctrine against which they strenuously, and indeed very properly, contended. (See the immortal Defensio Fidei Nicænæ by Bp. Bull, especially Sect. 4.) The *above*, therefore, *cannot* be the real sense of the passage. That will, I think, be found in the following construction and interpretation, which is adopted by several eminent Critics, and among them the Authors of our English Version: ὁ ὢν ἐπὶ πάντων, Θεός εὐλογητός, "who is over all," i. e. Lord over all, (as in Joh. 3, 3. ὁ ἄνωθεν ἐρχόμενος ἐπάνω πάντων ἐστι. Eph. 1, 22 & 23. Phil. 2, 9. Matt. 28, 18.) God blessed for ever. Thus it appears that there are *two* things

* A not dissimilar one occurs in Æschyl. Suppl. 597. Sch. ἀμεμφῇ, δι' αἰῶνος μακροῦ πάνολβον.

† It is in vain that the Socinians urge the irregularity or inaccuracy of the Apostle's style, which forbids us to strictly insist on the rules of construction; since it may be maintained, that the Apostle is not irregular *with respect to himself*, being, as it were, "a law unto himself." Besides, as Koppe remarks, this principle is not to be called in rashly and unnecessarily; otherwise every thing of truth and certainty in interpretation will be destroyed.

predicated of Jesus Christ, and here introduced as tending to *honour* the nation from which he descended. *First*, (and which seems to refer to the *κατὰ σάρκα* just before,) that he is *above all, Lord supreme of all created beings*. *Secondly*, (and which is introduced to confirm and illustrate the former position,) that he is *God blessed for ever*. And thus (as Bp. Pearson observes) is testified the equality, or rather identity of his Deity. (See Bp. Bull and Abp. Newcome.) The passage may be thus paraphrased: "And of whom, as concerning the flesh, (i. e. his *human capacity*,) Christ came, who is (in that human capacity) *Lord of, supreme over all* (created beings), being indeed GOD (and claiming of right the appropriate *title* of Godhead) *the blessed for ever*."

Thus (to conclude with the words of Doddridge) "there will still remain in this memorable text a proof of Christ's proper Deity, which all the opposers of that doctrine have never been, nor ever will be able to answer."

6. οὐκ ὁλον δὲ ὅτι ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ. Lest what the Apostle has thus far predicated of the dignity of the Israelites should be perverted to mean, that because of these very prerogatives formerly granted to the Jewish people, the Jews might even now arrogate a right to themselves of laying *exclusive* claim to the benefits of the Messiah's kingdom, and *requiring* them from the faithfulness of God, the Apostle encounters this sinister interpretation by shewing that by "Israelites, to whom belong the Divine promises," are not meant Jews by birth, race, or circumcision, but rather *all men* without exception, on whom partly from the Jews, partly from the other nations, God had, of his own free benignity, and without any merit of theirs, determined to bestow these benefits. For it is to be remembered, that this whole passage does not treat of what we call the *eternal salvation* of *individuals*, but of the calling and invitation of both the Jewish and the other *nations* of the universe to the benefits of the Messiah's religion. And since, indeed, this invitation does not necessarily *either* make every one invited (as the Jews all and each) possessor of eternal salvation, *or* cause the non-invited (as the Heathens, without a revealed religion) to lose, and miss of eternal felicity; hence, also, it is apparent (as we have already proved in another observation) that this pas-

sage cannot be employed either to defend or to impugn any absolute decree of God concerning the eternal salvation of individuals. (Koppe.)

The sense of this passage is as follows: "Think not that God does not stand by his promises: nay verily, not whosoever is by nation a Jew is *also*, in the true acceptation of the name, an *Israelite*, to whom the promises pertain." Οὐκ οἶον is commonly interpreted οὐ δυνατὸν. But the propriety of the Greek language would require the addition of τε.* Besides, it would require the Infinitive, not the Indicative. (Koppe.) It is plainly an elliptical and popular form, to be thus supplied: "*I do not say this*, as though I would insinuate that the word of God had failed in its effect." Theophyl. explains: Οὐ μόνον, φησὶν, οὐκ ἐκπέπτωκεν ὁ λόγος τοῦ Θεοῦ, ἀλλ' οὐδὲ οἶον, ἐκπέπτωκεν· οἶον ἀλλ' οὐδὲ ἐγγὺς γέγονε τοῦ ἐκπεσεῖν, ἢ δοκεῖν ἐκπεπτωκέναι. And he paraphrases the passage thus (from Chrysost.): "But if all be *not* saved, God has not thereby deceived expectation in failing to perform his promises to our forefathers; even though some may blasphemously say that he promised to some, and gave to others.

The λόγος Θεοῦ is formed on the Heb. דְּבַר יְהוָה, *the Divine promises*. See Ps. 106, 12. 119, 25. Grot., indeed, takes it to denote the *divine threatenings*. But that is a far less facile sense.

Ἐκπέπτωκεν, "has missed of its effect." In this term there seems to be a metaphor taken from archery. The force of the ἐκ may be illustrated from the Virgilian *telum imbelles sine ictu*. Wets. gives an example of the word from Thucyd. 8, 81.

* See Harpocr. and the other passages in Wetstein. As to those cited by him in proof of the omission of τε, they are not to the purpose; since *there οἶος εἶναι* is for *βούλεσθαι*. There is, however, reason to think that *οἶον εἶναι* does sometimes occur without the τε, in the sense *to be able*. See Matth. Gr. Gr. p. 693. Edit. Blomf. Here, however, that signification is inadmissible; since it would require to be followed by an infinitive; nor would the sense be so suitable to the context.

καὶ τῶν ὑπαρχουσῶν ἐλπίδων ἐκπίπτουσιν, and compares Ovid M. 2, 328. Magnis tamen excidit ausis. With the present term ἐκπίπτειν, Schleus. compares διεκπίπτειν* (in which there seems a metaphor taken from some sort of game at cricket, when the ball goes *through* the wicket, and does not effect its purpose). Here Koppe refers to 1 Sam. 3, 19. Josh. 21, 45. 23, 14. 2 Kings 10, 10. 1 Cor. 13, 8. Gal. 5, 4. 2 Pet. 3, 17. And he says that οὐ γὰρ is for ἀλλ' οὐ or καίτοι οὐ. He also rightly remarks that οὐ πάντες is a softened expression for πολλοί.

5. οἱ ἐξ Ἰσραὴλ, i. e. Israelites, Jews. Spoken emphatically. Οὗτοι, it must be observed, is not pleonastic, but used to strengthen the assertion. The passage is thus paraphrased by Turner: "It is not merely a connection with the people of Israel by descent from Jacob, which constitutes the true Israelite in the spiritual sense: nor is it a lineal descent merely from the patriarch Abraham, which makes persons spiritually his children." "Thus (observes Turner) the latter clause of ver. 6. and the former of ver. 7. will be authentic. Then follows an *illustration* of this doctrine, from the history of the patriarchs, shewing that the Jews need not be surprised at this, for with their ancestors God has always acted according to his own purposes, in bestowing particular privileges on the descendants of one rather than of another. This is shewn in the case of Isaac (ver. 7, 8, 9.), who was born, not according to the mere course of nature (τέκνον σάρκος), but in consequence of God's particular promise miraculously verified τεκ. ἐπαγ.). The same preference

* And he appositely cites Judith 6, 9. ἐλάλησε καὶ οὐδὲν διαπεσεῖται τῶν ρημάτων μου. Dionys. Hal. 3, 28. διέπεσεν βούλευμα. Pind. Pyth. 8, 37 χαμαιπερές ἔπος. And Nem. 4, 66. χαμαιπετεῖν. So we say, "The scheme fell through."

Here Kypke most aptly compares Plutarch, p. 38. τῶν δὲ ἀκούειν μὴ δυναμένων νέων, μηδὲ ὠφειλεῖσθαι δι' ἀκοῆς ὀλισθέντων, ὑπηρέμιοις ὄντος ὁ λόγος ἐκπίπτων, ἀκλείης αἰδήλος ὑπαὶ νεφεέσσι σκεδάσθη.

was shown in the case of Jacob and Esau (ver. 10, 11, 12, 13.); so that the Jews had no reason to be surprised if part only of them (the ἐκλογὴ 11, 7.) were admitted to partake of Christian privileges. They had no reason to complain, because it was their own fault, and God's patience had long been extended to them." (Turner.)

7. οὐδ' ὅτι εἰς τὸ σπέρμα Ἀβραάμ, πάντες τέκνα. What now follows, up to ver. 13., illustrates the sentiment that "the being endued with benefits from God does not depend upon birth and descent." To this purpose the Apostle employs examples to which the pride of the Jews, who boasted of their descent from Abraham, could oppose nothing; namely, as drawn 1st, from the *posterity* of *Abraham* himself, not all of whose descendants, but only the offspring of Isaac, experienced the particular kindness of the Lord, to the neglect, in some degree, of the Israelites, the descendants of Keturah: 2dly, from *Isaac*, of whose children, not *Esau*, but *Jacob*, was, by the Divine dispensation, the destined progenitor and founder of that nation hereafter to be so much favoured.

Philo, too, has many passages to the same purpose, differing, however, in this respect, that (contrary to the testimony of the whole Mosaic history) he ascribes it chiefly to the *virtue* and *merits* of Isaac and Jacob beyond those of Ishmael and Esau. (Koppe.) In illustration of this, see several interesting passages quoted from Philo by Carpzov and Koppe; as p. 104, 441., p. 906, 919., &c.

The words οὐδ' ὅτι σπέρμα Ἀβραάμ, &c. are thus rendered by Koppe: "Neither because they are descended from Abraham are they his children, (i. e. emphatically so, as being like unto their father. See note on Rom. 4, 12. and 8, 39.) and thereby his sons in full right, and thus heirs of whatever goods are their father's, either in possession, or in hope and promise." See Gen. 25, 5 & 6. Rom. 8, 17. The passage is thus paraphrased by Theophyl.: "What God promised, he performed. For he said,

“To thee and to thy seed I will give it.” Now let us see of what nature is this seed. For not *all* who are from Abraham are on that account only his seed; any more than all those who are from Israel, Israelites: but those begotten according to Isaac, and display the virtues of Israel. He uses Israel for Jacob, as being the more honourable name. If, therefore, you learn who are begotten according to Isaac, then you will find the promise has not been broken. For to these were given the things promised.”

7. ἀλλ' ἐν Ἰσαὰκ κληθήσεται σοι σπέρμα. Here we have a popular ellipsis, to be supplied as follows: “for thus was it said, these were the words.”* The sense is: “In Isaac shall thy seed be called;” or, in other words, “It is *in* and *by* Isaac that thy seed shall be *named*, and obtain fame and celebrity: a sense of *καθεῖσθαι*, I believe, unknown to the Classical writers.

8, 9. Here it is shown that whatever difference might exist between Isaac and Ishmael, that was to be ascribed solely to the good pleasure and gracious promise of God.

* It should be considered, and well noted, that the Apostle, in this and the following quotations, doth not give us the whole of the text which he intends should be taken into his argument; but only a hint or reference to the passages to which they belong; directing us to recollect or peruse the whole passage, and there view and judge of the force of his argument. That he is so to be understood appears from the conclusion he draws ver. 16. “So then it is not of him that willesh, nor of him that runneth, but of God that sheweth mercy.” In his arguments 7, 8, seqq. he saith not one word of Abraham's *willing* Ishmael to be the seed in whom the promise might be fulfilled, nor of Isaac's *willing* Esau; nor of Moses *willing*, or interceding, that the Israelites might be spared: nor of Esau's running for venison: but by introducing these particulars into his conclusion, he gives us to understand that his quotations are to be taken in connection with the whole story of which they are part. The same thing may be said concerning his conclusion ver. 18. “Whom he will he hardeneth.” *Hardeneth* is not in his argument; but it is in the conclusion, “therefore,” &c. The generality of the Jews were well versed in the Scriptures; and a hint was sufficient to revive the memory of a whole passage. (Taylor.)

: Τουτέστι, "which has this force, is to be so understood." Τέκνα τῆς σαρκὸς is equivalent to the σπέρμα preceding. At ταῦτα τ. τ. Θ. subaud ἐστι. Τέκνα τῆς ἐπαγγελίας is for τέκνα ἐπηγγέλμενα, by a Hebraism. In ἐπαγγελίας we must attend to a signification of the word frequent in St. Paul, namely, that of the "free benignity of the Deity;" q. d. "those sons to whom pertains the felicity, by the singular benignity of God, promised to Abraham."

Λογίζεται εἰς (צפח with ל), for νομίζεται εἶναι, "are thought to be." The sense of the clause is: "are thought to be the true Abrahamitish offspring, and are therefore treated by God as his sons." (Koppe.) Olearius remarks that the Apostle here follows the *Midrasch*, or mystical sense, on which see his note ap. Wolf. The subject is further illustrated by Macknight, who well remarks, that in making the natural seed the type of the spiritual, and the temporal blessings the emblems of the eternal, there was the greatest wisdom, not only because the emblematical method of representing things was usual in the early ages, but because the birth of Isaac was a pledge of the birth of the spiritual seed, and because, when the temporal blessings promised to the natural seed, particularly their introduction into Canaan, was accomplished by the most extraordinary exertions of the divine power, it was such a pledge and proof of the introduction of the spiritual seed into the heavenly country, as must in all ages, till that event happen, strengthen their faith, and give them the greatest consolation."

9. ἐπαγγελίας γὰρ ὁ λόγος οὗτος, &c. Here we have the same sentiment confirmed from Scripture. The particular passage alluded to is Gen. 18, 20., the quotation from which exactly corresponds in *the sense*, though not quite in *the words*, to the Hebrew and Septuagint. (Koppe.) Compare this quotation with the original, in Surenhus. p. 455., or Mr. Horne's *Introd.* Vol. 2. Wets. cites a similar passage of Hom. *Od.* 10. 247. περιπλομένου δ' ἐνιαυτοῦ τέξεις ἀγλαὰ τέκνα.

It is plain that a *typical* sense is here intended ; on which see Chrysost. and the Greek Commentators. Koppe observes, that we must lay a stress upon ἐπαγγελίας, and not upon οὗτος, which, like the Hebr. הַזֶּה, is put for the substantive verb ἐστὶ. To this last observation, however, (often before inculcated by the learned Commentator,) I can scarcely assent. There is no pleonasm of the demonstrative pronoun *here*, as in the preceding verses ; and where that *does* exist, it is not clear that the ellipsis of the verb substantive is occasioned by that pleonasm ; since it is of perpetual occurrence, and is one of the strongest characteristics of Hebrew idiom.

Koppe observes, that God is said “to come unto men,” when he is bestowing great benefits upon them. And it is remarked by Rosenm., that as Isaac was born by the force of Divine promise, so we Christians are born, not by the power of nature, but by the effect of Divine virtue, which we apply to ourselves by promise.

10. οὐ μόνον δὲ, ἀλλὰ καὶ Ρεβέκκα, ἐξ ἑνὸς κοίτην ἔχουσα. Here we have *another example*, namely, of *Isaac*, by the sole benignity of God preferred before his brother Esau : which was calculated to have so much the greater weight on the minds of the Jews ; *partly* since each was born of the same mother, and she a free woman ; *partly* because even before they had been born, it was declared that the condition of the one would be superior to that of the other. (Koppe.) “ You see this in Isaac, but, what is more, in the case of twins of the same father and mother, Esau and Jacob. For neither did *they* enjoy the same favour ; but one was chosen and loved, and the other (comparatively) hated. So that you must not ask for any account why God has chosen the Gentiles and rejected the Hebrews.” (Theophyl.) “ If you suppose it was because of Sarah that Isaac was preferred before Ishmael and the sons of Abraham by Keturah, what can you say to Rebecca ? For here there was one mother, one father, one conception,

the two sons Jacob and Esau *being twins*." For that is the meaning of ἐξ ἑνὸς κοίτην ἔχουσα. (Theodoret.) The above observations are chiefly founded upon Chrysost., who has much further matter, that will repay the trouble of perusal. As to the construction of these words, there is (as is frequently the case in our Apostle) a whole sentence left to be supplied from the context, i. e. (as Koppe and Rosenm. suggest) τοῦτο οὕτως ἔχει, "this is the case," or Σαῖρὰ δαίκνυσι τοῦτο, "does Sarah shew this." Other Philologists, as Schoettg. and Carpzov, take Πεβ. for a nominativus pendens, i. e. "quod ad attinet ad:" on which see Matth. Gr. Gr. But the structure of the following words seems not to admit this principle. The learned Bp. Marsh would supply ἔσται, from the preceding sentence. But it would be very harsh to suppose a subaudition from the quoted words of the promises. It would seem, too, (as Mr. Slade observes,) to imply that the Apostle is relating the words of the *promise* made to Rebecca, which is not the case.

10. ἀλλὰ καὶ Πεβέκκα, "Rebecca also, (namely, shews that God, in conferring benefits, has no respect to descent)." Koppe supplies ἐπαθε τοῦτο, namely, that not *both*, but *one only* of the children should be blessed with singular Divine benefits. This, however, seems wandering too far. It is thought, too, by Koppe, that Rebecca is mentioned rather than Isaac, in conformity to Sarah just before.

On the construction of ἐξ ἑνὸς κοίτην ἔχουσα Critics are not agreed. See Pole's Synop. and Wolf. Hammond takes the words to mean "at once:" but without authority. Others, most absurdly, render: "ex uno concubitu." The only mode of interpretation that will bear examination is that of Theodoret, just before cited, and others, who take κοίτην* ἔχουσα by metalepsis, for συλλαβοῦσα, "conceiving," or "bring-

* This word is a verbal derived from κέω, or κεῖμαι, to lie: as lectus, from λέγεσθαι.

ing forth;" as in our own language we use the idiom, "she has got her bed." This signification, and others which the word bears, have arisen from modesty : and therefore sacred Critics are ill employed, (as Koppe) in offering explanations, to the violation of decency, where no *Œdipus* is required.

Wetstein here compares Herodot. Vit. Hom. 13, 4. τῷ Μενάλιππῳ γίνεται ἐκ κοίτης θῆλυ τέκνον. But there nothing more is meant than *συνουσία*, which (notwithstanding what many learned Critics urge) cannot be the sense here. It is well remarked by Mr. Slade, that "the Apostle may be supposed to adduce this case from its being yet stronger than the other: in the case of Isaac and Ishmael, there were two mothers: but Rebecca had only *one* husband, and her children were twins."

11. μήπω γὰρ γεννηθέντων—κακὸν. This is taken from Gen. 25, 23. The words *μηδὲ πραξάντων τὶ ἀγαθόν, ἢ κακόν* were added, in order that the Jews might not imagine Esau lost the honour of being the root of the people of God, on account of his profanity in despising that honour; (Hebr. 12, 16.) and thus all notion of individual merit of each in obtaining the Divine benefits might be removed; so that there might be no occasion afforded for the Jews to object. (Macknight & Koppe.)

It is strange that the Calvinists cannot, or will not, see that in all this there is only reference to the election of *nations*, not of *individuals*: a point on which all the Fathers up to Augustin (whose authority, considering his ignorance of the original languages, can be but slight in matters which depend upon an accurate knowledge of their idioms,) and all the most judicious modern Commentators are agreed. My limits will only permit me to insert the following decisive statements from some of the most eminent and orthodox theologians.

The election here treated of is not to *eternal salvation*, but merely *external*, namely, the election of the Jewish *nation* to be the people of God. For Esau had been educated in the true religion, and by the rite of circumcision had entered into a covenant with God, which he, on his part, never broke. If, then, Esau had stood by his covenant with God, and that truth which had been delivered to him by his forefathers he had delivered to his sons and descendants, they too might have been saved, (which would have been

enough for them,) though they bore not the name of God's people. Thus Job, though not of the people of God, believed, and was saved. And it may be supposed that many from the neighbouring nations, the Moabites, Ammonites, Philistians, Syrians, Egyptians, on hearing of the majesty and power of the true God, felt their prejudices vanquished, and were induced to embrace the true religion, though they were not among the people of God.

This election, therefore, to be the people of God, though peculiar to the Jews, was such that the other neighbouring nations were never *precluded* from turning to the true God; otherwise the universal grace of God would suffer much injury. (Schoettg.)

The Apostle does *not* mean (as some after Augustin have fancied) that there is destined to all men individually a state either of eternal happiness, or eternal misery, not according to the merits of each, but according to the Supreme decree, or on account of the imputation of Adam's sin. For, 1. the subject treated of is concerning the rejection of the Jews, and the election in their place of the Gentiles, who embraced the doctrine of Christ. Therefore the Apostle is not speaking of the whole human race.—2. If Paul had held the opinion of a decree firm, fated, and absolute, insomuch that it was affected by nothing that men ever should do, or ever had done, he could not have felt an anxious wish that it might be changed, and that the event might turn out otherwise; as he does in ver. 3. Of this decree the result was, the servitude of Esau's posterity, ver. 12. So that there is no reference to the state of men in another life; for *there* servitude can have no place.—4. The Apostle is speaking, not of individuals, but of the Church, or a congregated body of men, ver. 24 & 25.—5. He speaks of the patience and long suffering of God, ver. 22., all idea of which is done away, if he leaves *nothing* to men; but does *every thing* himself.—6. He speaks of the justice of the Judge, (ver. 28, 30 & 31,) assigning rewards and punishments, which cannot have place, if no regard is had to what those whom he will judge either have done, or have not done. (Wetstein.)

The Apostle, according to his manner, cites only a few words of the passage on which his argument is founded. It is plain, from Gen. 25, 23. "two nations are in thy womb," that Jacob and Esau are not spoken of as individuals, but as representing the two nations springing from them; and that the election of which the Apostle speaks is not an election of Jacob to eternal life, but of his posterity to be the visible church and people of God on earth, and heirs of the promises in their first and literal meaning. Deut. 7, 6, 7. Acts 13, 17. That this is the election here spoken of appears from the following circumstances.—1. It is neither said, nor is it true, of Jacob and Esau personally, that "the elder served the younger:" this is true only of their posterity.—2. Though Esau had served Jacob personally, and had been inferior to him in worldly greatness, it would have been no proof at all of Jacob's election to eternal life, nor of Esau's reprobation. As little was the subjection of the Edomites to the Israelites, in David's days, a proof of the election or reprobation of their progenitors.—3. The Apostle's professed purpose in this dis-

course being to shew, that an election, bestowed on Jacob by God's free gift, might either be taken from them, or others might be admitted to share therein with them, it is evidently not an election to eternal life, which is never taken away, but to external privileges only.—

4. This being an election of the whole posterity of Jacob, and a reprobation of the whole descendants of Esau, it can only mean, that the nation which was to spring from Esau should be subdued by the nation which was to spring from Jacob; and that it should not, like the nation springing from Jacob, be the church and people of God, nor be entitled to the possession of Canaan, nor give birth to the seed in whom all the families of the earth were to be blessed.—

5. The circumstance of Esau's being older than Jacob was very properly taken notice of, to shew that Jacob's election was contrary to the right of primogeniture, because this circumstance proved it to be from pure favour. But if his election had been to eternal life, the circumstance of his age ought not to have been mentioned, because it had no relation whatever to that matter. (Macknight, Whitby, and Taylor.)

11. ἵνα ἡ κατ' ἐκλογὴν τοῦ Θεοῦ πρόθεσις μένῃ, “in order that thus the purpose, intent, and will of God might stand, be established, proved, and appear to be not of works, but of the mere will of the caller, or chuser, God.” (Grot.) Koppe renders, “that thus it might be proved that the Divine will, in bestowing, or in denying blessings, does not depend upon the merits of a man, or any dignity of his, but solely on the grace of God.” ἵνα may be explained: “*this was said and done in order that.*” Πρόθεσις is taken by Œcumen. and Photius in the sense of βούλη. So πρόθεσις καρδίας, (Acts 11, 29.) and πρόθεσις simply, (Rom. 8, 28.) and elsewhere. And so it is understood by Grotius. (See Schl. Lex.) Hesych. explains it προαίρεσις: others, *propositum*; which comes to much the same thing. Rosenm. renders it *benignity, grace*. But I doubt (with Koppe) whether the word can of itself have that signification; and *here* (as Koppe observes), where the subject is of benefits *refused* as well as granted, it is inadmissible.

Ἐκλογὴ is well rendered by Grot. *libera voluntas*, “freedom of choice.” (See Joseph. Ant. 2, 8, 14. compared with 10, 2.) Koppe explains it of the Divine will, by which benefits are conferred on some, and denied to others. Κατ' ἐκλογὴν is considered by Camerar., De Dieu, and Rosenm. as a periphrasis

for the adjective *elective*. But it may be better to keep to the literal signification, and render it *in choosing*; for the absence of the article must be attended to. Κατὰ denotes *object, purpose*.

I must not omit to observe, that even Carpzov grants ἡ πρόθεσις τοῦ Θεοῦ κατ' ἐκλογὴν does not here signify election to eternal life; much less, absolute election to it: but denotes the free benignity of God, in electing of his wise will certain persons to greater *worldly advantages and external prerogatives*, both political and ecclesiastical; such as to inhabit a more fertile land, as Palestine; to rule over other nations; to worship God in a visible Church; to be of that nation from which the Messiah is to spring, &c." In this sense Jaspis entirely coincides, and judiciously remarks, that "the Apostle's especial purpose here is to destroy by every means the arrogance of the Jews, by which they prided themselves on their good works, as meritorious."

Ἰνα μένη is explained by Koppe and Rosenm. ἀεὶ γένηται. But it rather signifies, by an imitation of the Hebr. נָשָׂא, *to stand firm*, remain a convincing argument. Οὐκ ἐξ ἑργῶν, "not dependent on works or merits, worthiness or unworthiness." (See the notes on 3, 14. 4, 6. 11, 6. Eph. 2, 9. 2 Tim. 1, 9.) Ἀλλὰ ἐκ τοῦ καλοῦντος, "but dependent upon the free and gracious will of the caller, chuser, giver, &c." for all these significations are clearly connected. And it is plain that this is said with a reference to the many benefits bestowed on us by God, and especially that of true religion, and the revelation of his will, vouchsafed both to Jews and Gentiles.

12. ὁ μείζων δουλεύσει τῷ ἐλάσσονι. Ὁ μείζων signifies "the elder," like the Latin *major natu*.* Thus in Gen. 29, 16. ἡ μείζων is opposed to τῇ νεωτέρᾳ.

* Of this use Wetstein cites several examples; as Virg. Ecl. 5, 4, Tu major; tibi ne æquum parere, Menalca. Plaut. Amphitr. 1, 3, 18. Hodie illa pariet filios geminos duos — Verum minori puero major est pater: minor majori. Cic. in Brut. 26. Justin. 7, 4, 8. Hor. Ep. 2, 1, 106.

In this expression there is a tacit allusion to the superiority involved in primogeniture.

The words seem to mean: "the *posterity* of Esau the elder shall be compelled to serve the *posterity* of Jacob the younger." And that this is the sense, is plain from the words which precede those just cited, "two *nations* are in thy womb." The prediction was manifestly confirmed by the event. See 2 Sam. 8, 14. 2 Kings 8, 20 & 22. 1 Macc. 10, 27 & 31. Joseph. Ant. 13, 9, 1.

13. *καθὼς γέγραπται* Τὸν Ἰακώβ ἠγάπησα, τὸν δὲ Ἡσαῦ ἐμίσησα. This passage is from Malachi 1, 3. and in the application has regard to the words *ἵνα ἡ κατ' ἐκλογὴν—καλούντος*. The formula *καθὼς γέγραπται* may therefore be rendered: "An *example* of the foregoing truth (viz. on the freedom of God in the distribution of his bounty) may be seen in the passage of Scripture where it is written," &c.

With respect to the interpretation of this passage, the best Commentators, both ancient and modern, are agreed that in the words Ἰακώβ and Ἡσαῦ we are not so much to consider Jacob and Esau *personally*, as the progenitors and founders, one of the Israelitish, the other of the Idumæan nation, and still more as the *nations themselves*, thus hinted at under the names of their founders.* And this is plain from the passage of Genesis just cited.

Then again, all admit that the terms which indicate the disposition of God towards them are to be interpreted with an attention to the laws of parallel-

* So Carpzov. "It must be observed, 1. That the Prophet is not speaking of *Jacob* and *Esau*, but of the *posterity* of Jacob and Esau. 2. Nor is the Prophet speaking of the love as evinced in election to eternal life, nor of the hatred as evinced in rejection to perdition. 3. The *love of God* to the posterity of Jacob consisted in this, that they inhabited the fruitful Palestine; ruled over the Idumæans; were of that nation whence the Messiah sprang. The *hatred of God* to the posterity of Esau was evinced in their being driven to a comparatively barren land; in coming under the dominion of the Israelites; in not performing sacred rites in the visible Church."

ism, and to be understood *comparatively*, namely, of greater and less favour, in the sense of *præhabeo* and *posthabeo* ;* or, as it is well paraphrased by Carpzov, “on the posterity of Jacob I confer greater worldly advantages, and superior external prerogatives. But on the posterity of Esau, the Idumæans, I bestow benefits more sparingly.” The benefit (observes Koppe) which God conferred on Jacob in preference to Esau, was the election of his descendants to be, as it were, by the revelation of true religion, his own people.”

Grotius has here a very masterly, but prolix annotation, to which I can only *refer* my readers.† He there shows how these things may be understood κατ’ ἰσχυρίαν, in a hidden and mystical sense. He also refers to some interesting passages of Barnabas and Tertullian ; and shows that even Philo was not far from the truth. The learned Commentator then concludes with a remark which deserves the especial attention of all Interpreters of Scripture : “Cæterum sicut res ejusmodi quatenus umbram aliquam habent veri certique dogmatis, leniter prosequi suave est, ita omnes comparationes per omnia æquare, et inde dogmata comminisci, agreste atque inficetum est.”

On these and the two preceding verses Chrysost. and the antient Commentators (whose views confirm the above explanations) have much judicious matter, but too long even for me to *review*. I can only advert to one or two of the most important remarks. Theodoret (perhaps from Chrysost.) observes : Οὐκ

* On this sense of the words see Grot. The idiom is attributed by Pole to the penury of the Hebrew language, which has hardly any thing to express the middle proportion of things, or the second degree of comparison. And it is certain that this idiom is found almost always in *comparisons*, either direct or tacit. Yet I think it may be ascribed, in a great measure, to the strong and hyperbolical character of Oriental phraseology.

† Indeed it is the less necessary to give it at large, since the substance may be found in an instructive note of Dr. Whitby in loc., which is brought forward by Mr. Slade.

ἀνέμεινεν ὁ Θεὸς τῶν πραγμάτων τὴν πείραν, ἀλλ' ἔτι κυϊσ-
κομένων τὴν τούτων διαφορὰν προηγόρευσε· προηγόρευε
δὲ, τὴν τούτων πρόθεσιν προμαθῶν· οὐ γὰρ ἄδικος ἡ ἐκλογή,
ἀλλὰ τῇ πρόθεσι τῶν ἀνθρώπων συμβαίνουσα. Theophyl.
concludes his annotation thus: Οὕτως οὖν καὶ
ἡ τῶν ἐθνῶν ἐκλογή, καὶ τῶν Ἑβραίων ἀποβολή, ἡμῖν μὲν
παράλογος δοκεῖ, τῷ δὲ Θεῷ δικαιοτάτη. Adverting to
the difficulties which encircle this mysterious doctrine*, Theophylact 93. med. judiciously remarks:
Συνάγει ὁ ἀπόστολος πολλὰ ἄπορα, ἡμῖν μὲν ἀκατάληπτα,
μόνῳ δὲ Θεῷ κατὰληπτα. And then, after having observed,
that *all* the Israelites participated in the worship of the golden calf,
and yet *some* were punished, and others not; and of the hardened,
some (as Pharaoh) were punished, and others not; he remarks, that
these things are incomprehensible to men, being to be apprehended only by God. In this view Photius ap. Oecumenium, p. 327. has an observation which
should be especially attended to by those Interpreters of our times
who undertake to give *reasons* for every thing found in the dispensations of God.

The Patriarch is adverting to the cavilings of unbelieving or disputatious persons on the case of Pharaoh: ἄρα πῶς ἡ τῆς ἀπορίας λύσις καὶ τῆς αἰτίας ἀπόδοσις,
οὐκ ἔλυσεν τὸ ἀπορούμενον τοῖς ἀγνώμοσιν, ἀλλὰ καὶ ἐτέρας ἀπορίας ἀφανιστὴν γέγονε, διὸ ἀμείνων μὴ ζητεῖν τὰς
τοιούτας κινήσεις, ἢ ζητοῦντας, μειζύων ἀπορίαν αἰτίας τὰς λύσεις ποιῆσθαι.

14. The Apostle, intending to show the liberty of Divine election, brings every thing forward, *more Judaico*, in the way of an objection, immediately subjoining an answer. His meaning, then, may be thus expressed: *Objection*. "In having chosen the posterity of Isaac and Jacob for his people, and not the other nations, may God be charged with injustice?" *Ans*. "By no means; we must not even entertain such a *thought*."

The Apostle then proceeds to prove the position,

* So Ps. 97, 2. "Clouds and darkness are round about him."

that God may freely choose a certain nation for his people, and reject the others. This the Apostle shews, 1st, from the testimonies of Moses, in which God claims to himself this supreme right, ver. 15, 28. 2dly, From the argument that God, as Creator, hath full power over the created, ver. 19—24. 3dly, From the predictions uttered concerning the Jews, 25—29. (Schoettgen.)

In not having bestowed on *all* the Israelites, but on *some* only, this blessing of faith in Jesus Christ, the greater part being miserably left in unbelief, the Apostle shows that God does not act unjustly; a truth which he has hitherto declared and variously illustrated and vindicated, and which he here again inculcates; 1st, Laying down the general position that whatever the Deity doth, that cannot of itself be unjust, *μη γένοιτο*. 2dly, Showing that this was no other than the usual mode of God's acting, (which he exemplifies by the case of Pharaoh,) and that it would be both foolish and impious, on that ground, to call God to account. (ver. 15—21.) 3dly, That the unbelieving Israelites themselves could not complain of the grace of God being withdrawn from them, since he had hitherto evinced himself so lenient and indulgent, in bearing with their unbelief and iniquity. (ver. 22.) Finally, he shows that by their unbelief this very benignity of God, namely, by bringing other nations in their place to the felicity of true religion, is even more magnified, ver. 23. seqq. (Koppe.) See the introductory observations to this chapter.*

* The subject is well illustrated by the following remarks of Bengel in Gnom. "Judæi putabant, se nullo modo abdicari posse a Deo, gentes nullo modo posse recipi. Ut igitur etiam homo probus adversus flagitatores morosos invidosque majore cum ἀπορομῇ agit (ut jus suum vel patroni tueatur, neque alieno tempore liberalitatis suæ laudem prodat ac projiciat) quàm reverà sentit; sic Paullus contra Israëlitas solo suo nomine meritisque fretos potestatem et jus Dei defendit, quâ in re iis opportunè tunc phrasibus interdum utitur, quibus antehac in disciplinâ Pharisæicâ videtur assuetus fuisse. Aliâ est igitur sententia verborum Paulli, quâ

14. *μη ἀδικία παρὰ τῷ Θεῷ*; Taken from Deut. 32, 4. *יְהוָה בְּעַד יְשׁוּעָה*. It is put for *μη ἄδικος ὁ Θεός*. The *μη γένοιτο* here briefly repels the objection as blasphemous, without the addition of any *reason*. For what follows, 15—18., does not contain the *reasons why* God cannot be convicted of injustice, but only other *examples* from whence it may appear that God is very frequently accustomed to so act of his own free will and purpose. (Koppe.)

14. *τί οὖν ἐροῦμεν* is a customary formula of our Apostle, repelling doubt, or objection, or calumnious interpretation. It is (Grot. observes) *longissimè aversantis*. Carpzov compares Philo 99 c. *Τί οὖν λεκτέον: μη ἔστιν ὑπαίτιον, τὸν Θεὸν ἑαυτῷ μαρτυρεῖν*; The passage is thus paraphrased by Turner; “From the rejection of the posterity of Ishmael and Esau, and also of the present body of unbelieving Jews, from being God’s covenant people, shall we accuse God of injustice? Certainly not.

15. *τῷ γὰρ Μωσῇ λέγει*. The *γὰρ* is *not* a mere formula of transition; as Koppe supposes it; but signifies “for example.”

15. *ἐλεῆσω*, &c. The words are from Exod. 33, 19.,* and the idea intended is thus expressed by Mr. Turner: “God acts, in the distribution of his favours, according to his own pleasure.” This position further established and illustrated in the following verses, up to ver. 22., especially ver. 16.†

satisfacit responsatoribus operariis; alia, mitior, latet in enigmate verborum pro fidelibus. Etiam in sacris scripturis, præsertim ubi a thesi ventum est ad hypothesin, τὰ ἥθη, non modo οἱ λόγοι, expendi debent. Et etiam commentarius nullus ita planus esse potest, quem facilius, quàm Paulli textum, intelligat operarius.”

* Schoettgen ingeniously digests this verse up to 17 into Objection an Answer, as Capellus had before him done the *whole chapter*. But in this procedure there seems something far too artificial, and therefore precarious.

† Mr. Turner remarks, that the omission of the prominent idea, when it may be clearly inferred from the context, is not at all unusual. And he adds, that this principle may be illustrated from Luke 11, 48 & 14, 28. and Virg. *Æn.* 2, 428. “Dis aliter visum,” compared with the preceding verses; also 4, 215—217. where a similar ellipsis occurs.

It is remarked by Koppe, (chiefly from Grot.) that the passage of Exodus treats not of the grace of God in forgiving sins, but the words of it were said in answer to a request of Moses to God that he would manifest himself personally to him; hence *ἐλεειν* and *οικτελεειν* (Heb. חָנַן and רָחַם) are not to be interpreted, in their Classical usage, of *mercy*, but in the Hebrew and Hellenistic one, of *benignity* and *grace* in general. "The Futures, too (continues he) are, like the Hebrew Preterites חָנַנִי and רָחַמִנִי, to be taken for Aorists indicative of what is *customary* to any one: q. d. "pro lubitu distribuere soleo beneficia." [I would compare a similar sentiment in Eurip. Ion. 1561. δίδωσι δ' οἷς ἔδωκε. Edit.] A phrase which we all use, *either* when we do not *chuse* (though we are *enabled*) to give any one reasons for conferring benefits on another; *or*, especially when we wish to prevent those whom we benefit from ascribing our benignity to any peculiar merit of their own. The *former* case is most suitable to the Mosaic passage, (which may be illustrated from Tacit. An. 6, 8.) the *latter* is especially applicable to this of the Apostle." Theophylact, p. 94., observes, that though Paul declines to give the reason why the Gentiles were preferred before the Jews, he *could* have done it, and has elsewhere mentioned it; and it is this; that the *Israelites* thought themselves justified by works; *these*, by faith and grace: but he, on this occasion, forbears so to do, choosing to check prying curiosity, and admonishing them not to require reason for God's dealings." See the illustrations of Hammond, Macknight, Whitby, Dean Tucker (ap. Dooley), and Bp. Taylor on this whole context.* And Limborch, cited by Slade, draws

* The scope of the last sentence is thus admirably illustrated by Dr. Samuel Clarke, in his Seventeen Sermons, No. 15. p. 346. "Even in human judicature, should an unskilful spectator take upon him to find fault with the sentences of an able and upright judge, might not the judge well express himself in this manner: "I will acquit whom I see fit to acquit; and I will condemn whom

this well-founded conclusion, that God cannot now be restrained, in reason or justice, from showing mercy to the Heathen world, so far as to appoint Christ to be preached to them."

Grotius here offers the following reflections : " Idem Deus summo jure potest in beneficiis suis elargiendis aut negandis, in peccatis condonandis, et vindicandis, non quòd non ipsi rationes discriminum constant, sed quòd nihil necesse sit eas cognitatas esse hominibus. Sufficere nobis poterat, nemini Deum velle dare bona æterna, nisi qui intus justus sit : ad consequendam eam justitiam, viam ineundam, quam ipse monstret et certam esse ostendat donis Spiritus sui."

16. ἀρα οὖν ὡ τοῦ θέλοντος, &c. From the above Divine declaration it followed of course, not, indeed, that it is quite superfluous for a man *himself* to work, and use the faculties and powers granted him by God (a sense most unwarrantably deduced by certain Interpreters), but that the exertion of those powers does not of itself suffice to the obtaining of any one's wish ; *that* depends wholly upon the grace and benignity of God ; and therefore it ought not to be ascribed to the most active exertions of a man, if he should be endowed with the Divine benefits in a greater degree than another. (Koppe.) The ἀρα is explained by Schoettg., " from what has been said it cannot be collected." Theodoret well observes : Τὴν λύσιν οὐκ ἐπάγει, ἀλλ' ἐπιτείνει τῇ τῶν ἐπιφερομένων προσθήκῃ τὴν ζήτησιν.

15. οὐ τοῦ θέλοντος (subaud ἔργον ἐστὶ) οὐδὲ τοῦ τρέχοντος. Koppe thinks these words scarcely differ in sense. But he is (I conceive) mistaken. Nor can I approve of the method of Grotius, who takes the words as an Hendiadis, for " runs as he pleases ;" or that of Vorstius, " runs rashly." Without pursuing

I see fit to condemn : " meaning, not that he would do it arbitrarily, but that as having alone the most perfect knowledge of the law and of the fact, his sentence ought not to be questioned by unskilful spectators." (Dr. Sam. Clarke.)

the refined distinctions, or introducing the unauthorized applications of the earlier modern Commentators, I am inclined to think that there is a *climax*, and that the latter term (in which there is an agonistic metaphor*) is a much stronger one than the former: q. d. "It is not of him who anxiously wisheth, nor even of him that striveth after," &c. The latter evidently depends upon the former. In the same sense *τρέχω* occurs in a Poet cited by Koppe, ἀνὴρ ἀβουλος εἰς κένον μοχθεῖ τρέχων.

The opinion of Locke, Wets., and Macknight, who regard the words as having a reference to the private circumstances of Isaac and Esau (namely, the *purpose* of the one, and the *hunting* of the other), is too fanciful to be admitted, though supported by Theophylact.

Of the difficulty involved in this question, Theophylact gives the following *popular* illustration. "The Apostle here *seems*, indeed, to take away free will: yet, in fact, he does not. But, as we say of a house, though it requires materials, and the labour of the builders, that the whole is the architect's, since the consummation of it rests with him: so also with respect to God, though he requires our will, exertions, and co-operation, yet since he completes, and crowns, or condemns, we say that the whole is His." Œcumenius, too, among other judicious observations, has the following. "The Apostle here has in view those who resisted the Gospel, and said: "Why has Judaism been cast aside by God, and the faith of Jesus introduced in its room?" Now it is the purpose of the Apostle to instruct us not to ask for *reasons* from the Almighty, but to think all his ways right, even though we be ignorant of the reasons on which they are founded. He therefore shows, by several illustrations and examples, "how inscrutable are the judgments of God, and his ways

* Of which we have another example in a similar passage of Job, "The race is not to the swift, nor the battle to the strong."

past finding out." Photius, too, ap. Œcumen., has discussed the sense of the verse with much subtilty and sound judgment. As to the interpretations of our English Commentators, I can only *refer* my readers to the notes of Hamm., Taylor, and Mackn., and that of Whitby, both which expositions may be conveniently consulted in Slade's Summary.

17. λέγει γὰρ ἡ γραφή τῷ Φαραῶ. The γὰρ does not signify *moreover* (as Doddr. supposes; though he parades the interpretation as one of great importance to the exposition of Scripture), but *exempli gratia*.

Here again is another example in illustration of the principle intended to be established: and as the preceding (taken from Moses) was of *acceptation*, so is this of *punishment*. "We have here (observes Koppe) a *contrary example*, namely, of a man *punished* by the same free good pleasure of God, not because he had been *worse** than other men, but for other and wise causes, though unknown to us." See note on Gal. 3, 8 & 22. 4, 30. λέγει ἡ γραφή τῷ Φαραῶ, is for λέγει ὁ Θεὸς κατὰ τὴν γραφὴν, ὅτι περὶ τοῦ Φαραῶ. I would, however, simply subaud ἐπὶ.

17. εἰς αὐτὸ τοῦτο ἐξήγειρά σε. Exod. 9, 16, Heb. תַּתַּמַּעַת, Sept. ἐνεκα τούτου ἐξήγειρά σε. On the interpretation of ἐξήγειρα there is considerable variety of opinion. The Greek Commentators, and early modern ones, explain: "brought thee into existence, and constituted thee King:" a sense of which the Hebrew is susceptible (though the proofs they adduce seem somewhat weak), and which is not unsuitable to the context. Many other interpretations are detailed by Pole; but none, I think, have any semblance of truth, except the following one,

* To this I cannot assent. There is reason to think that Pharaoh *was* (considering his high responsibility) not only *worse* than other men, but probably the worst man then living. Indeed a more presumptuous sinner is not on record. Hence the propriety with which the Apostle singles him out as an instance of the exercise of this free and sovereign good pleasure of God.

which has been adopted by most Commentators for the last century ; namely, that the word has a reference to the wonderful preservations of Pharaoh by the Almighty during the preceding plagues. Now this is equally agreeable to the sense of the *Hebrew*, (as in Exod. 21, 21. Jer. 32, 14.), and is supported by the *Sept.* διατηρηθῆς. And certain it is that ἐγείρειν (as in Jam. 5, 15.), and the cognate words ἀνίστημι, &c. are ably used in this sense. The interpretation is ably supported, too, by Carpzov and Wetstein.* Dr. Wells thinks that the Apostle might intend *both* the above significations. But

* Of whom the latter gives the following paraphrase : “ Thou hast deserved, Pharaoh, that in those calamities which preceded the plague of hail I had destroyed thee : yet for *this* cause I suffered thee to survive, and raised thee up when prostrate, namely, that I might shew thee how completely able I am to lead my people out of Egypt.” Wetstein then offers the following statement of the case of Pharaoh : “ When Pharaoh had refused obedience to God (Exod. 5, 2,), he might immediately (as he deserved) have been punished, and his offence visited with death. But it pleased God to try him by *ten plagues*, in order to deter him from evil by severity ; and as many times he was pleased to remit the punishment, in order to reform him by his mercy and goodness. But when neither goodness nor severity could soften his heart, the Almighty did not visit him with death secretly, and, as it were, in prison, but, in a manner, in the view of the whole world, that his punishment might be more signal, and the more calculated to strike terror into other offenders. See Joseph. 2, 10. 1 Sam. 4, 8. 6, 6. Ps. 106, 11 & 12. Neh. 9, 16. This was the very case of the Jews, who refused to believe in Jesus Christ. They indeed deserved to perish miserably ; the punishment was tardy in its approach ; but so much the more severe and exemplary did it finally prove.”

The learned Commentator then proceeds to illustrate this idea of bad persons being preserved under present calamities, that they may perish the more miserably in future ones, from the Classical writers ; as Eurip. Herc. Fur. 231. Κῆρ' γὰρ οὐκ ἔθνησκον, οὐ με χρὴ θανεῖν, οὐδ' ὤλεσεν με Ζεὺς, τρέφει δ' ὥπως ὁρῶ κακῶν κακ' ἄλλα μείζον, ἢ τάλαιν' ἐγὼ. Imitated by Anthol. 1, 22, 9. ἀλλ' ὁ Σάραπις ἐχρησε πάλιν διὰ νυκτὸς ἐπιστάς, κήδεσθαι με δοκεῖς, ἄθλιε, τῶν ἀδίκων ; εἰ μὴ νῦν σε μεθῆκα θανεῖν, θάνατον μὲν ἄλυκτον νῦν ἐφυγες, σταυρῷ δ' ἴσθι φυλασσόμενος. He also cites Sueton. Jul. 84. Ach. Tat. p. 241. Appian 846. Arrian, Ep. 1, 4. Virg. Æn. 11, 159. Vellej. Pat. 2, 55. Sil. Ital. 11, 363. Et magnâ Superum curâ servatus in arma Scipiadae Pænanus. But these last are little more than allusions.

enough has been said by Mr. Slade to show how inadmissible is that principle here. He also adopts the last mentioned interpretation, and thinks the *murrain* is here had in view. But Dr. Taylor has, I think, more rightly fixed on the *boils*, which Doddr. observes is said in Exod. 9, 13 & 16. to have been upon Pharaoh (an error which he certainly would not have fallen into had he examined that passage). But the interpretation last mentioned supposes that the ἐξήγεια is spoken of Pharaoh *personally*; which is manifestly uncertain. There is more reason to suppose it spoken figuratively of his kingdom and people (which, I find, is also the opinion of Dr. Mac-knight). Then both the Hebrew and the Greek, as well as the Sept., as also of the Apostle, may be understood as applicable to *all* the plagues, and the sense may be either, "raised thee up (from disease and affliction)," or "preserved thee from total destruction." But the *former* seems to be the more suitable both to the Hebrew and the Greek of St. Paul. Thus in ver. 16. of that Chapter, where it is said, "I will smite thee and thy people with pestilence," the words "and thy people" ought to have been rendered, "even, that is, thy people." For Pharaoh was not himself smitten with any pestilence *after that*; and whether he was affected with the boils *before* is uncertain: for though they are said to have broken forth upon man and beast, yet we need not understand *every* man and beast.

17. ὅπως ἐνδείξωμαι ἐν σοὶ τ. δ. μ., "by thee (i. e. by thy punishment) make my power known." I cannot approve of the version of Koppe, "make thee see and feel my power:" for that sense is inconsistent with the Greek of the Apostle and the Sept.; though it *seems* to be supported by the Hebrew. It is, however, so feeble, confined, and inapposite, that I cannot but suspect the Hebrew words are either slightly corrupt, or wrongly interpreted, and that the Sept. and the Apostle have represented the true sense.

17. ὅπως διαγγεληῖ τὸ ὄνομά μου. I am astonished that so good a scholar as Koppe should have committed the blunder of taking διαγγεληῖ in the *active*, with the subaudition of ἕκαστος. It is plainly in the *passive*. The sense is: "that my fame might be spread abroad." For there is no occasion (with Ammon) to take ὄνομά μου for the personal pronoun, or to lower the sense of ἐν πάσῃ τῇ γῇ, to "wherever the news of the fact shall reach." I grant that the expression is somewhat hyperbolical: but it must signify "far and wide," i. e. as far as the communications between nations then extended: and that of Egypt, with other nations, was very extensive, on account of its being so early advanced in legislation, arts, and sciences: so that (as Mackn. observes) it is reasonable to believe, that any thing extraordinary which happened in that country would soon be divulged through all the earth.

18. ἄρα οὖν ὃν θέλει, ἐλεεῖ· ὃν δὲ θέλει, σκληρύνει.

From the examples both of Moses and Pharaoh there is deduced, as a *conclusion*, the primary, leading, and often repeated sentiment of the chapter, that on the will of God depends whatever of good or evil happens to men. (Koppe.)

In the interpretation of this verse the difficulty chiefly hinges upon σκληρύνει, which has been variously understood and explained, rather according to the theological system of the interpreters, than with attention to the exact meaning of the word. To commence with the antient Commentators, Chrysost. *passes by* the difficulty: but it is encountered by Theoph., Œcumen., and Theodoret, who detail three opinions; 1. That of Basil, Origen, and Theophylact, that God, in fact, hardened the heart of Pharaoh by his long suffering and delay of punishment, whereby the κακία, or guilt of the offender, was increased, in order that, on the measure of his iniquity being filled, the Divine justice in punishing him might be made more manifest.—2. That of Œcumenius, and many others, who interpret it, "*suffers to be, or grow, hard; thereby leaving him to the exercise of his own free will.*" "For (observes Œcumen.) the present scene is not one of judgment, but πολιτείας, action, and free will."—3. That of Gregor. Nyss. ap. Œcumenius, which is as follows: Τὸ ἐσκληρύνθαι παρὰ τοῦ Θεοῦ τὸν Αἰγύπτιον τύραννον, οὐχ ὡς τὴν ἀντιτυπίαν ἐν τῇ ψυχῇ αὐτοῦ τῆς θείας βουλήσεως ἐντιθείσης νοήτεον, ἀλλ' ὡς τῆς προαιρέσεως, διὰ τῆς πρὸς τὴν κακίαν προσκλίσεως, τὸν ἐκμαλάσσοντα τὴν ἀντιτοκίαν λόγον οὐ δεχομένης. By this is meant that he *hardened himself*.

As to the modern Commentators, various have been their opi-

nions. But into the long doctrinal discussions of *Theologians* rather than *Commentators* it is not my duty to enter. I shall, therefore, chiefly notice what may be called *grammatical* interpretations. Of these the most favourite one for some time has been that of Ernesti, *Opusc. Philol.* p. 249, (or rather of Carpzov, by whom it was first propounded, and learnedly and ingeniously supported in his *Strictures*,) namely, that the expression is to be understood and explained by a reference to the antithetical word ἐλατ, and, by the *lex oppositionis*, be rendered, "treated with less kindness." And this mode of interpretation, by which an acknowledged harshness is effectually softened, has much to recommend itself in the scope of this whole chapter. But the evidence for the signification "treated kindly" is somewhat weak, merely resting on Paral. 10, 4. σκληρόν τὸ ζῆλον. And Job 10, 4. ἀποσκληρόν τὰ τέκνα, of which only the latter is at all apposite. Yet if there were no more to be considered than the general scope of the chapter, I should not hesitate to adopt this interpretation: but, in fact, the expression (as Koppe observes) plainly has reference to the case of Pharaoh, in the narration of whose story this very word often occurs (as 7, 3, 9, 13, 10, 30 & 27, 14, 4, 8, 10.), and in the sense "to render obstinate." Besides (as Koppe also observes) the words following, τὶ ἐνι μέμφομαι; have no sense, if they be not referred to obduracy of mind. It is therefore necessary to resort to some other mode of interpretation; and those before detailed from the Fathers will claim our especial notice. Upon examination it will, I think, appear that the one adopted by Basil, Origen, and Theophylact, deserves the preference; though, indeed, those of Greg. Nys. and Œcumenius are not inconsistent with it. I shall, therefore, farther unfold the interpretation in question. It is observed by Origen, *Philocal.* C. 20. that we may not improperly soften the seeming harshness of the expression by adverting to the popular modes of thinking and speaking. "Thus (adds he) good and kind masters sometimes say to servants who have taken occasion from that kindness to harden themselves in disobedience, 'I have made you bad, I am the cause of your offences.'" So Theophyl. p. 95. "Ὡς περ εἷς ἔχει δοῦλον πονηρόν, εἶτα φιλανθρώπως αὐτῷ χρᾶται, πονηρότερον αὐτὸν ἐργάζεται· οὐχ ὡς αὐτὸς τὴν πονηρίαν αὐτὸν διδάσκων, ἀλλ' ὡς ἐκείνου τῇ μακροθυμίᾳ εἰς τὸν τῆς πονηρίας αὐτοῦ χρωμένον, οἷα δὲ καταφρονούντος ταύτης. So we sometimes employ a similar phrase, when we speak of disobedient servants or perverse children being spoiled by kindness. In such cases, as Origen here justly remarks, we are to attend to custom, the genius of the passage, and the intent of the speaker; and not rashly start objections. Thus, for instance, the Apostle thus addresses the sinner, supra 2, 4. "Or despisest thou the riches of his goodness and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest thou up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God?" Now let what God there says to the sinner be supposed to be addressed to Pharaoh, and it will be very suitable to his case, considering the hard-

ness and impenitence of his heart, by which he was "thereby treasuring up unto himself wrath;" since his hardness would not have been so clearly discovered and made known, had not the signs and wonders existed, &c. Thus (as Rosenm. remarks) the phrase is to be understood *populariter*, and not pushed to philosophical exactness. "Pharaoh (continues he) hardened his *own* heart; * and *would* not be softened by the repeated and unmerited mercies of God; and therefore God permitted him to make use of his forbearance, so as to continue obdurate, and thus draw down on himself final and exemplary destruction."

The above view of the sense is (as I have before shown) founded on the antient Commentators; and it is quite accordant with that adopted by the most judicious modern Interpreters and Theologians. Consult Macknight, and also the masterly annotation of Grotius, among whose other observations illustrative of the subject, and justificatory of the dispensations of God towards Pharaoh, the following merit especial attention. "*Quem perdere jure potuerat Deus, eum jure poterat etiam suo morbo relinquere, nec adhibere medicinam; quod Deus jure potest adversus omnes contumaces. Quam vero mensuram contumaciæ ad hoc exspectare non dico necessarium sit, sed conveniens Divinæ qua bonitati, qua severitati, nemo exacte novit nisi ipse.*" See Tertullian ad Marc. With respect to the *mode* in which this induration was exercised, Grotius remarks, that if God had caused the plagues to continue, undoubtedly Pharaoh would have let the Israelites go: but the speedy removal of the evils only increased his contumacy; † and thus Pharaoh hardened *himself*, and deliberately persisted in his contumacy. He then adds: "*Induravit autem Deus Pharaonem non auferendo eum ex vitâ, neque utendo eâ virium suarum dispensatione quâ statim duritiem ejus potuerat contundere; sed alia potius quæ magis magisque cognitam faceret humano generi ipsius contumaciam, ac tandem quoque Dei in eo puniendo justitiam.*" See the able annotation (or rather dissertation) of Whitby, for much of which he is, however, indebted to Grotius. Wetstein, too, adopts this view of the subject, and skilfully applies the principle suggested by *Origen*. He shows, too, the bearing of this story of Pharaoh on the present subject in the following masterly annotation: "*Deus favit Jacobo, et nunc gentibus ad Evangelium vocatis; quia ipsi ita placuit. Et licet prævideret longâ patientiâ et inhibitione pœnarum, et Pharaonem olim et nunc Judæos pejores redditum iri, tamen hac methodo ipsi adversus eos uti placuit. Consilium Dei pœnas et immittentis et inhibentis sine dubio fuit, animum contumacem flectere et emendare supra 3, 3—5. Aliter autem sæpe evenit; sunt qui nec bonitate nec severitate molliri se patiuntur. Ita*

* This is especially accordant with the view of the subject taken by Greg. Nyss. above stated; and which is adopted by Grotius.

† So Exod. 9, 15. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said. So that we must *not* here apply the adage, "*Quem Deus vult perdere, prius dementat.*"

filius degener et verberibus inflictis irritatur, et indulgentia patris fit segnior; unde oriuntur querelæ: ego indulgentiâ meâ filium perdidî, et verberibus malitiam non excussi, sed incussi."

It is admirably observed, too, by Grotius: "Varia sunt divi-næ misericordiæ genera quorum libera Deo est dispensatio. Eorum maximi id quo hominum vitia corrigit, quod sæpe facit non tam leniter tractando quàm acriter castigando. Adducit ad hanc rem Origines hoc ipsum argumentum, iterum tractans Philocaliæ, cap. 26. locum insignem ex 3 Macc. 4, 12. et sequentibus, ubi ostenditur maximè hoc esse misericordiæ Divinæ non diu sinere ex sententiâ agere eos qui peccant, sed statim adhibere disciplinam." So Sche-moth R. 13. quia Deus S. B. Sinit hominem semel, bis, ter: si non respiciat, claudit cor ejus a penitentia, ut puniat.

And in the same manner the passage is explained by Jaspis, whose words are these: "Ubi autem Deus dicitur Pharonis a-ni-mum obdurasse, hoc non effectivè, sed *θεωπεριᾶς* ac *permissiōe* accipiendum esse, multis argumentis probari potest. Haud rarè etiam apud Orientales populos transibuntur intermediæ causæ et omnia statim ad Deum unicè referuntur; alibi ipsi illi a Deo obdurati sæmel ipsos obdurasse dicuntur; admonentur quoque ad frugem redire. Adde, quod verba activa ab Ebræis pro quâlibet actione ponantur. Nonnunquam propheta quoque id *facere* dicuntur, quod *fore* præsumunt."

And this interpretation is also adopted by Koppe. "It is (says he) both manifest in itself and apparent from the whole of the Mo-saic story, 1. That when God is said to harden the heart of Pha-raoh, it is not meant that his freedom as a moral agent, and, what is dependent thereon, the equity of imputing sin to him, is thereby taken away.—2. That the whole passage is to be understood, not only of obstinacy, as a vice, but also of the punishment and misery, by Divine will, conjoined with it, though not eternal,* but only such as is mentioned by Moses. I would therefore render the phrase thus: *alios obstinatos permittit,† ut pœnas luan-t.*" If this be borne in mind, the *ratio oppositorum* in *ἐλεειν* and *σκληρύνειν* will be as uninjured on the above interpretation as on the one adopted by Carpzov, Ernesti, and others. For the term *ἐνδελξασθαι τὴν ἀργίην* at ver. 22. is synonymous with *σκληρύνειν*, which is perpetu-ally used by the Sept. in the sense to *make obstinate*, either with or without the addition of *καρδίας* or *τραχήλον*. It hardly ever occurs in the Classical writers, who use *σκληρύνω*, though only in the *phy-sical* sense.

Dr. Macknight strenuously maintains, that by *Pharaoh* is here to

* So Slade. "Here is no allusion to any future or final recom-pense: All have sinned; and God deals with sinners in this life, not always according to our notions of justice or impartiality, but as it may best suit his unfathomable purposes. In the next life will be found a full and final retribution. And farther, God may with-out injustice withhold what none can in justice demand."

† This interpretation is supported by the authority of Œcume-nius above cited.

be understood the *Egyptian nation*, as Jacob and Esau before are put for the *nations* of which they were the progenitors. An idea of which there is much to be said in favour, and for which I must refer to the note itself of Dr. Macknight. To his observations I would add, that there is reason to think that the *whole* blame of the obstinacy ought not to be thrown upon Pharaoh, but that his ministers, advisers, and courtiers, must participate in it. Thus in 9, 30. Moses says: "But as for thee and thy *servants* (i. e. ministers), I know that *ye* will not fear the Lord." And so I understand verse 14. "I will send all my plagues upon thy heart, and upon thy *servants*." Nay the induration is ascribed (10, 1.) to his *servants also*. "I have hardened his heart, and the heart of his *servants*." In which passage servants may be understood in the same way as at ver. 6. Still it appears that their obstinacy was not so great as that of their sovereign. For at ver. 7. it is said, "and Pharaoh's servants said unto him; Let the men go." And yet their obstinacy, as well as the monarch's, returned again, after they had let the Israelites go. So at 14, 5. "And the heart of Pharaoh and his *servants* was turned against the people," &c. From all this it is plain that Pharaoh's ministers and courtiers systematically instilled into, and encouraged a spirit of obstinacy in the mind of the King; and it is probable that the people at large participated in this disposition. In considering, then, the awful visitation of God on the Egyptian nation, we are not warranted in applying the Horatian dict, "*quidquid delirant reges plectuntur Achivi*."

From the above considerations, then, I am inclined to adopt the view of the subject taken by Dr. Macknight. The passage may, however, be also applied, *mutatis mutandis*, to the case of *individuals*: on which see Dr. M. It is plain that the foregoing national examples are appealed to by the Apostle, in order to show that God might, without injustice, punish the Israelites for their disobedience, by casting them off, and making the believing Gentiles his people in their stead.

19. ἐρεῖς οὖν μοι Τί ἔτι μέμφεται, &c. These words represent a *new objection* which the Apostle foresaw might be raised by the Jews from the words ὃν θέλει, σκληρύνει; namely, "How, then, could this σκληροκαρδία be justly punished by God, since God himself is the ὁ σκληρύνων?" (Koppe.) "How can God feel wrath against sinners, since no one can resist his will? For if he hardens men, the men themselves are not to blame, but God." (Schoettg.) Although this conclusion could not be legitimately drawn from Paul's doctrine, yet it was necessary that he should take away from the Jews every opportunity of evading his arguments, and contradicting his reasonings. (Rosenm.)

19. τί ὧν μέμφεται. At τί subaud διὰ, and after μέμφεται, ὁ Θεός, and ἡμᾶς: ellipses which Koppe, very properly, ascribes to the effect of indignation in the speaker. It is plain, too, from the context, that we must supply σκληροκαρδίας, ἀπειθείας, or the like. Μέμφεσθαι signifies to *complain of*, *accuse*, both in the Old Testament (as 2 Macc. 2, 7. Sir. 11, 7. 41, 4.) and the New; as Heb. 8, 8.: also in the Classical writers. So Epict. Ench. 3. μεμφῇ καὶ θεοὺς καὶ ἀνθρώπους. Its proper syntax is with an Accusative, though it sometimes carries a Dative; but that is often left to be understood, as here and Heb., and also in some passages of Arrian and Epict., cited by Raphel and Dresig de V. M. See Schl. Lex. in voc. The sense is: "By what right does he yet, or now, accuse men."

19. τῷ γὰρ βουλήματι αὐτοῦ τις ἀνθέστηκε; The interrogative here, as often, involves a strong negation. In ἀνθέστηκε Grot. recognizes an Hebraism; the indicative being put for the subjunctive, and the preterite for *any* time. It may, however, be more properly regarded (with Piscator) as an elliptical form for, "who hath (ever) resisted him?" which carries with it the adjunct: "who ever *will*, or *can*, resist him?" And so Theophyl., who explains: τις ἠδύνατο ἀντίσθηναι; It is said, by Grotius, to be a proverbial expression among the Hebrews; and he refers to Gen. 50, 19., and 2 Paral. 20, 6.

Βούλημα here denotes not merely *will*, but *purpose*, and the endeavour consequent upon it; as in Acts 27, 43.; in which sense *voluntas* is used by the Latin writers. (See Facciol. Lex.) So that this may possibly be a Latinism.

20. μενούργε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; On the force of these words the ancient and modern Commentators are at issue. The former think that the Apostle purposely returns no answer to the above objection, in order to show, that to God alone are known his dispensations, and his judgments. "For this purpose (says Theophyl.)

the Apostle brings together difficulties, and furnishes no solutions, in order to hem in the disputant, and compel him to acknowledge that all these things are incomprehensible to man. Thus, in the present passage, the Apostle does not answer the objection, but he puts to silence the objector." This view may, in a certain sense, be admitted: yet the remark of Chrysost. is, I think, more apposite; namely, that "the Apostle disdains to give the answer to the objection, not because it was impossible, but because the objection was one not fit to be proposed;" and he illustrates the case by observing, that human teachers do not choose to answer all the interrogatories of their disciples.

The modern Commentators regard the words of the Apostle as an answer two-fold: 1st, *generally*, ver. 20 & 21.; "by showing (says Rosenm.) that it is not for men to canvass the measures, or call in question the will, of God: 2dly, *specially*, i. e. suitably to the present case of the Jews, ver. 22, "by showing (says Rosenm.) that even allowing them so to do, yet God does not act from caprice, and against right reason, but most wisely, and in accordance with his glorious attributes, ver. 22 & 23." Schoettgen thus paraphrases the reply: "No one ought to proceed to the audacity of bringing God to account for having done any thing, or forbore to do it. For God has an absolute right over his creatures, as the potter over his clay.* Jaspis, too,

* He then takes occasion to inculcate the following important observations. "*Omnia vero hæc intelligenda sunt non de electione singularum personarum, sed integrarum nationum, quæ circumstantia Lectoribus iterum iterumque est proponenda, ne vacillemus. Adeoque in potestate Dei positum utique fuit, unam nationem in populum suum eligere, sic tamen, ut aliis via Deum quærendi et invenendi nunquam denegata fuerit.*" To which may be subjoined the following remarks of Mr. Slade. "God had an undoubted right to punish the Jews, as a nation, to what extent he thought fit, for their wilful continuance in a state of rebellion against him. He had a right to blame and to punish them, as he did Pharaoh, for being in that state of alienation from him, which had been know-

offers the following excellent paraphrase. "Quo tandem jure audes cum Deo quasi expostulare et altercari? Creatura cum creatore?—Deus nunquam temerè ac sine justis causis agit id quod sapientissimo numine prorsus esset indignum, quas causas ubi homo parùm perspicax non ritè cognoverit, Deum, ut injustum, reprehendere, est summæ temeritatis et arrogantiae."

Thus it plainly appears, that the difference between the ancient and modern Commentators is here rather in *words* than *things*. This passage *was really an answer* to the above objection, and all the answer of which, in the nature of things, it is capable: and that was all the justification of God's conduct, in the case of Pharaoh, that the Jews could require. For, as Wets. well remarks, "postquam demonstratum est, Deum ita egisse, demonstratum etiam est omnibus qui Mosi credunt, eum convenienter suæ justitiæ egisse." And it appears from several Rabbinical passages cited by Schoettg., that such temerity was disclaimed by all pious Jews: whence arose a proverbial maxim, "Be not more righteous than thy Creator." Wets. aptly refers to Sap. 15, 7., and Joseph. Bell. 3, 8, 3.

But to consider the phraseology of this answer. The *μενούρι* has the force of a strong negative of any thing, and an affirmation of the contrary; as in Luke 10. 28.; and may be rendered "Nay but." It is never used by the Classical writers, except in the middle of a sentence, or at least after its commencement. An instance, indeed, of *μενούρι* commencing a sentence is cited from Aristophanes: but the *γ* alters the case. To trace the *ratio idiomatis* would

ingly and voluntarily brought on by their own disobedience, by their neglect of his warnings, and their abuse of his forbearance. Under these circumstances, he had as great a right to determine whether his national privileges should be conferred on the Gentiles, or continued with the Jews, as the potter has to decide on the use and adaptation of different pieces of clay, appropriating some to nobler purposes, others to inferior, according to his free choice and judgment."

carry me too far. Suffice it to observe, that this position of the particle admirably expresses the eagerness of the Apostle to reprobate so impious a principle. And in the same manner its position may be accounted for in the above cited passage of Luke. For I cannot assent to Schleusner that the particle is here otiosa. Neither can I agree with those who consider *ἄνθρωπε* in that light, viz. for *συ*. This vocative use of *ἄνθρωπε*, *homo*, and *man* always implies contempt; and *here* there is plainly an antithesis with *Θεῷ*. The ancient Commentators are therefore right in supposing that there is here a reference to that weakness, frailty, and, as it were, nothingness of man, which unfits him for *comprehending* his Creator's *reasons*, even were He to condescend to state them.*

20. *σὺ τίς εἶ*. Chrysostom well remarks on the force of this expression, as suggesting the *οὐδαμινέσ-τερον* of man. And Grot. refers for similar sentiments to Dan. 4, 32. Job 9, 12, 13 & 16. 34, 31—35. "Even human masters (continues he) are accustomed to say to a servant, "Begone, answerer."† The *ἀντὶ* may also signify *vicissim* (as has been learnedly shown by De Dieu), and thus the word will involve the notion of disputation, altercation, &c. Many recent Critics, however, treat the preposition as redundant: but this is a worse extreme than that of too much *pressing* on its sense; as is done by the old Commentators.

20. *μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι*, &c., what, shall (or may, or ought) the thing formed, &c. See Is. 26, 56. 45, 9. *Πλάσμα* is, by the Critics, thought an inelegant term. Yet it is so used by Aristoph.

* This sense Wets. has illustrated from several Classical passages; as, for instance, Aristoph. Av. 587. *ἄγε δὴ φησὶν, ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι, ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοεῖδα φύλ', ἀμεμηνὰ, ἀπτῆνες, ἐφημέριοι, ταλαὶ βροτοὶ, ἄνδρες εἰκελό-νειροι*.

† Thus the Apostle to Tit. 2, 9., among the good qualities of a servant, reckons that of "not answering again," *μὴ ἀντιλέγοντος*, by which term Chrysostom here explains the *ἀντιποκρινόμενος*.

Av. 587. (speaking of men) πλάσματα πηλοῦ. Anthol. 1, 81, 2. ἐκ πηλοῦ γέγονας, τί φρονεῖς μέγα; τοῦτο μὲν οὕτως εἶπ' ἂν τις κοσμῶν πλάσματι σεμνοτέρω. Lucian Prom. 1. μηδ' ἐκ πηλοῦ πλάττετε, ἀλλὰ χρυσᾶ ὑμῖν τοῖς πολλοῖς τὰ πλάσματα. Plut. 2, 106 E. ὡς γὰρ ἐκ τοῦ αὐτοῦ πηλοῦ δύναται τις πλάττων ζῶα συγχεῖν, καὶ πάλιν πλάττειν καὶ συγχεῖν, καὶ οὕτω ἐν παρ' ἐν ποιεῖν ἀδιαλείπτως, οὕτω, &c. To the above passages, cited by Wets., I add a very similar one from Lucian 1, 181. Edit. Hemst. τὸ μὲν γὰρ τοιοῦτο, καὶ τὰ παιδάρια τὰ παρ' ἡμῖν, τὰ πλάττειν ἐπιστάμενα πηλὸν, ἢ κηρὸν ὅταν λάβῃ, ῥαδίως ἐκ τοῦ αὐτοῦ πολλάκις ὄγκου μετασχηματίζει πικρὰς εἰδεῶν φύσεις. Thus in Plato de Repub. L. 2. God is called ὁ πλάσσων.*

21. ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ. Here again we have ἡ οὐκ for *ἄνη*? Τοῦ πηλοῦ is by some Commentators joined with ὁ κεραμεὺς. But to this it is objected by others that *thus* the word will be redundant. It is more to the purpose, however, to say that thus there would have been no article. The words are well rendered in our Common Version, "Has not the potter power over the clay?" except that the article has here the force of the pronoun possessive, "*his* clay?" This sense of the genitive after ἐξουσία is rare in Scripture. I know of no other examples than Matt. 10, 1. ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων and Jan. 17, 2. ἔδωκες αὐτῷ ἐξουσίαν πάσης σαρκός. In the Classical writers it is exceedingly rare. The following is the only example I can recollect. Thucyd. 5, 50. κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως.

Πῆλος must here mean *clay*; though it often signifies *mud*. The word may be derived from πάλλω to *stir*, *work up*. Φύραμα (from φυράω, to knead) properly signifies any substance worked or kneaded

* I would observe, that in the above Classical passages there is plainly an allusion to the mythos of Prometheus forming the first man and woman of clay, which was, no doubt, derived from the Mosaic account of the creation of man, to which St. Paul here doubtless has a reference. See Gen. 2, 7.

up : but it was generally applied to that of *dough* ; as in 1 Cor. 5, 6. : though Grot. produces an example of it from the Geopon in a very similar sense to the one here meant, *φύραμα κονίας και βολβίτου*, i. e. *mortar*.*

As to the *sentiment*, it is plainly founded on that of Is. 45, 9. “ Woe unto him that striveth with his Maker : let the potsherd strive with the potsherds of the earth : shall the clay say to him that fashioneth it, What makest thou ? or thy work, He hath no hands.” So also Sap. 15, 7. “ For the potter, tempering soft earth, fashioneth every vessel with much labour for our service ; yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also such as serve to the contrary : but what is the use of either sort the potter himself is the judge.”

The *σκεῦος* is a general term, and applies to vessels

* In the very same sense here intended by the Apostle, and with a reference to the same subject, it is thought by Carpzon to be used by Philo Judæus 148 F. *Τὸ τοίνυν φύραμα κυρίως, εἰ χρή τάληθες λέγειν, ἡμεῖς ἐσμεν αὐτοὶ, συμπεφορημένοι καὶ συγκεκριμένων πλείστων οὐσιῶν, ἵνα ἀποτελεσθῶμεν. Ψυχρὸν γὰρ θερμῷ, καὶ ξηρὸν ὑγρῷ δυνάμεις ἐναντίας μίξας καὶ ἀνακερασάμενος ὁ ἑωσπλάστῃς, ἔν ἐκ πασῶν ἕκαστον ἡμῶν ἀπειργάσατο συμφύρημα, ἀφ’ οὗ καὶ φύραμα εἴηται τούτου σοῦ συμφορήματος, ὃ ψυχὴ καὶ σῶμα δύο τὰ ἀνωτάτω τμήματα κεκλήρωται, ὧν τὰς ἀπαρχὰς ἀνιερώτεον.* Yet I must doubt whether *φύραμα* be here rightly rendered *massa*. It rather seems to mean properly a mixing, in allusion to the mixed nature of man, compounded of body and spirit. This sense is too little attended to in *φυράω* and its compounds, and this has occasioned innumerable blunders of *librarii*, and misinterpretations of Critics.

Thus in Æschyl. Pers. 54, and in Eurip. Rhes. 58. for *σύρδην*, the best critics read *φύρδην*. Which is explained by Hesych. *ἀναμίξ.* Hence may be understood the puzzling, and, as Bp. Blomfield thinks, corrupt expression of Æschyl. Pers. 923. *φύστις*, which may be rendered by our old English, a mixen, or mixty-maxy. It is *quasi-φύστις*, and the Schol. rightly explains it by *πεφυρμένην*, but I cannot think, with the learned Editors, that he read *φύρσις*. That is *cutting the knot*. The common reading is confirmed by the Etym. Mag. *φύστα τὰ ἀναπεφυρμένα μέλιτι ἢ λευρῷ.* And Athen. 114 F. *παρ’ Ἀθηναίους κάλουνσι φύστην τὴν μὴ ἄγαν τετριμμένην.* So we speak of *mixed bread*, and *seconds*.

of every sort. The *εἰς τιμὴν* and *εἰς ἀτιμίαν* are to be taken in a comparative sense, i. e. “for *more honourable* or *less honourable* uses.” “Thus (observes Grot.) it is meant to be asserted, that the potter can work up his clay into any sort of vessels he pleases; nay, after having made them, he may unmake them, converting them from the more honourable to the less honourable purposes; for instance, from eating or drinking vessels to chamber-pots,” which last (Hilary and Beza observe) have, in Hebrew, their name in allusion to this. It is remarked by Grotius, that what is here the *εἰς τιμὴν σκεῦος*, is, in the passage of Sap. 15., the *καθαρῶν ἔργων δοῦλα σκεῦη*; and what is here *εἰς ἀτιμίαν*, is there the *ἐνάντια σκεῦη*.* Yet (as he rightly suggests) that this similitude, or comparison, of men and clay does not, in all respects, correspond, is plain from Jer. 18, 6., where that Prophet uses this similitude of the potter and clay, and immediately subjoins that God attempts his own counsels with those of men.† So also in Sirach 33, 14 & 15., where, after the same similitude, come the words *ἐπιδοῦναι αὐτοῖς κατὰ τὴν κρίσιν αὐτοῦ*. The thought, therefore, is not to be pressed beyond this sense, that we ought not to act as censors and judges of God’s dealings and dispensations; ‡

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‡ So Koppe, who observes that we must not push the comparison of men and clay, (in which there are many points of dissimilarity,) beyond this sentiment: “non decere humanam imbecillitatem, ut cum Deo creatore suo (a cujus voluntate omnis ejus fortuna unice pender,) altercari, causas, cur hac non aliā ratione, cum eo egerit, impudentius quàm par est, exquirere, et si penetrare eas

as in Matt. 20, 15. "shall I not do what I will with mine own."

Dr. Macknight has taken great pains to rescue this passage from any application to individuals; he concludes (and all able and impartial inquirers have come to the same conclusion) that it is the power and sovereignty of God in the disposal of *nations* only that is here described by the figure of the potter; and consequently, that nothing is said of God's creating individuals, some to be saved, and others to be damned, by an exercise of absolute sovereignty, *μὴ γένοιτο*. I would add, that the scope of the whole passage is admirably illustrated by Chrysost. and the Greek Commentators. They exert themselves successfully in proving that man's free will is not here meant to be taken away. In fact (as Chrysost. has truly observed) "there is need here, as in other similitudes, to carefully examine what parts of the similitude are intended to be applied, and what not: for it seldom happens that the whole is to be taken." "We ought then (continues he) to choose such parts as are useful and apposite, and let alone the rest." This canon he exemplifies from several passages of the Old Testament, and applies the principle to the one now under our consideration, where he shows the sole point of similitude is to the unlimited passive obedience of the clay to the potter, no reference being had to *conduct*; so that it can have nothing to do with the question of *free will*.

The passage is thus paraphrased by Mr. Turner. "Admitting that God takes the Gentiles into his covenant, and rejects the greater part of your nation, has he not, as Creator, the right to appoint his creatures to whatever situation he chooses? I would rather ask, what right have you, a weak man, to find fault with the Almighty for exercising his preroga-

non possit. Eum reprehendere, injustitiæque et crudelitatis arguere audeat. Uti debet creatura viribus a creatore concessis, bene et prudenter; non vero audendum ei est, in jus tanquam vocare creatorem ipsum."

tive? As well might the thing made complain of its maker, for not having formed it something else. God has plainly a right to place the object which his power has produced in any rank among his creatures, and to give it as many or as few advantages as he pleases."—Since, therefore, the Jews would have had no reason to complain if the Supreme Being had never granted them the external benefits of his covenant; they surely could not reasonably object, if, to promote some important purposes, he withdrew from them those benefits.

22. εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι, &c. Here is a second and more direct answer to the objection proposed at ver. 19. It is well observed by Chrysost., that having put to silence their unreasonable pride, the Apostle brings forward the solution, disclosing the causes why God has rejected the greater part of the Jewish people, and received the Gentiles, on account of their faith in Christ. The nature of this solution, which occupies the present and several succeeding verses, is thus stated by Koppe. "The Jews have no reason to complain of their rejection, since, to this very day, God has, most indulgently, borne with them (ver. 22.); and that the Heathens are invited and brought to this same felicity, furnishes a striking proof as well of the Divine benig- nity, as his faithfulness in keeping his promises."

The general sense of this passage is, indeed, sufficiently clear from the context;* but to determine that sense by the laws of legitimate construction and just interpretation is not so easy. The difficulty seems to rest entirely with the highly elliptical character of the sentence, which is frequent in the writings of this Apostle, and especially such passages as have the form of dialogue, and contain objections

* And it is well expressed by Mr. Turner as follows: "The Jews, hardened and impenitent, have no reason to complain, but rather to be thankful to God, for having borne with them so long, since they have so long been ripe for punishment."

and replies.* Some Commentators, indeed, endeavour to avoid the ellipsis, either, as Heumann, by taking *ei* interrogatively, like the Heb. *ה*, for *הֲ* (though, as Koppe observes, authority is wanting to prove this sense of the *Greek* particle, viz. for *nonne*), or, (as Noesselt,) by supplying *ἦν* after *θέλων*, thus making the primary proposition rest with the words *ἦνεγκε — εἰς ἀπώλειαν*. See Rosenm. But this incurs a greater harshness than is involved in considering the words, with the old Commentators, as an anantapodoton, which is, moreover, very agreeable to the usage of the Apostle.

Θέλων ἐνδείξασθαι is explained by Carpzov and Koppe for *καίπερ ἠθέλε ἐνδείξ.*, or for *ἐνδευκνύσει*; since *βούλεσθαι* and *θέλειν* are often redundant; of which Carpzov cites several examples, and refers to Gataker on Anton. 10, 8. p. 356. But to the application of this principle on the present occasion I must object, since it is an unnecessary paring down of the plain sense. The sentence is well rendered by Turner: “But if God, when he might have displayed his wrath, and shown his power, still bore with those men who were fitted for destruction, will you be so unreasonable as to complain, or to find fault on this account?”

Ὁργή here signifies *wrathful punishment*; as in 1, 18., where see the note. *Γνωρίσαι* is synonymous

* This is not to be entirely ascribed to any Hellenistical idiom. Vestiges of it may occasionally be found in such parts of the Classical writers as partake of this dialogistical character; ex. gr. the Dialogues of Plato, and especially that admirable but most enigmatical dialogue, or conference between the Athenians and Melians, at the end of the 5th Book of Thucydides; a production which bears a stronger resemblance to the style of St. Paul in this Epistle than any other Classical work that I have read. Both may be classed amongst the most obscure and difficult of compositions; though, with respect to the former, it may be observed, that the difficulty is to be attributed *as much* to the abstruseness of the subjects and the subtlety of the reasonings, as to any obscurity in the style, which, from its highly finished structure, will frequently be found (as in most other parts of that writer) to carry with it its own light.

19. τί ὦν μέμφεται. At τί subaud διὰ, and after μέμφεται, ὁ Θεὸς, and ἡμᾶς: ellipses which Koppe, very properly, ascribes to the effect of indignation in the speaker. It is plain, too, from the context, that we must supply σκληροκαρδίας, ἀπειθείας, or the like. Μέμφεσθαι signifies to *complain of*, *accuse*, both in the Old Testament (as 2 Macc. 2, 7. Sir. 11, 7. 41, 4.) and the New; as Heb. 8, 8.: also in the Classical writers. So Epict. Ench. 3. μεμφῇ καὶ θεοὺς καὶ ἀνθρώπους. Its proper syntax is with an Accusative, though it sometimes carries a Dative; but that is often left to be understood, as here and Heb., and also in some passages of Arrian and Epict., cited by Raphel and Dresig de V. M. See Schl. Lex. in voc. The sense is: "By what right does he yet, or now, accuse men."

19. τῷ γὰρ βουλήματι αὐτοῦ τις ἀνθέστηκε; The interrogative here, as often, involves a strong negation. In ἀνθέστηκε Grot. recognizes an Hebraism; the indicative being put for the subjunctive, and the preterite for *any* time. It may, however, be more properly regarded (with Piscator) as an elliptical form for, "who hath (ever) resisted him?" which carries with it the adjunct: "who ever *will*, or *can*, resist him?" And so Theophyl., who explains: τις ἡδύνατο ἀντίσθηναι; It is said, by Grotius, to be a proverbial expression among the Hebrews; and he refers to Gen. 50, 19., and 2 Paral. 20, 6.

Βούλημα here denotes not merely *will*, but *purpose*, and the endeavour consequent upon it; as in Acts 27, 43.; in which sense *voluntas* is used by the Latin writers. (See Facciol. Lex.) So that this may possibly be a Latinism.

20. μενούγγε, ὦ ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; On the force of these words the ancient and modern Commentators are at issue. The former think that the Apostle purposely returns no answer to the above objection, in order to show, that to God alone are known his dispensations, and his judgments. "For this purpose (says Theophyl.)

the Apostle brings together difficulties, and furnishes no solutions, in order to hem in the disputant, and compel him to acknowledge that all these things are incomprehensible to man. Thus, in the present passage, the Apostle does not answer the objection, but he puts to silence the objector." This view may, in a certain sense, be admitted : yet the remark of Chrysost. is, I think, more apposite ; namely, that " the Apostle disdains to give the answer to the objection, not because it was impossible, but because the objection was one not fit to be proposed ;" and he illustrates the case by observing, that human teachers do not choose to answer all the interrogatories of their disciples.

The modern Commentators regard the words of the Apostle as an answer two-fold : 1st, *generally*, ver. 20 & 21. ; " by showing (says Rosenm.) that it is not for men to canvass the measures, or call in question the will, of God : 2dly, *specially*, i. e. suitably to the present case of the Jews, ver. 22, " by showing (says Rosenm.) that even allowing them so to do, yet God does not act from caprice, and against right reason, but most wisely, and in accordance with his glorious attributes, ver. 22 & 23." Schoettgen thus paraphrases the reply : " No one ought to proceed to the audacity of bringing God to account for having done any thing, or forbore to do it. For God has an absolute right over his creatures, as the potter over his clay.* Jaspis, too,

* He then takes occasion to inculcate the following important observations. "*Omnia vero hæc intelligenda sunt non de electione singularum personarum, sed integrarum nationum, quæ circumstantia Lectoribus iterum iterumque est proponenda, ne vacilemus. Adeoque in potestate Dei positum utique fuit, unam nationem in populum suum eligere, sic tamen, ut aliis via Deum quærendi et inveniendi nunquam denegata fuerit.*" To which may be subjoined the following remarks of Mr. Slade. " God had an undoubted right to punish the Jews, as a nation, to what extent he thought fit, for their wilful continuance in a state of rebellion against him. He had a right to blame and to punish them, as he did Pharaoh, for being in that state of alienation from him, which had been know-

offers the following excellent paraphrase. "Quo tandem jure audes cum Deo quasi expostulare et altercari? Creatura cum creatore?—Deus nunquam temerè ac sine justis causis agit id quod sapientissimo numine prorsus esset indignum, quas causas ubi homo parùm perspicax non ritè cognoverit, Deum, ut injustum, reprehendere, est summæ temeritatis et arrogantiae."

Thus it plainly appears, that the difference between the ancient and modern Commentators is here rather in *words* than *things*. This passage *was really an answer* to the above objection, and all the answer of which, in the nature of things, it is capable: and that was all the justification of God's conduct, in the case of Pharaoh, that the Jews could require. For, as Wets. well remarks, "postquam demonstratum est, Deum ita egisse, demonstratum etiam est omnibus qui Mosi credunt, eum convenienter suæ justitiæ egisse." And it appears from several Rabbinical passages cited by Schoettg., that such temerity was disclaimed by all pious Jews: whence arose a proverbial maxim, "Be not more righteous than thy Creator." Wets. aptly refers to Sap. 15, 7., and Joseph. Bell. 3, 8, 8.

But to consider the phraseology of this answer. The *μενούμε* has the force of a strong negative of any thing, and an affirmation of the contrary; as in Luke 10. 28.; and may be rendered "Nay but." It is never used by the Classical writers, except in the middle of a sentence, or at least after its commencement. An instance, indeed, of *μενούμ* commencing a sentence is cited from Aristophanes: but the *γε* alters the case. To trace the *ratio idiomatis* would

ingly and voluntarily brought on by their own disobedience, by their neglect of his warnings, and their abuse of his forbearance. Under these circumstances, he had as great a right to determine whether his national privileges should be conferred on the Gentiles, or continued with the Jews, as the potter has to decide on the use and adaptation of different pieces of clay, appropriating some to nobler purposes, others to inferior, according to his free choice and judgment."

carry me too far. Suffice it to observe, that this position of the particle admirably expresses the eagerness of the Apostle to reprobate so impious a principle. And in the same manner its position may be accounted for in the above cited passage of Luke. For I cannot assent to Schleusner that the particle is here *otiosa*. Neither can I agree with those who consider *ἄνθρωπε* in that light, viz. for *συ*. This vocative use of *ἄνθρωπε*, *homo*, and *man* always implies contempt; and *here* there is plainly an antithesis with *Θεῶ*. The ancient Commentators are therefore right in supposing that there is here a reference to that weakness, frailty, and, as it were, nothingness of man, which unfits him for *comprehending* his Creator's *reasons*, even were He to condescend to state them.*

20. *σὺ τίς εἶ*. Chrysostom well remarks on the force of this expression, as suggesting the *οὐδαμινέσ-τερον* of man. And Grot. refers for similar sentiments to Dan. 4, 32. Job 9, 12, 13 & 16. 34, 31—35. "Even human masters (continues he) are accustomed to say to a servant, "Begone, answerer."† The *ἀντὶ* may also signify *vicissim* (as has been learnedly shown by De Dieu), and thus the word will involve the notion of disputation, altercation, &c. Many recent Critics, however, treat the preposition as redundant: but this is a worse extreme than that of too much *pressing* on its sense; as is done by the old Commentators.

20. *μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι*, &c., what, shall (or may, or ought) the thing formed, &c. See Is. 26, 56. 45, 9. *Πλάσμα* is, by the Critics, thought an inelegant term. Yet it is so used by Aristoph.

* This sense Wets. has illustrated from several Classical passages: as, for instance, Aristoph. Av. 587. *ἄγε δὴ φησὶν, ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι, ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοεῖδεα φύλ', ἀμεμηνὰ, ἀπτῆνες, ἐφημέριοι, ταλαὶ βροτοὶ, ἄνδρες εἰκελό-νειροι*.

† Thus the Apostle to Tit. 2, 9., among the good qualities of a servant, reckons that of "not answering again," *μὴ ἀντιλέγοντος*, by which term Chrysostom here explains the *ἀντιποκρινόμενος*.

Av. 587. (speaking of men) *πλάσματα πηλοῦ*. An-
thol. 1, 81, 2. *ἐκ πηλοῦ γέγονας, τί φρονεῖς μέγα; τοῦτο*
μὲν οὕτως εἶπ' ἂν τις κοσμῶν πλάσματι σεμνοτέρω. Lu-
cian Prom. 1. *μηδ' ἐκ πηλοῦ πλάττετε, ἀλλὰ χρευσθῆ*
ὑμῖν τοῖς πολλοῖς τὰ πλάσματα. Plut. 2, 106 E. *ὥς*
γὰρ ἐκ τοῦ αὐτοῦ πηλοῦ δύναται τις πλάττων ζῶα συγχεῖν,
καὶ πάλιν πλάττειν καὶ συγχεῖν, καὶ οὕτω ἐν παρ' ἐν ποιεῖν
ἀδιαλείπτως, οὕτω, &c. To the above passages, cited
by Wets., I add a very similar one from Lucian 1,
181. Edit. Hemst. *τὸ μὲν γὰρ τοιοῦτο, καὶ τὰ παιδάρια*
τὰ παρ' ἡμῖν, τὰ πλάττειν ἐπιστάμενα πηλὸν, ἢ κηρὸν
ὅταν λάβῃ, ῥαδίως ἐκ τοῦ αὐτοῦ πολλάκις ὄγκου μετασχη-
ματίζει πλλὰς εἰδεῶν φύσεις. Thus in Plato de Re-
pub. L. 2. God is called *ὁ πλάσσων*.*

21. *ἢ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ*. Here
again we have *ἢ οὐκ* for *anpon*? Τοῦ πηλοῦ is by
some Commentators joined with *ὁ κεραμεὺς*. But to
this it is objected by others that *thus* the word will
be redundant. It is more to the purpose, however,
to say that thus there would have been no article.
The words are well rendered in our Common Ver-
sion, "Has not the potter power over the clay;"
except that the article has here the force of the pro-
noun possessive, "*his* clay?" This sense of the ge-
nitive after *ἐξουσία* is rare in Scripture. I know of
no other examples than Matt. 10, 1. *ἔδωκεν αὐτοῖς*
ἐξουσίαν πνευμάτων ἀκαθάρτων and Jan. 17, 2. *ἔδωκας*
αὐτῷ ἐξουσίαν πάσης σαρκὸς. In the Classical writers
it is exceedingly rare. The following is the only
example I can recollect. Thucyd. 5, 50. *κατὰ τὴν*
οὐκ ἐξουσίαν τῆς ἀγωνίσεως.

Πῆλος must here mean *clay*; though it often sig-
nifies *mud*. The word may be derived from *πάλλω*
to *stir, work up*. Φύραμα (from *φύραω*, to knead)
properly signifies any substance worked or kneaded

* I would observe, that in the above Classical passages there is
plainly an allusion to the mythos of Prometheus forming the first
man and woman of clay, which was, no doubt, derived from the
Mosaic account of the creation of man, to which St. Paul here
doubtless has a reference. See Gen. 2, 7.

up : but it was generally applied to that of *dough* ; as in 1 Cor. 5, 6. : though Grot. produces an example of it from the Geopon in a very similar sense to the one here meant, *φύραμα κονίας καὶ βολβίτου*, i. e. *mortar*.*

As to the *sentiment*, it is plainly founded on that of Is. 45, 9. “ Woe unto him that striveth with his Maker : let the potsherd strive with the potsherds of the earth : shall the clay say to him that fashioneth it, What makest thou ? or thy work, He hath no hands.” So also Sap. 15, 7. “ For the potter, tempering soft earth, fashioneth every vessel with much labour for our service ; yea, of the same clay’ he maketh both the vessels that serve for clean uses, and likewise also such as serve to the contrary : but what is the use of either sort the potter himself is the judge.”

The *σκεῦος* is a general term, and applies to vessels

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* Which latter is well illustrated by Wets. from Diodor. 17, 66. *τῶν παίδων τις—βαπτάσας τὴν Δαρειοῦ τράπεζαν ὑπέθηκε τοῖς ποσὶν — ἤλγηκα ἰδὼν τὸ παρ’ ἐκείνῳ μάλιστα τιμώμενον, νῦν ἀτιμον γεγονὸς σκεῦος*. And so Philo, p. 890 D. (cited by Carpzov,) calls *ἀτιμότερα* those vessels *ἂ πρὸς τὰς ἐν σκότῳ χρείας μᾶλλον ἢ τὰς ἐν φωτὶ*.

† The passage thus stands in Dr. Blayney’s version: “Cannot I do after the manner of this potter with respect to you, O House of Israel? saith Jehovah. Behold as the clay is at the disposal of the potter, so are ye at my disposal, O House of Israel. 7. Whosoever I shall speak concerning a nation and concerning a kingdom, of plucking up, casting down, and destroying.”

‡ So Koppe, who observes that we must not push the comparison of men and clay, (in which there are many points of dissimilarity,) beyond this sentiment: “non decere humanam imbecillitatem, ut cum Deo creatore suo (a cujus voluntate omnis ejus fortuna unice pendet,) altercari, causas, cur hac non aliâ ratione, cum eo egerit, impudentius quàm par est, exquirere, et si penetrare eas

as in Matt. 20, 15. "shall I not do what I will with mine own."

Dr. Macknight has taken great pains to rescue this passage from any application to individuals; he concludes (and all able and impartial inquirers have come to the same conclusion) that it is the power and sovereignty of God in the disposal of *nations* only that is here described by the figure of the potter; and consequently, that nothing is said of God's creating individuals, some to be saved, and others to be damned, by an exercise of absolute sovereignty, *μὴ γένοιτο*. I would add, that the scope of the whole passage is admirably illustrated by Chrysost. and the Greek Commentators. They exert themselves successfully in proving that man's free will is not here meant to be taken away. In fact (as Chrysost. has truly observed) "there is need here, as in other similitudes, to carefully examine what parts of the similitude are intended to be applied, and what not: for it seldom happens that the whole is to be taken." "We ought then (continues he) to choose such parts as are useful and apposite, and let alone the rest." This canon he exemplifies from several passages of the Old Testament, and applies the principle to the one now under our consideration, where he shows the sole point of similitude is to the unlimited passive obedience of the clay to the potter, no reference being had to *conduct*; so that it can have nothing to do with the question of *free will*.

The passage is thus paraphrased by Mr. Turner. "Admitting that God takes the Gentiles into his covenant, and rejects the greater part of your nation, has he not, as Creator, the right to appoint his creatures to whatever situation he chooses? I would rather ask, what right have you, a weak man, to find fault with the Almighty for exercising his preroga-

non possit. Eum reprehendere, injustitiæque et crudelitatis arguere audeat. Uti debet creatura viribus a creatore concessis, bene et prudenter; non vero audendum ei est, in jus tanquam vocare creatorem ipsum."

nions. But into the long doctrinal discussions of *Theologians* rather than *Commentators* it is not my duty to enter. I shall, therefore, chiefly notice what may be called *grammatical* interpretations. Of these the most favourite one for some time has been that of Ernesti, Opusc. Philol. p. 249, (or rather of Carpzov, by whom it was first propounded, and learnedly and ingeniously supported in his *Stricturæ*,) namely, that the expression is to be understood and explained by a reference to the antithetical word ἐλεει, and, by the *lex oppositionis*, be rendered, "treated with less kindness." And this mode of interpretation, by which an acknowledged harshness is effectually softened, has much to recommend itself in the scope of this whole chapter. But the evidence for the signification "treated kindly" is somewhat weak, merely resting on Paral. 10, 4. σκληρύνειν ζύγον. And Job 10, 4. ἀποσκληρύνειν τέκνα, of which only the latter is at all apposite. Yet if there were no more to be considered than the general scope of the chapter, I should not hesitate to adopt this interpretation: but, in fact, the expression (as Koppe observes) plainly has reference to the case of Pharaoh, in the narration of whose story this very word often occurs (as 7, 3, 9, 13, 10, 30 & 27. 14, 4, 8, 10.), and in the sense "to render obstinate." Besides (as Koppe also observes) the words following, τὶ ἐνί μέμφεται; have no sense, if they be not referred to obduracy of mind. It is therefore necessary to resort to some other mode of interpretation; and those before detailed from the Fathers will claim our especial notice. Upon examination it will, I think, appear that the one adopted by Basil, Origen, and Theophylact, deserves the preference; though, indeed, those of Greg. Nyss. and Œcumenius are not inconsistent with it. I shall, therefore, farther unfold the interpretation in question. It is observed by Origen, Philocal. C. 20. that we may not improperly soften the seeming harshness of the expression by adverting to the *popular* modes of thinking and speaking. "Thus (adds he) good and kind masters sometimes say to servants who have taken occasion from that kindness to harden themselves in disobedience, "I have made you bad, I am the cause of your offences." So Theophyl. p. 95. "Ὡς περ εἷς τις ἐχει δοῦλον πονηρόν, εἶτα φιλανθρώπως αὐτῷ χρᾶται, πονηρότερον αὐτὸν ἐργάζεται· οὐχ ὡς αὐτὸς τὴν πονηρίαν αὐτὸν διδάσκων, ἀλλ' ὡς ἐκείνου τῇ μακροθυμίᾳ εἰς τὸν τῆς πονηρίας αὐτοῦ χρωμένον, οἷα δὲ καταφρονοῦντος ταύτης. So we sometimes employ a similar phrase, when we speak of disobedient servants or perverse children being *spoiled* by kindness. In such cases, as Origen here justly remarks, we are to attend to custom, the genius of the passage, and the intent of the speaker; and not rashly start objections. Thus, for instance, the Apostle thus addresses the sinner, supra 2, 4. "Or despisest thou the riches of his goodness and forbearance, and long suffering, not knowing that the goodness of God leadeth thee to repentance? But after thy hardness and impenitent heart, treasurest thou up unto thyself wrath against the day of wrath, and revelation of the righteous judgment of God?" Now let what God there says to the sinner be supposed to be addressed to Pharaoh, and it will be very suitable to his case, considering the hard-

ness and impenitence of his heart, by which he was "thereby treasuring up unto himself wrath;" since his hardness would not have been so clearly discovered and made known, had not the signs and wonders existed, &c. Thus (as Rosenm. remarks) the phrase is to be understood *populariter*, and not pushed to philosophical exactness. "Pharaoh (continues he) hardened his *own* heart; * and *would* not be softened by the repeated and unmerited mercies of God; and therefore God permitted him to make use of his forbearance, so as to continue obdurate, and thus draw down on himself final and exemplary destruction."

The above view of the sense is (as I have before shown) founded on the antient Commentators; and it is quite accordant with that adopted by the most judicious modern Interpreters and Theologians. Consult Macknight, and also the masterly annotation of Grotius, among whose other observations illustrative of the subject, and justificatory of the dispensations of God towards Pharaoh, the following merit especial attention. "*Quem perdere jure potuerat Deus, eum jure poterat etiam suo morbo relinquere, nec adhibere medicinam; quod Deus jure potest adversus omnes contumaces. Quam vero mensuram contumaciæ ad hoc expectare non dico necessarium sit, sed conveniens Divinæ qua bonitati, qua severitati, nemo exacte novit nisi ipse.*" See Tertullian ad Marc. With respect to the *mode* in which this induration was exercised, Grotius remarks, that if God had caused the plagues to continue, undoubtedly Pharaoh would have let the Israelites go: but the speedy removal of the evils only increased his contumacy; † and thus Pharaoh hardened *himself*, and deliberately persisted in his contumacy. He then adds: "*Induravit autem Deus Pharaonem non auferendo eum ex vitâ, neque utendo eâ virium suarum dispensatione quâ statim duritiem ejus potuerat contundere; sed alia potius quæ magis magisque cognitam faceret humano generi ipsius contumaciam, ac tandem quoque Dei in eo puniendo justitiam.*" See the able annotation (or rather dissertation) of Whitby, for much of which he is, however, indebted to Grotius. Wetstein, too, adopts this view of the subject, and skilfully applies the principle suggested by Origen. He shows, too, the bearing of this story of Pharaoh on the present subject in the following masterly annotation: "*Deus favit Jacobo, et nunc gentibus ad Evangelium vocatis; quia ipsi ita placuit. Et licet prævideret longâ patientiâ et inhibitione pœnarum, et Pharaonem olim et nunc Judæos pejores redditum iri, tamen hac methodo ipsi adversus eos uti placuit. Consilium Dei pœnas et immittentis et inhibentis sine dubio fuit, animum contumacem flectere et emendare supra 3, 3—5. Aliter autem sæpe evenit; sunt qui nec bonitate nec severitate molliori se patiuntur. Ita*

* This is especially accordant with the view of the subject taken by Greg. Nyss. above stated; and which is adopted by Grotius.

† So Exod. 8, 15. But when Pharaoh saw that there was respite, he hardened his heart, and hearkened not unto them; as the Lord had said. So that we must *not* here apply the adage, "*Quem Deus vult perdere, prius dementat.*"

filius degener et verberibus inflictis irritatur, et indulgentia patris fit segnior; unde oriuntur querelæ: ego indulgentiâ meâ filium perdidî, et verberibus malitiam non excussi, sed incussi."

It is admirably observed, too, by Grotius: "Varia sunt diviniæ misericordiæ genera quorum libera Deo est dispensatio. Eorum maximi id quo hominum vitia corrigit, quod sæpe facit non tam leniter tractando quàm acriter castigando. Adducit ad hanc rem Origines hoc ipsum argumentum, iterum tractans Philocaliæ, cap. 26. locus insignem ex 3 Macc. 4, 12. et sequentibus, ubi ostenditur maximè hoc esse misericordiæ Divinæ non diu sinere ex sententiâ agere eos qui peccant, sed statim adhibere disciplinam." So Schoemoth R. 13. quia Deus S. B. Sinit hominem semel, bis, ter: si non respiciat, claudit cor ejus a penitentia, ut puniat.

And in the same manner the passage is explained by Jaspis, whose words are these: "Ubi autem Deus dicitur Pharonis animum obdurasse, hoc non effectivè, sed *θεωπετικῶς* ac *permissivè* accipiendum esse, multis argumentis probari potest. Haud rarè etiam apud Orientales populos transibuntur intermediæ causæ et omnia statim ad Deum unicè referuntur; alibi ipsi illi a Deo obdurati semel ipsos obdurasse dicuntur; admonentur quoque ad frugem redire. Adde, quod verba activa ab Ebræis pro quâlibet actione ponantur. Nunquam propheta quoque id *facere* dicuntur, quod *fore* prænantiant."

And this interpretation is also adopted by Koppe. "It is (says he) both manifest in itself and apparent from the whole of the Mosaic story, 1. That when God is said to harden the heart of Pharaoh, it is not meant that his freedom as a moral agent, and, what is dependent thereon, the equity of imputing sin to him, is thereby taken away.—2. That the whole passage is to be understood, not only of obstinacy, as a vice, but also of the punishment and misery, by Divine will, conjoined with it, though not eternal,* but only such as is mentioned by Moses. I would therefore render the phrase thus: *alios obstinatos permittit,† ut pœnas luant.*" If this be borne in mind, the *ratio oppositorum* in ἑλεειν and σκληρύνειν will be as uninjured on the above interpretation as on the one adopted by Carpzov, Ernesti, and others. For the term ἐνδεύξασθαι τὴν ὀργὴν at ver. 22. is synonymous with σκληρύνειν, which is perpetually used by the Sept. in the sense to *make obstinate*, either with or without the addition of καρδίας or τραχέλον. It hardly ever occurs in the Classical writers, who use σκληρύνω, though only in the *physical* sense.

Dr. Macknight strenuously maintains, that by Pharaoh is here to

* So Slade. "Here is no allusion to any future or final recompense: All have sinned; and God deals with sinners in this life, not always according to our notions of justice or impartiality, but as it may best suit his unfathomable purposes. In the next life will be found a full and final retribution. And farther, God may without injustice withhold what none can in justice demand."

† This interpretation is supported by the authority of Œcumenius above cited.

be understood the *Egyptian nation*, as Jacob and Esau before are put for the *nations* of which they were the progenitors. An idea of which there is much to be said in favour, and for which I must refer to the note itself of Dr. Macknight. To his observations I would add, that there is reason to think that the *whole* blame of the obstinacy ought not to be thrown upon Pharaoh, but that his ministers, advisers, and courtiers, must participate in it. Thus in 9, 30. Moses says: "But as for thee and thy *servants* (i. e. ministers), I know that ye will not fear the Lord." And so I understand verse 14. "I will send all my plagues upon thy heart, and upon thy *servants*." Nay the induration is ascribed (10, 1.) to his *servants also*. "I have hardened his heart, and the heart of his *servants*." In which passage servants may be understood in the same way as at ver. 6. Still it appears that their obstinacy was not so great as that of their sovereign. For at ver. 7. it is said, "and Pharaoh's servants said unto him; Let the men go." And yet their obstinacy, as well as the monarch's, returned again, after they had let the Israelites go. So at 14, 5. "And the heart of Pharaoh and his *servants* was turned against the people," &c. From all this it is plain that Pharaoh's ministers and courtiers systematically instilled into, and encouraged a spirit of obstinacy in the mind of the King; and it is probable that the people at large participated in this disposition. In considering, then, the awful visitation of God on the Egyptian nation, we are not warranted in applying the Horatian dict, "*quidquid delirant reges plectuntur Achivi*."

From the above considerations, then, I am inclined to adopt the view of the subject taken by Dr. Macknight. The passage may, however, be also applied, *mutatis mutandis*, to the case of *individuals*: on which see Dr. M. It is plain that the foregoing national examples are appealed to by the Apostle, in order to show that God might, without injustice, punish the Israelites for their disobedience, by casting them off, and making the believing Gentiles his people in their stead.

19. *ἐρεῖς οὖν μοι Τί ἔτι μέμφεται*, &c. These words represent a *new objection* which the Apostle foresaw might be raised by the Jews from the words *ὃν θέλει, σκληρύνει*; namely, "How, then, could this *σκληροκαρδία* be justly punished by God, since God himself is the *ὁ σκληρύνων*?" (Koppe.) "How can God feel wrath against sinners, since no one can resist his will? For if he hardens men, the men themselves are not to blame, but God." (Schoettg.) Although this conclusion could not be legitimately drawn from Paul's doctrine, yet it was necessary that he should take away from the Jews every opportunity of evading his arguments, and contradicting his reasonings. (Rosenm.)

19. τί οὖν μέμφεται. At τί subaud διὰ, and after μέμφεται, ὁ Θεός, and ἡμᾶς: ellipses which Koppe, very properly, ascribes to the effect of indignation in the speaker. It is plain, too, from the context, that we must supply *τκληροκαρδίας, ἀπειθείας*, or the like. Μέμφεσθαι signifies to *complain of, accuse*, both in the Old Testament (as 2 Macc. 2, 7. Sir. 11, 7. 41, 4.) and the New; as Heb. 8, 8.: also in the Classical writers. So Epict. Ench. 3. μεμφῇ καὶ θεοὺς καὶ ἀνθρώπους. Its proper syntax is with an Accusative, though it sometimes carries a Dative; but that is often left to be understood, as here and Heb., and also in some passages of Arrian and Epict., cited by Raphel and Dresig de V. M. See Schl. Lex. in voc. The sense is: "By what right does he yet, or now, accuse men."

19. τῷ γὰρ βουλήματι αὐτοῦ τις ἀνθέστηκε; The interrogative here, as often, involves a strong negation. In ἀνθέστηκε Grot. recognizes an Hebraism; the indicative being put for the subjunctive, and the preterite for *any* time. It may, however, be more properly regarded (with Piscator) as an elliptical form for, "who hath (ever) resisted him?" which carries with it the adjunct: "who ever *will, or can*, resist him?" And so Theophyl., who explains: *τις ἠδύνατο ἀντίσθηναι*; It is said, by Grotius, to be a proverbial expression among the Hebrews; and he refers to Gen. 50, 19., and 2 Paral. 20, 6.

Βούλημα here denotes not merely *will*, but *purpose*, and the endeavour consequent upon it; as in Acts 27, 43.; in which sense *voluntas* is used by the Latin writers. (See Facciol. Lex.) So that this may possibly be a Latinism.

20. μενούνη, ὡς ἄνθρωπε, σὺ τίς εἶ ὁ ἀνταποκρινόμενος τῷ Θεῷ; On the force of these words the ancient and modern Commentators are at issue. The former think that the Apostle purposely returns no answer to the above objection, in order to show, that to God alone are known his dispensations, and his judgments. "For this purpose (says Theophyl.)

the Apostle brings together difficulties, and furnishes no solutions, in order to hem in the disputant, and compel him to acknowledge that all these things are incomprehensible to man. Thus, in the present passage, the Apostle does not answer the objection, but he puts to silence the objector." This view may, in a certain sense, be admitted : yet the remark of Chrysost. is, I think, more apposite ; namely, that " the Apostle disdains to give the answer to the objection, not because it was impossible, but because the objection was one not fit to be proposed ;" and he illustrates the case by observing, that human teachers do not choose to answer all the interrogatories of their disciples.

The modern Commentators regard the words of the Apostle as an answer two-fold : 1st, *generally*, ver. 20 & 21. ; " by showing (says Rosenm.) that it is not for men to canvass the measures, or call in question the will, of God : 2dly, *specially*, i. e. suitably to the present case of the Jews, ver. 22, " by showing (says Rosenm.) that even allowing them so to do, yet God does not act from caprice, and against right reason, but most wisely, and in accordance with his glorious attributes, ver. 22 & 23." Schoettgen thus paraphrases the reply : " No one ought to proceed to the audacity of bringing God to account for having done any thing, or forbore to do it. For God has an absolute right over his creatures, as the potter over his clay.* Jaspis, too,

* He then takes occasion to inculcate the following important observations. " *Omnia vero hæc intelligenda sunt non de electione singularum personarum, sed integrarum nationum, quæ circumstantia Lectoribus iterum iterumque est proponenda, ne vacillemus. Adeoque in potestate Dei positum utique fuit, unam nationem in populum suum eligere, sic tamen, ut aliis via Deum quærendi et inveniendi nunquam denegata fuerit.*" To which may be subjoined the following remarks of Mr. Slade. " God had an undoubted right to punish the Jews, as a nation, to what extent he thought fit, for their wilful continuance in a state of rebellion against him. He had a right to blame and to punish them, as he did Pharaoh, for being in that state of alienation from him, which had been know-

offers the following excellent paraphrase. "Quo tandem jure audes cum Deo quasi expostulare et altercari? Creatura cum creatore?—Deus nunquam temerè ac sine justis causis agit id quod sapientissimo numine prorsus esset indignum, quas causas ubi homo parùm perspicax non ritè cognoverit, Deum, ut injustum, reprehendere, est summæ temeritatis et arrogantiae."

Thus it plainly appears, that the difference between the ancient and modern Commentators is here rather in *words* than *things*. This passage *was really an answer* to the above objection, and all the answer of which, in the nature of things, it is capable: and that was all the justification of God's conduct, in the case of Pharaoh, that the Jews could require. For, as Wets. well remarks, "postquam demonstratum est, Deum ita egisse, demonstratum etiam est omnibus qui Mosi credunt, eum convenienter suæ justitiæ egisse." And it appears from several Rabbinical passages cited by Schoettg., that such temerity was disclaimed by all pious Jews: whence arose a proverbial maxim, "Be not more righteous than thy Creator." Wets. aptly refers to Sap. 15, 7., and Joseph. Bell. 3, 8, 3.

But to consider the phraseology of this answer. The *μενούργη* has the force of a strong negative of any thing, and an affirmation of the contrary; as in Luke 10. 28.; and may be rendered "Nay but." It is never used by the Classical writers, except in the middle of a sentence, or at least after its commencement. An instance, indeed, of *μενούργη* commencing a sentence is cited from Aristophanes: but the *γε* alters the case. To trace the *ratio idiomatis* would

ingly and voluntarily brought on by their own disobedience, by their neglect of his warnings, and their abuse of his forbearance. Under these circumstances, he had as great a right to determine whether his national privileges should be conferred on the Gentiles, or continued with the Jews, as the potter has to decide on the use and adaptation of different pieces of clay, appropriating some to nobler purposes, others to inferior, according to his free choice and judgment."

carry me too far. Suffice it to observe, that this position of the particle admirably expresses the eagerness of the Apostle to reprobate so impious a principle. And in the same manner its position may be accounted for in the above cited passage of Luke. For I cannot assent to Schleusner that the particle is here otiosa. Neither can I agree with those who consider *ἄνθρωπε* in that light, viz. for *συ*. This vocative use of *ἄνθρωπε*, *homo*, and *man* always implies contempt; and *here* there is plainly an antithesis with *Θεῶ*. The ancient Commentators are therefore right in supposing that there is here a reference to that weakness, frailty, and, as it were, nothingness of man, which unfits him for *comprehending* his Creator's *reasons*, even were He to condescend to state them.*

20. *σὺ τίς εἶ*. Chrysostom well remarks on the force of this expression, as suggesting the *οὐδαμινέσ-τερον* of man. And Grot. refers for similar sentiments to Dan. 4, 32. Job 9, 12, 13 & 16. 34, 31—35. "Even human masters (continues he) are accustomed to say to a servant, "Begone, answerer."† The *ἀντί* may also signify *vicissim* (as has been learnedly shown by De Dieu), and thus the word will involve the notion of disputation, altercation, &c. Many recent Critics, however, treat the preposition as redundant: but this is a worse extreme than that of too much *pressing* on its sense; as is done by the old Commentators.

20. *μὴ ἐρεῖ τὸ πλάσμα τῷ πλάσαντι*, &c., what, shall (or may, or ought) the thing formed, &c. See Is. 26, 56. 45, 9. *Πλάσμα* is, by the Critics, thought an inelegant term. Yet it is so used by Aristoph.

* This sense Wets. has illustrated from several Classical passages; as, for instance, Aristoph. Av. 587. *ἄγε δὴ φησίν, ἄνδρες ἀμαυρόβιοι, φύλλων γενεᾷ προσόμοιοι, ὀλιγοδρανέες, πλάσματα πηλοῦ, σκιοεῖδεα φύλ', ἀμεμηγὰ, ἀπτῆνες, ἐφημέριοι, ταλαὶ βροτοὶ, ἄνθρωποι εἰκελό-νειροι*.

† Thus the Apostle to Tit. 2, 9., among the good qualities of a servant, reckons that of "not answering again," *μὴ ἀντιλέγοντος*, by which term Chrysostom here explains the *ἀντιποκρινόμενος*.

Av. 587. (speaking of men) πλάσματα πηλοῦ. Anthol. 1, 81, 2. ἐκ πηλοῦ γέγονας, τί φρονεῖς μέγα; τοῦτο μὲν οὕτως εἶπ' ἂν τις κοσμῶν πλάσματι σεμνοτέρω. Lucian Prom. 1. μηδ' ἐκ πηλοῦ πλάττετε, ἀλλὰ χρυσᾶ ὑμῖν τοῖς πολλοῖς τὰ πλάσματα. Plut. 2, 106 E. ὥς γὰρ ἐκ τοῦ αὐτοῦ πηλοῦ δύνатаί τις πλάττων ζῶα συγχεῖν, καὶ πάλιν πλάττειν καὶ συγχεῖν, καὶ οὕτω ἐν παρ' ἐν ποιεῖν ἀδιαλείπτως, οὕτω, &c. To the above passages, cited by Wets., I add a very similar one from Lucian 1, 181. Edit. Hemst. τὸ μὲν γὰρ τοιοῦτο, καὶ τὰ παιδάρεια τὰ παρ' ἡμῖν, τὰ πλάττειν ἐπιστάμενα πηλόν, ἣ κηρὸν ὅταν λάβῃ, ῥαδίως ἐκ τοῦ αὐτοῦ πολλάκις ὄγκου μετασχηματίζει πικρὰς εἰδεῶν φύσεις. Thus in Plato de Repub. L. 2. God is called ὁ πλάσσων.*

21. ἡ οὐκ ἔχει ἐξουσίαν ὁ κεραμεὺς τοῦ πηλοῦ. Here again we have ἡ οὐκ for *anpon*? Τοῦ πηλοῦ is by some Commentators joined with ὁ κεραμεὺς. But to this it is objected by others that *thus* the word will be redundant. It is more to the purpose, however, to say that thus there would have been no article. The words are well rendered in our Common Version, "Has not the potter power over the clay;" except that the article has here the force of the pronoun possessive, "*his* clay?" This sense of the genitive after ἐξουσία is rare in Scripture. I know of no other examples than Matt. 10, 1. ἔδωκεν αὐτοῖς ἐξουσίαν πνευμάτων ἀκαθάρτων and Jan. 17, 2. ἔδωκες αὐτῷ ἐξουσίαν πάσης σαρκός. In the Classical writers it is exceedingly rare. The following is the only example I can recollect. Thucyd. 5, 50. κατὰ τὴν οὐκ ἐξουσίαν τῆς ἀγωνίσεως.

Πῆλος must here mean *clay*; though it often signifies *mud*. The word may be derived from πάλλω to *stir, work up*. Φύραμα (from φυράω, to knead) properly signifies any substance worked or kneaded

* I would observe, that in the above Classical passages there is plainly an allusion to the mythos of Prometheus forming the first man and woman of clay, which was, no doubt, derived from the Mosaic account of the creation of man, to which St. Paul here doubtless has a reference. See Gen. 2, 7.

up : but it was generally applied to that of *dough* ; as in 1 Cor. 5, 6. : though Grot. produces an example of it from the Geopon in a very similar sense to the one here meant, *φύραμα κονίας και βολβίτου*, i. e. *mortar*.*

As to the *sentiment*, it is plainly founded on that of Is. 45, 9. "Woe unto him that striveth with his Maker : let the potsherd strive with the potsherds of the earth : shall the clay say to him that fashioneth it, What makest thou ? or thy work, He hath no hands." So also Sap. 15, 7. "For the potter, tempering soft earth, fashioneth every vessel with much labour for our service ; yea, of the same clay he maketh both the vessels that serve for clean uses, and likewise also such as serve to the contrary : but what is the use of either sort the potter himself is the judge."

The *σκεῦος* is a general term, and applies to vessels

* In the very same sense here intended by the Apostle, and with a reference to the same subject, it is thought by Carpzov to be used by Philo Judæus 148 F. *Τὸ τοίνυν φύραμα κυρίως, εἰ χρὴ τάληθες λέγειν, ἡμεῖς ἐσμέν αὐτοὶ, συμπεφορημένων καὶ συγκεκριμένων πλείστων οὐσιῶν, ἵνα ἀποτελεσθῶμεν. Ψυχρὸν γὰρ θερμῷ, καὶ ξηρὸν ὑγρῷ δυνάμεις ἐναντίας μίξας καὶ ἀνακερασάμενος ὁ ὡσοπλάσσης, ἔν ἐκ πασῶν ἕκαστον ἡμῶν ἀπειργάσατο συμφύρημα, ἀφ' οὗ καὶ φύραμα εἴηται τούτου σοῦ συμφορήματος, ὃ ψυχὴ καὶ σῶμα δύο τὰ ἀνωτάτω τμήματα κεκλήρωται, ὧν τὰς ἀπαρχὰς ἀνιέρωτεον.* Yet I must doubt whether *φύραμα* be here rightly rendered *massa*. It rather seems to mean properly a mixing, in allusion to the mixed nature of man, compounded of body and spirit. This sense is too little attended to in *φυράω* and its compounds, and this has occasioned innumerable blunders of *librarii*, and misinterpretations of Critics.

Thus in *Æschyl. Pers.* 54, and in *Eurip. Rhes.* 58. for *σύρδην*, the best critics read *φύρδην*. Which is explained by Hesych. *ἀναμίξ.* Hence may be understood the puzzling, and, as Bp. Blomfield thinks, corrupt expression of *Æschyl. Pers.* 923. *φύστις*, which may be rendered by our old English, a mixen, or mixty-maxy. It is *quasi φύρσις*, and the Schol. rightly explains it by *πεφυρμένη*, but I cannot think, with the learned Editors, that he read *φύρσις*. That is *cutting the knot*. The common reading is confirmed by the *Etym. Mag.* *φύστα τὰ ἀναπεφυρμένα μέλιτι ἢ λευρᾷ.* And *Athen.* 114 F. *παρ' Ἀθηναίους κάλουνσι φύσσην τὴν μὴ ἄγαν τετριμμένην.* So we speak of *mixed bread*, and *seconds*.

of every sort. The *εἰς τιμὴν* and *εἰς ἀτιμίαν* are to be taken in a comparative sense, i. e. “for *more honourable* or *less honourable* uses.” “Thus (observes Grot.) it is meant to be asserted, that the potter can work up his clay into any sort of vessels he pleases; nay, after having made them, he may unmake them, converting them from the more honourable to the less honourable purposes; for instance, from eating or drinking vessels to chamber-pots,” which last (Hilary and Beza observe) have, in Hebrew, their name in allusion to this. It is remarked by Grotius, that what is here the *εἰς τιμὴν σκεῦος*, is, in the passage of Sap. 15., the *καθαρῶν ἔργων δοῦλα σκεύη*; and what is here *εἰς ἀτιμίαν*, is there the *ἐνάντια σκεύη*.* Yet (as he rightly suggests) that this similitude, or comparison, of men and clay does not, in all respects, correspond, is plain from Jer. 18, 6., where that Prophet uses this similitude of the potter and clay, and immediately subjoins that God attempts his own counsels with those of men.† So also in Sirach 33, 14 & 15., where, after the same similitude, come the words *ἐπιδόυναι αὐτοῖς κατὰ τὴν κρίσιν αὐτοῦ*. The thought, therefore, is not to be pressed beyond this sense, that we ought not to act as censors and judges of God’s dealings and dispensations;‡

* Which latter is well illustrated by Wets. from Diodor. 17, 66. *τῶν παίδων τις—βαπτάσας τὴν Δαρείου τράπεζαν ὑπέθηκε τοῖς ποσὶν—ἤλγηκα ἰδὼν τὸ παρ’ ἐκείνῳ μάλιστα τιμώμενον, νῦν ἀτιμον γεγονὸς σκεῦος*. And so Philo, p. 890 D. (cited by Carpzov,) calls *ἀτιμότερα* those vessels *ἂν πρὸς τὰς ἐν σκότῳ χρείας μᾶλλον ἢ τὰς ἐν φωτὶ*.

† The passage thus stands in Dr. Blayney’s version: “Cannot I do after the manner of this potter with respect to you, O House of Israel? saith Jehovah. Behold as the clay is at the disposal of the potter, so are ye at my disposal, O House of Israel. 7. Whosoever I shall speak concerning a nation and concerning a kingdom, of plucking up, casting down, and destroying.”

‡ So Koppe, who observes that we must not push the comparison of men and clay, (in which there are many points of dissimilarity,) beyond this sentiment: “non decere humanam imbecillitatem, ut cum Deo creatore suo (a cujus voluntate omnis ejus fortuna unice pendet,) altercari, causas, cur hac non aliâ ratione, cum eo egerit, impudentius quàm par est, exquirere, et si penetrare eas

as in Matt. 20, 15. "shall I not do what I will with mine own."

Dr. Macknight has taken great pains to rescue this passage from any application to individuals; he concludes (and all able and impartial inquirers have come to the same conclusion) that it is the power and sovereignty of God in the disposal of *nations* only that is here described by the figure of the potter; and consequently, that nothing is said of God's creating individuals, some to be saved, and others to be damned, by an exercise of absolute sovereignty, *μὴ γένοιτο*. I would add, that the scope of the whole passage is admirably illustrated by Chrysost. and the Greek Commentators. They exert themselves successfully in proving that man's free will is not here meant to be taken away. In fact (as Chrysost. has truly observed) "there is need here, as in other similitudes, to carefully examine what parts of the similitude are intended to be applied, and what not: for it seldom happens that the whole is to be taken." "We ought then (continues he) to choose such parts as are useful and apposite, and let alone the rest." This canon he exemplifies from several passages of the Old Testament, and applies the principle to the one now under our consideration, where he shows the sole point of similitude is to the unlimited passive obedience of the clay to the potter, no reference being had to *conduct*; so that it can have nothing to do with the question of *free will*.

The passage is thus paraphrased by Mr. Turner. "Admitting that God takes the Gentiles into his covenant, and rejects the greater part of your nation, has he not, as Creator, the right to appoint his creatures to whatever situation he chooses? I would rather ask, what right have you, a weak man, to find fault with the Almighty for exercising his preroga-

non possit. Eum reprehendere, injustitiæque et crudelitatis arguere audeat. Uti debet creatura viribus a creatore concessis, bene et prudenter; non vero audendum ei est, in jus tanquam vocare creatorem ipsum."

tive? As well might the thing made complain of its maker, for not having formed it something else. God has plainly a right to place the object which his power has produced in any rank among his creatures, and to give it as many or as few advantages as he pleases."—Since, therefore, the Jews would have had no reason to complain if the Supreme Being had never granted them the external benefits of his covenant; they surely could not reasonably object, if, to promote some important purposes, he withdrew from them those benefits.

22. εἰ δὲ θέλων ὁ Θεὸς ἐνδείξασθαι, &c. Here is a second and more direct answer to the objection proposed at ver. 19. It is well observed by Chrysost., that having put to silence their unreasonable pride, the Apostle brings forward the solution, disclosing the causes why God has rejected the greater part of the Jewish people, and received the Gentiles, on account of their faith in Christ. The nature of this solution, which occupies the present and several succeeding verses, is thus stated by Koppe. "The Jews have no reason to complain of their rejection, since, to this very day, God has, most indulgently, borne with them (ver. 22.); and that the Heathens are invited and brought to this same felicity, furnishes a striking proof as well of the Divine benignity, as his faithfulness in keeping his promises."

The general sense of this passage is, indeed, sufficiently clear from the context;* but to determine that sense by the laws of legitimate construction and just interpretation is not so easy. The difficulty seems to rest entirely with the highly elliptical character of the sentence, which is frequent in the writings of this Apostle, and especially such passages as have the form of dialogue, and contain objections

* And it is well expressed by Mr. Turner as follows: "The Jews, hardened and impenitent, have no reason to complain, but rather to be thankful to God, for having borne with them so long, since they have so long been ripe for punishment."

and replies.* Some Commentators, indeed, endeavour to avoid the ellipsis, either, as Heumann, by taking *ei* interrogatively, like the Heb. *ה*, for *הֲ* (though, as Koppe observes, authority is wanting to prove this sense of the *Greek* particle, viz. for *nonne*), or, (as Noesselt,) by supplying *ἦν* after *θέλων*, thus making the primary proposition rest with the words *ἤνεγκε — εἰς ἀπώλειαν*. See Rosenm. But this incurs a greater harshness than is involved in considering the words, with the old Commentators, as an anantapodoton, which is, moreover, very agreeable to the usage of the Apostle.

Θέλων ἐνδείξασθαι is explained by Carpzov and Koppe for *καίπερ ἤθελε ἐνδείξ.*, or for *ἐνδεικνύσει*; since *βούλεσθαι* and *θέλειν* are often redundant; of which Carpzov cites several examples, and refers to Gataker on Anton. 10, 8. p. 356. But to the application of this principle on the present occasion I must object, since it is an unnecessary paring down of the plain sense. The sentence is well rendered by Turner: "But if God, when he might have displayed his wrath, and shown his power, still bore with those men who were fitted for destruction, will you be so unreasonable as to complain, or to find fault on this account?"

Ὅργῃ here signifies *wrathful punishment*; as in 1, 18., where see the note. *Γνωρίσαι* is synonymous

* This is not to be entirely ascribed to any Hellenistical idiom. Vestiges of it may occasionally be found in such parts of the Classical writers as partake of this dialogistical character; ex. gr. the Dialogues of Plato, and especially that admirable but most enigmatical dialogue, or conference between the Athenians and Melians, at the end of the 5th Book of Thucydides; a production which bears a stronger resemblance to the style of St. Paul in this Epistle than any other Classical work that I have read. Both may be classed amongst the most obscure and difficult of compositions; though, with respect to the former, it may be observed, that the difficulty is to be attributed *as much* to the abstruseness of the subjects and the subtlety of the reasonings, as to any obscurity in the style, which, from its highly finished structure, will frequently be found (as in most other parts of that writer) to carry with it its own light.

with ἐνδείξασθαι. Here Wets. aptly compares Seneca Controv. 1, 2. Voluerunt Dii immortales in hac puellâ ostendere vires suas, ut appareret quàm nulla vis humana divinis resisteret, and Herodot. 7, 24. ἐθέλωντε δύναμιν ἀποδείκνυσθαι καὶ μνημόσυνα λιπέσθαι.

Τὸ δυνατόν is for τὴν δύναμιν, as τὸ γνωστόν in 1, 19. and τὸ χρηστόν in 2, 4.; an idiom frequent in the Classical writers.

22. ἤνεγκε, “bore with, endured, (like the Heb. נָשָׂא,) and did not hastily destroy them, but waited for their reformation.” This is suggested by the following ἐν πολλῇ μακροθυμίᾳ, which is a periphrasis for μακροθυμῶς. And so Theophyl., who explains it ὑπομόνη ἡνέσχετο.

22. σκεύη ὀργῆς. The word σκεῦος, which properly signifies *any vessel*, (like the Heb. כֵּל,) is occasionally used of *persons*;* and is so employed here on account of the similitude of the potter, which remained still in the mind of the Apostle. Grotius explains; “in quos Deus judicia sua exsequitur.” It is proper, however, to consider the real sense of the expression σκεύη ὀργῆς, as used of persons, “which (as Koppe observes), from neglecting to attend to the force of the language of common life, some have taken to signify men appointed and created by God for eternal punishment. An interpretation to which the best Commentators, both ancient and modern, are, with reason, opposed. So Chrysost., Theophyl., Œcumenius, and Theodoret, whom see. Of the modern Commentators, Grotius has most accurately treated the subject. He says (inter alia) “we are here to understand by σκεύη ὀργῆς, not men by nature, but men who bylong and hardened

* Of which Koppe gives the following examples. Aboth, C. 3. where the *law* is called תּוֹרַת כֵּל. Sirach 43, 2. where the *sun* is called σκεῦος θαυμαστόν. 1 Sam. 21, 5. where human beings (παιδάρια) are called σκεύη. 1 Pet. 3, 7. σκεῦος ἁσθενεστερόν γυναικείον. Arrian Epict. p. 14, 1. σκευάριον σαπρόν, *homo vilis*. Polyb. Excerpt. p. 1402. Δαμοκλῆς, ὁ μὲν Πυθίῳ γινος πεμφθεὶς κατὰ σκοπὸς πρὸς Ῥωμαίους ὑπηρετικὸν ἦν σκεῦος, εὐφύες.

wickedness were most worthy of the Divine punishment; such as were most of the Jews of those times.* He explains *κατηρτισμένα* (by an idiom derived from the Hebrew, in which language from its penury participles are often used as verbals,) not *prepared* or adapted, but *fit*, ready for, ripe for, *ἔτοιμοι*; like the Heb. נכר; which seems the most satisfactory mode of interpretation, and is confirmed by Œcumen., who explains the word by *ἔτοιμοι*. If, however, the *action* be dwelt upon, the *agent* must be considered as the sinner himself. Hence Vors- tius, and most Commentators since his time, have rendered it “*self-urged* to destruction.” And so Schleus.: “*qui se ipsos quasi ad pœnam contrahunt.*” This mode of interpretation is also confirmed by Chrysost., who explains it: ἀπὸ κατηρτισμένων οἴκοθεν μέντοι καὶ παρ’ ἑαυτοῦ.† And so Theophylact. “Such (continues Grot.) God does not immediately destroy, but gives them time for repentance; as the words following suggest. See also 2, 4. And so Philo ap. Euseb. Præp. 8. Προμηθεῖται δὲ (Θεὸς) καὶ τῶν ὑπαίτιως ζώντων, ἅμα μὲν καιρὸν εἰς ἐπανόρθωσιν αὐτοῖς διδοὺς, ἅμα δὲ καὶ τὴν ἴλεων φύσιν αὐτοῦ μὴ ὑπερβαίνων, ἧς ὁπαδὸς ἀρετῇ καὶ φιλανθρωπία γέγονεν· and 2 Macc. 6, 14. Ἀναμένει μακροθυμῶν ὁ δεσπότης, μέχρι τοῦ καταντήσαντας αὐτοὺς πρὸς ἐκπλήρωσιν ἁμαρτιῶν, κολάσαι. From all which it is plain that the persons here meant are not men simply considered as God’s creatures, or as Adam’s posterity, but such as were like unto Pharaoh.”‡

* And so even Doddridge understands the expression.

† And in the same way may be understood the following Rabbinical passages cited by Koppe. Becharoth, fol. 8, 2. R. Joseph docuit: Hi sunt Persæ qui præparati et parati sunt ad Gehennam. R. Bechai in Pentateuch, fol. 132, 1. Gentes מוכנים ordinatæ ad Gehennam: Israel vero ad vitam. Midrasch Mishle 16, 4. Si non facit pœnitentiam, ordinatus est ad iudicium Gehennæ.

‡ True, if the present passage be considered as referring to *Pharaoh*; but if to the *Jewish nation*, this will not apply. Indeed both may have been meant; and therefore what is said of Pharaoh may, be applied, *mutatis mutandis*, to all individuals of every age, who resemble him in their vices.

Thus far Grotius. But what is the sense of ἀπωλεία? That will, of course, depend upon the *subject* of the Apostle's words. If it be of the *Jewish nation*; as in the general and best founded opinion, which is supported, too, by the ancient Commentators, we must understand *punishments* of this world; but if of *Pharaoh*, the punishments both of this world and the next. But I am inclined to think that the Apostle had *both* in view. As to the mode of this ἀπωλεία's accomplishment, that must, of course, be left to the wisdom and equity of the Almighty. Koppe understands by the word solely the punishments of another world: but he doubts whether the Apostle had in view *eternal* punishments! Hoc est sapere! To me it seems scarcely possible to conceive a term more strongly expressive of final rejection, ever-during wrath, and never ending punishment, than ἀπωλεία.

23. καὶ ἵνα γνωρίσῃ τὸν πλοῦτον τῆς δόξης. Here the construction is suspended by ἵνα from the preceding versé; and the same subaudition must be repeated both at the beginning, and perhaps at the end of the verse. See Grot.

23. πλοῦτος τῆς δόξης is an Hebrew or Oriental expression, not unfrequently occurring in the New Testament (as Eph. 1, 7 & 18. 2, 7. Col. 1, 27.), in which the substantive is used for an adjective; q. d. "his superabundant glory." Of such Hebraisms there are faint vestiges even in the polished Greek style of Philo; though softened down in the eloquent Platonist. Of this there is a remarkable instance in a passage of Philo 46. here cited by Koppe. θεὸς τὸν περιττὸν πλοῦτον ἐπιδεικνύμενος αὐτοῦ. And a little after: τὴν ὑπερβολὴν τοῦ πλούτου καὶ τῆς ἀγαθότητος αὐτοῦ.

23. σκεύη ἐλέους, as opposed to the antithetical σκεύη ὀργῆς, must denote persons received into mercy and accepted by God: "persons (says Grot.) in whom God has shown his *goodness*: for ἔλεος is frequently thus used, where no mention of misery had preceded." The expression may be understood to denote the

whole body of Christians, whether Jews or Gentiles. See Mackn.

23. ἃ προητοίμασεν εἰς δόξαν, "whom he had prepared, *destined for glory*." Here Wets. compares Meckilta, fol. 24. in Ex. 14, 22. Rex habebat duos filios—dixit illis: filii, vos ambo non præparati estis nisi ad gloriam meam: etiam ego non præcidam mercedem vestram. The recent Commentators *sink* the notion of προ: but this I cannot approve of. Certainly by the force of the προ the word signifies *destine, decree, ordain*; as in Eph. 2, 10.

Carpzov here appositely cites Philo 17 A. Ὁ Θεὸς τὰ ἐν κόσμῳ πάντα προητομάσατο — εἰς ἔργα καὶ πόθον αὐτοῦ. The *glory* must be understood, (as Dr. Macknight observes,) not of the glory of eternal life; for the Scripture never speaks of *that* as to be bestowed on nations, or bodies of men complexly; (ver. 24.) but the glory of being made the Church and people of God. "Now this honour (continues he), as bestowed antiently on the Jews, might fitly be named *glory*, because they had *the glory of the Lord*, or visible symbol of the Divine presence, resident among them. And, with equal propriety, the same honour, as enjoyed by those who believe in Christ, may be called *glory*, because the Christian Church is still *an habitation* of God through the Spirit, Eph. 2, 22. who dwells in the hearts of the faithful by his graces. God has been preparing Jews and Gentiles for becoming his Church, by suffering the latter to remain under the dispensation of the law of nature, and the former under the dispensation of the law of Moses, so long as to make them sensible of the insufficiency of these dispensations for their salvation. Gal. 4, 4." Grotius understands this of the effusion of the gifts of the Holy Spirit. But this is included in Dr. Macknight's interpretation: though, as Grotius has finely remarked, the glory is to have its commencement here, and its completion in another life.

The whole verse is well paraphrased by Schoettg. as follows: "Ut ostenderet divitias gloriæ in vasis misericordiæ (h. e. illis, qui misericordiæ divinæ locum relinquunt) quæ (intuitu perseverantiæ in bono, per media salutis) præparavit ad æternam gloriam."

Dodd. well points out the wide difference between the two terms *vessels of wrath*, and *vessels of mercy*: it being said simply of the former, that they are *fitted for destruction*, but of the latter, *that God prepared them for glory*. "A distinction (adds he) of so great importance, that I heartily wish we may ever keep it in view, to guard us against errors, on the right hand, or on the left."

24. οὗς καὶ ἐκάλεσεν. In οὗς for *αὐτοὺς* is the figure *πρὸς τὸ σημαينوμένων*; since *σκεύη* related to *persons*. Koppe remarks, that here we have another example of the Apostle's custom of accumulating periods upon periods by the copula of a relative pronoun. Ἐκάλεσε is rendered by Grotius, "*called, invited, brought over to obedience*:" and he observes that verbs of *counsel* and *labour* are often so taken as to include the *event*; as *dare* in 1 Tim. 2, 25. and supra 8, 30. And so Vorst. and Piscator. By *ἡμᾶς* are meant Christians, whether Jews or Gentiles.

Of the argument from the 14th verse to this, inclusive, Turner gives the following summary: "From what has been said, can God be charged with injustice? Certainly not. But he acts according to his pleasure (ver. 15.), and he says, "I will shew favour and benignity to whomsoever I choose." His plans are all directed by his own will (ver. 16.), so that their arrangement does not at all depend upon human inclination or effort, but solely on the Divine wisdom (ver. 17.) And to give an instance of a bad man being made subservient to the Divine plans, it is said of Pharaoh, 'for this purpose have I allowed thee to continue, in order to display my power through thy obduracy, and thus to spread my glory in the world.' (ver. 11.) It is plain, therefore,

that God's providence so disposes all things as to advance his own plans, extending his benefits to some, and suffering others to continue obdurate. (v. 19.) Will you object, that since God's plans cannot be altered by man's efforts, no blame ought to be found with your conduct, because it subserves those plans? (vv. 20, 21.) I reply, first, that this is presumptuous and indecent in so uninformed a creature, and that the Maker of all things has unquestionably a right to dispose of his favours as he pleases, granting to one portion of mankind a greater, and to others a less degree of benefit. (v. 22.) And secondly, to express myself plainly in reference to the rejection of unbelieving Jews as God's covenant people, if God hath borne patiently with you, although you have merited condemnation, will you find fault with what ought to excite your gratitude? He will no longer bear your obstinate rejection of his Son, whose Gospel he offers to the Gentiles (v. 23.), in order that its blessings may become universally disseminated (v. 24.), and that both they, and the believing Jews, may participate in its privileges."

25. *ὡς καὶ ἐν τῷ Ὁσηὲ λέγει, &c.* By the words *ὡς καὶ* is implied: "the subject may be illustrated from." The passage of Hosea here adverted to is 1, 6—10. compared with 2, 25.: for the quotation is supposed to consist of both these. The former (Whitby and Taylor observe) immediately refers to the restoration of the exiled Jews, but may properly be accommodated to the rejection of the ten tribes, and may intimate that the decrease occasioned in the Church by their being taken away, should be abundantly supplied by the call of the Gentiles." Bp. Horsely, too, well remarks: "In citing the prophecies of Hosea, the Apostle first alleges two clauses, but in an inverted order, from the 23d verse of the second chapter, which seems to relate more immediately to the call of the Gentiles: "I will call them thy people, &c. and her beloved," &c. And to these he subjoins, as relating solely to the restoration of

the Jews, that part of the prophecy of the first chapter, which affirms that "in the place where it was said unto them, ye are not my people, there shall they be called the children of the living God." From these detached passages, thus connected, he derives the confirmation of his proposition concerning the joint call of Jews and Gentiles to the mercy of God."

There are some minute differences between the Heb., the Sept., and the words of the Apostle, which are diligently noted by Koppe, and ingeniously accounted for. But it will not be necessary for me to bring his criticisms under my readers' notice, except to say that I object to his supposition that the Apostle quoted *from memory*, and thereby deviated both from the Hebrew and Greek. For if the Apostle thought fit to accommodate what was originally said of the restoration of the Jews,* to the calling of the Gentiles, he would take the further liberty of slightly altering the words, so as to adapt them the better to his purpose. In their remarks on the phraseology, the philologists do not notice the use of *ὡ* with a substantive for an *adjective*. Now this seems a great irregularity: yet it is sanctioned by the most celebrated writers.†

* So Doddridge well observes: "From the connection of these words in Hosea, it seems very evident that they refer to God's purpose of restoring the Jews to the privileges of his people, after they had been awhile rejected of him. But it is obvious they might with great propriety be accommodated to the calling of the Gentiles; and indeed that great event might with some probability be inferred, partly from the temporary rejection of the Jews, of which this text spake, (for it was not to be imagined God would have no people in the world,) and partly as it was in the nature of things more probable that he should call the Heathen than that he should restore the Jews, when he had cast them off for such ingratitude as rendered them less worthy of his favour than the most idolatrous nations."

† Eurip. Orest. 902. Ἀργεῖον δὲ Ἀργεῖον. Thucyd. 1, 137. Edit. Baver. γράψας τὴν τῶν γεφυρῶν οὐ διάλυσιν. 3, 95. τὴν οὐ περιτρίχαισι. 5, 35. τὴν οὐκ ἀπόδοσιν. Dionys. Hal. 669, 6. τῆς οὐ προσπιχειρησέως. Themist. 262 c. ἐπὶ οὐκ ἔργῳ τὰς οἰκίας. Eurip. Hippol. 196. διὰ οὐκ ἀπόδειξιν τῶν ὑπὸ γαλας. See Scaliger on

27. Ἦσαται κράζει ὑπὲρ τοῦ Ἰσραὴλ· Ἐὰν ἡ ὁ ἀριθμὸς —σωθήσεται. Here is another passage expressive of the same sentiment; namely, that God had long foreseen that not all the Jews, but only a part of them would be saved, and eventually brought unto the obtaining of felicity in the Messiah's kingdom.

The passage is from Is. 10, 22. Its sense, and its connection with what precedes, has been ably laid down by Surenhus. βιβλ. καταλλ. p. 470. seqq.* “The prophet (Mr. Turner observes) is speaking of the restoration of the Israelites to divine favour, and there is no reason to suppose that St. Paul understood him otherwise. Perhaps he merely accommodates the text to his purpose, because of the similarity between the state of the Gentiles and the Is-

Catull. Carm. 65, v. 83. Casaubon on Dionys. Hal. 10, 669. Henr. Steph. on Corinth. de Dialect. Art. 40. Markland on Max. Tyr. Diss. 14. l. 267. Schneider on Xen. Anab. 7, 7, 24. Valcknaer on Eurip. Phœn. and Schwebel on Onosand, E. 10. p. 44. None of them, however, notice the use of *μή* in the above manner; and indeed it is very rare. The only examples I know of are Arist. Conc. 115. δεινὸν δ' ἐστὶν ἡ *μή* ἔμπειρα. And Plutarch, T. 2. p. 1111. χρυσὸς ἐκ *μή* χρυσοῦ.

* His words are as follows. “Nimirum Apostolus, v. 24. dixerat, Dominum quosdam ex Judæis quosdam vero ex gentibus vocasse, et posterius membrum prius probaverat ex primo et secundo capite Hoseæ, pergit ad prius quoque membrum ex sacris Scripturis probandum, id quod fit hoc loco Jesaïæ adducto. Locutus erat Propheta, c. 10. de pœnis, quæ sequi debebant superbiam regis Assyriorum, usque ad v. 19. Postquam vero ille in ordinem redactus erit, quod non ante fieri debebat, quam post abductas decem tribus, tunc Deus dicit v. 20 seqq. quod Israël itæ seu eorum potius paucae reliquiae solo Deo innixuræ sint, non vero illo, qui eos in captivitatem abduxerit. De hac re ita pergit, v. 22, 23. *Nam si sit populus tuus, O Israel, sicut arena maris ante captivitatem Assyriacam, tamen pauci erunt admodum, et adeo quidem, ut nulli eorum reliqui futuri sint, nisi quod per pœnitentiam ad Deum revertentur. Multi enim peribunt, nam veniet super eos exterminatio præcisa, quæ justè eos submerget; propterea quod exterminationem et excisionem faciet Dominus in terrâ. Et hæc quidem expositio ad verbum est Abendanæ. Eodem scopo verba hæc adduxit Apostolus, nimirum quosdam ex Judæis ad Deum convertendos, reliquos autem abjiciendos esse. Quod vero in plerisque versionem Septuagintaviralem retinet, in eo condescendit quidem Apostolus, sed veritati nihil derogat.”*

raelites, as contemplated by Hosea. It cannot be proved that he quoted the passage with any other view than that of illustration."

Κράζει most recent Commentators render "palam profitetur," appealing to Joh. 1, 15. 7, 28. So Hesych. κέκραγε· φανερώς διαμαρτύρεται. And so Œcumen. διαρρήδη βοᾷ. Schoettg., however, treats it as a Jewish form of citation, and, in conjunction with Wets., gives examples from the Rabbins. But it should be remembered, that this was by them only applied to prophets, or the Holy Spirit. It therefore seems to allude to the loud, free, and authoritative tone which prophets might assume, rather than to the publicity of their sayings. Thus, as used of our Lord at Joh. 7, 28. ἐκράξεν ἐν τῷ ἱερῷ διδάσκων, there is a great propriety in the expression; since it was especially applied to the speaking of the Prophets. This prophetic τὸ κράζειν seems also referred to in the words of Matt. 7, 29. "he taught them as one having authority, and not as the scribes."

Ἵπέρ has here the sense of *περὶ*, *concerning*, of which examples may be seen in Schl. Lex. Koppe also cites Polyb. 2, 37. Arrian E. A. Præf.

27. ἐὰν ᾗ ὁ ἀριθ., "even though their number be."

27. ὡς ἡ ἄμμος τῆς θαλάσσης. An hyperbolic phrase for "were so numerous."*

* This expression is found also in the Classical writers, from whom Wetstein produces numerous examples, of which the following will suffice. Hom. Il. β. 800. ἀλλ' οὐπὺ τοιόνδε τοσόνδε τε λαὸν ὄπωπα. Λίην γὰρ φύλλοισιν ἐοικότες ἡ ψαμμάθοισιν. Virg. Georg. 2, 105. Est numerus — Quem qui scire velit, Libyci vellit æquoris idem Discere quam multæ Zephyro turbentur arenæ. Pind. Olymp. 2, 179. ψάμμος ἀριθμὸν περιπέφηνεν κείνος ὅσα χάρματ' ἄλλοις ἔθηκεν, τίς ἂν φράσαι δύναιτο; Arist. Lys. 1263. Hom. Il. 1, 385. Οὐδ' ἂν μοι δοίῃ, ὅσα ψάμμαθος τε κόνις τε. Hor. 1 Carm. 28, 1. Numeroque carentis arenæ.

From this sense of ψάμμος arose the irregular, but expressive term ψαμμακοσια, used by Varro, and ψαμμακοσιογάργα, by Aristophanes, who is fond of such sesquipedalia verba. There is no doubt but the use of the comparison in Greek may be regarded as one of the relicks of its Oriental origin.

27. τὸ κατάλειμμα σωθήσεται. The ancient Commentators here treat the article as pleonastic. But this may be considered as rather convenient than judicious. Bp. Middleton thinks the article denotes *the* remnant, namely, *which was appointed by God*. But I am rather inclined to think that τὸ κατάλειμμα was the name given to *the* leaving of the dough reserved for the next bread-making, i. e. (in one word) the *leaven*, i. e. the leav-ed, left. Thus Œcumenius explains it: Οὐ πάντες, ἀλλὰ μέρος ἐξ αὐτῶν. The Commentators compare a similar use of the Heb. רֵשֶׁת, which the Greek Translators render by λοιπός and its compounds. And they cite in illustration Sirach 44, 7. Νωὲ ἐγενήθη κατάλειμμα τῇ γῇ· and Virg. Æn. 1, 80. reliquias Danaûm. Thus both κατάλειμμα and *reliquiæ* refer to a very small number; as in Cic. in Ver. 3, 54. (cited by Wets.) Clamat Metellus—reliquos aratores. Reliquos? prope lugubri verbo calamitatem Siciliæ significat.

28. λόγον γὰρ συντελῶν καὶ συντέμνων, sub. ἐστι. On the sense of λόγ. Commentators are not agreed. Some take the word in its ordinary sense, and understand the accomplishment of a prediction, the execution of a decree: which interpretation is ably supported by Elsner (whom see) and Carpzov, the latter of whom observes, that “there are three expressions in this verse which deserve attention.” 1. λόγον συντελεῖν, i. e. sententiam in judicio ferre. 2. λόγον συντέμνειν, *litem secare*: Decisam sententiam pronuntiare. 3. λόγον συντετμημένον ποιεῖν, sententiam decisam exsequi.” The interpretation is also adopted by Koppe and Schleus., and learnedly maintained by Kypke (whom see); it is moreover confirmed by the very numerous Classical citations of Wetstein. Others, on the contrary, take λόγος here, like the Heb. דָּבַר, for *res*. And certainly the verbs συντελεῖν and συντέμνειν are quite as applicable on this interpretation as on the former. Indeed, it is not easy to determine which deserves the preference; since the verbs are equally applicable to both senses; and *καὶ*

short is, in our own language, applied indifferently to both. The decision must therefore depend upon other circumstances which it would carry me too far here to detail: and, after all, unless we knew to what events the *Prophet* had reference, and what was the real intent of the *Apostle*, we could decide nothing.

29. Here we have another passage on the same subject with the preceding; namely, that it is to be ascribed to the singular benignity of God that a very small part only (to the exclusion of the great bulk of the Jews) possess the promised felicity. (Koppe.)

The words are, from Is. 1, 9. Sept., thus translated by Bp. Lowth. "Had not JEHOVAH, God of Hosts, left us a remnant, we had soon become as Sodom; we had been like unto Gomorrah." Most Commentators, as Bp. Lowth and Koppe, think there is here a reference to some invasions of Judæa made by Resin and Pekah, at the latter end of Jotham's reign. Others think it descriptive of the times of Ahaz, when Judæa was invaded on all sides, by the Syrians and Israelites from the North, by the Edonites from the South, and by the Philistines from the West. (See 2 Chron. 28, 5—19.) Rosen., again, refers it to the miserable times of Uzziah. (See 2 Kings 14, 8—14. 2 Chron. 14—24. It is manifest that this is a point of uncertain determination.

Another question, however, yet remains, on which Commentators are not agreed; namely, whether this is to be considered as an *accommodation* of the Prophet's words or not. The discussion of this point would lead me too far: suffice it to say, that it is *applicable*, since it is applied by the sacred writer: and there is no doubt but the Prophets had *very often* a double view, and that under an *exoteric* sense, referring to political prosperity or adversity, was couched καθ' ὑπονοίαν an *esoteric*. This seems to be the case in the present instance. The student will do well to carefully compare the Heb. and Sept., examine the context, consult the Scriptures and Jo-

sephus on the history of the times, and then form his own judgment.

The σπέρμα is here synonymous with the κατάλειμμα: and as in the latter there is a metaphor taken from *bread-making*, so in the former there is one taken from *sowing*: since it denotes the small remnant reserved by the agriculturist for seed.* Thus it was well applied to any remnant, as of live coals reserved, to rekindle a fire.

Koppe remarks that in ἀμειωθήμεν ὡς there is a redundancy for ἀμειωθήμεν τῇ Γ.; as Hos. 4, 6. But it is rather a confounding of two separate constructions;† which is not unfrequent with unpractised writers, or those who are writing in a foreign language.

30. τι οὖν ἐροῦμεν, &c. This formula, considered by itself, is somewhat vague, and thus requires it to be determined by the context; (see note on 7. 7. 8, 31.) from a comparison of which, it is plain that it must have (as in the passage just referred to) the sense “what *conclusion*, then, shall we draw (from this),” i. e. πρὸς τοῦτο, or ταῦτα, which words are often supplied. Schoettgen renders: “What, then, shall we say?” But the question is, what is meant by this, or *those things*? Not (as Koppe and Mackn. suppose) what has just preceded respecting the prophecies, &c.; which would be too limited a sense; but rather, “what, then, is the *conclusion* to be drawn from the *whole of the preceding discussion*,”‡ which

* Here Wetstein appositely cites Plat. Tim. p. 1044. ἕνα γῆς κατακλυσμὸν μέμνησθε—ἐξ ὧν πᾶσα ἡ πόλις ἐστὶ τανῦν ὑμῶν περιλειφθέντος πότε σπέρματος βραχέος. Joseph. Ant. 12, 7, 3. μηδὲ σπέρμα τοῦ γένους ὑμῶν ἀπολειφθῆναι. And 11, 5, 2. παρεκάλει δὲ τὸν θεὸν, σπέρμα τι καὶ λείψανον ἐκ τῆς τότε συμφορᾶς αὐτῶν καὶ αἰχμαλωσίας περισώσαντα — καὶ συγγνωμονῆσαι τοῖς νῦν ἡμαρτημένοις.

† Both of which occur, and are kept separate, in a spirited parallelism of Ez. 32, 2. “Thou art like a young lion of the nations, and thou art as a whale in the seas.”

‡ So Mr. Turner. “This verse and the two following show what doctrine the preceding discussion is intended to illustrate,

(as Whitby says) is a *recapitulation* of the whole disputation of the Apostle in this Chapter. And this is confirmed by Chrysost. 145, 36. Ἡ σαφειστάτη λύσις ἐνταῦθα λοιπὸν· ἐπειδὴ γὰρ καὶ ἀπὸ τῶν πραγμάτων ἐνεδείξεν (οὐ γὰρ πάντες οἱ ἐξ Ἰσραὴλ οὗτοι Ἰσραὴλ) καὶ ἀπὸ τῶν προγόνων τοῦ Ἰακώβ καὶ τοῦ Ἡσαῦ, καὶ ἀπὸ τῶν προφητῶν, καὶ τὴν κυριωτάτην ἐπάγει λύσιν ἐκ τοῦ Ὁσηέ, καὶ τοῦ Ἡσαίου, πρότερον τὴν ἀπορίαν αὐξήσας. See also Theophyl. and Œcumen. Carpzov would extend the interrogation to the end of ver. 31., so that the answer may be contained in ver. 32. And he observes, that this punctuation is very suitable to the argument and to the style of this Epistle, in which, after the formulas *τι οὖν*; or *τί οὖν ἐροῦμεν*; there generally follows a fresh interrogation; as in 3, 3 & 9. 4, 1. 6, 7. 9, 19., &c. But such variety, not to say irregularity, is there in the Apostle's style, that no argument resting upon *that* alone can be conclusive. Most depends upon the context; and here, I conceive, it is in favour of the common mode of punctuation, and the sense above detailed, which is moreover abundantly supported by the ancient Interpreters.*

The force of the words *διωκεῖν*, *καταλαμβάνειν*, and *φθάνειν*, is learnedly and ingeniously illustrated by Dr. Hammond, who takes them all for agonistical terms. (See his note, or the summary of it in Mac-knight, or Slade.) And, indeed, agonistical and gymnastic metaphors are not unfrequent in this Apostle. But perhaps it is nearer the truth to suppose that, though the terms may be agonistical (or rather taken from *hunting*), the Apostle intended no such allusion. It may suffice to regard the expressions (with Chrysost.) as very strong and significant ones, and

q. d. "The scope of the writer is here ascertained from his own express statement." Compare Ernesti, § 96, note. Any interpretation, therefore, which is not in coincidence with this statement, cannot be the true meaning of this chapter."

* So Theodoret: Κατ' ἐρώτησιν ἀναγνωστέον ὑποστίζοντας· εἴτα κατὰ ἀπόκρισιν τὰ ἐξῆς.

on that account selected by the Apostle. We may compare Ps. 34, 14. "Seek peace, and pursue it," and 1 Pet. 3, 11. "Seek peace and ensue it." The terms indicate eagerness, anxiety, &c. : as in Thucyd. 2, 63. τὰς τιμὰς διώκειν. Here Wets. adduces several passages where the terms διώκειν and καταλαμβάνειν are opposed to each other. It may be observed, that κατὰ signifies *down*, and καταλαμβ. signifies to come up with by *running down*. As to φθάνειν it cannot be thought to have any peculiar allusion to the games. It merely means *to arrive first*.

Διῶκοντα is the participle imperfect, to be taken in a pluperfect sense. Κατέλαβε, being an Aorist, must be rendered "have found and do find."

Δικαιοσύνην. It is plain that this word, which our recent Commentators explain away, must, in its present application, denote simply a mode of obtaining approbation and acceptance with God, so as to be regarded by him as righteous. The words δικαιοσύνην δὲ τὴν ἐκ πίστεως (scil. διδομένην) are therefore exegetical of the preceding, and explain the *kind* of justification unto which they had attained, and how obtained. Thus the δὲ signifies *scilicet*. In the interpretation of the word πιστ. I have again to complain of the vague and limited notions of it detailed by many recent Theologians. Rosenm. defines it "to be a persuasion that Jesus is the Messiah, and that all happiness is to be expected from him." But here is no mention made of the *atonement*, &c. Now, from what follows, it is plain that πίστεως is for τῆς πίστεως, by which must be understood κατ' ἐξοχήν, faith in Christ, which *implies* a full and complete acceptance of the religion of Jesus, and an obedience to all its requisitions, whether of belief, or practice.

31. Ἰσραὴλ δὲ, διῶκων νόμον δικαιοσύνης, &c. From the brevity of the language, and the uncertainty of the terms employed, this passage has been explained in different ways. In such a case, the context must be our surest guide. Some seek to remove the difficulty, by supposing a pleonasm of

νόμος. But such a device is usually a mere shift to evade a difficulty, and such it seems to be in the present instance : at least, it is ill-founded and unnecessary. Others, with more speciousness, suppose an *hypallage* for *δικαιοσύνην τὴν ἐκ νόμου*. But this is surely harsh and unnecessary : nay, it is scarcely accordant with the antithetical clause *εἰς νόμον δικαιοσύνης οὐκ ἔφθασε*. Grotius regards *νόμος* as here having the proper sense of *way* ; and compares the Heb. דרך, *to direct, put to the way*, for דבר, *a law*.* But (as Koppe observes) for this there is no authority either in the Hebrew, or the Greek of the *Scriptures*. Though I remember to have met with the word in that sense in the *Classical* writers. Besides, the sense thence arising is feeble, and from the words of the answer in the next verse, it is plain that *νόμος* must be taken in its ordinary signification. Nor is it any objection, that the *νόμος* has no *article* before it, since it is also without it in the next verse, where it unquestionably

* I would compare the Latin *lex* (i. e. *leg-s*) and our *law* (from the old word *ley*), which comes from the Gothic *laetlan*, and Ang. *Letzan*, *to lay*, and therefore mean something *laid down*, directed, enjoined. Thus the controverted Greek word *δική*, which has so much puzzled the antient Etymologists, may be derived from *δίω*, cognate with *δίκω*, *jaceo*. So that *δική* means primarily something *cast* (i. e. *laid*) down. Thus also *θέσμος* and *θέμις* from *τίθημι* ; which are illustrated by the phrase *τίθειναι* and *ἐνθεσθαι νόμον*. *Law*, then, signifies aliquid *positum, ratum*. In this view, there is an interesting passage in Dionys. Hal. 1, 627, 20, et seqq. where he points out the origin of the Roman Law : οὐπω γὰρ τότε ἦν οὔτε *ισονομία* παρὰ Ῥωμαίοις, οὔτε *ισηγορία*, οὐδὲ ἐν *γραφαῖς* ἅπαντα τὰ *δικαία* *τεταγμένα*· ἀλλὰ τὸ μὲν ἀρχαῖον οἱ βασιλεῖς αὐτῶν ἐτάττοντο (I conjecture ἐτάττον) τοῖς δεόμενοις τοῖς *δίκας*, καὶ τὸ *δικαιωθὲν* ὑπ' ἐκείνων, τοῦτο *νόμος* ἦν. Thus it was at first wherever monarchy prevailed. Many Etymologists, indeed, (see Vossius,) derive *lex* a *ligando*. And this is somewhat countenanced by Eurip. Phœn. 544, 7. The corresponding term in the Hebr. דרך, seems properly to denote a *parallel*, from דר, *a side*. Thus we say of a man of probity, "he acts on the square." Finally, the Latin *jus* (as is rightly seen by Horne Tooke, though, indeed, it had been before perceived by the antients,) is derived à *juvando*, or *jubendo*. Thus the Scholiast on Hor. Sat. 1, 3, 98. "Justi prope mater et æqui," says : "*justum est quod ex lege descendit : æquum verum quod ex naturâ*." And so Cic. de Leg. 1, 19. (cited by Dacier.) *Lex est ratio summa inita in naturâ, quæ jubet ea quæ facienda sunt*.

signifies the law of Moses. It was for that reason (I suppose) that some Critics, as Vatablus, have considered it as a Hebraism for “*a legal justification, a justifying law.*” But this is an unnecessary refinement: nay it is at variance with truth. The mode of interpretation adopted by most recent Commentators, as Kypke, Rosenm., and Schleus., namely that νομ., in the former case, is expressive of law in general, or the Mosaic law in particular; and, in the latter, denotes the doctrine of Christ; seems *preferable* to any of the preceding: yet it is, I think, too vague.* The obscurity has arisen from excessive brevity; and therefore the best way of removing it is, not to *translate*, but to *paraphrase*, taking care to strictly adhere to the context. This is very well done by Theodoret, who lays down the sense of these two verses as follows. Ἰσθι ὡς ἡ πίστις αἰτία τοῖς ἔθνεσι τῶν ἀγαθῶν· αὐτὴ γὰρ αὐτοὺς πάλαι πλανωμένους, καὶ τὴν δικαιοσύνην οὔτε ἔχοντας, οὔτε ζητῆσαι βουληθέντας, τῆς κατὰ χάριν δικαιοσύνης ἤξίωσεν· ὁ δὲ γε Ἰσραὴλ, καὶ τοὶ τὸν νόμον κατέχων, καὶ τὴν δικαιοσύνην τὴν ἐκ τοῦ νόμου μεταδιώκων, διημαρτε τοῦ σκόπου, καὶ τῆς δικαιοσύνης οὐκ ἔτυχεν. So Chrysost. 146, 9. Τρία τὰ ζητήματα γέγονεν· ὅτι τὰ ἔθνη [καὶ] εὗρε δικαιοσύνην, καὶ μὴ διώκοντα εὗρε, καὶ μείζονα εὗρε τῆς ἐκ τοῦ νόμου· τὰ αὐτὰ δὲ ταῦτα καὶ ἐπὶ τῶν Ἰουδαίων διαπορεῖται πάλιν ἐξ ἐναντίας· ὅτι Ἰσραὴλ οὐχ εὗρε, καὶ σπουδάζων οὐχ εὗρε, καὶ τὴν ἐλάττονα οὐχ εὔρεν. See also Œcumen. and Theophyl. The passage may be thus translated: I would render: “Israel, following after the law, and aiming at justification from it, yet missed of its aim, not having attained unto a law which could give justification, or unto *the* law which gives justification, namely that of Christ.”

* Mr. Turner, who, in common with Glass and Le Clerc, adopts the *hypallage*, objects that “it is impossible νόμος should be used in two directly opposite senses in the same sentence, unless some especial reason occur for such.” But *greater* harshnesses are to be found in our Apostle’s writings, and with no other “*especial reason.*” than his fondness for a mystical, antithetical, and (to call it by one generic name) a *Jewish* style. And yet here (as I shall show) the term is *not* used in *opposite* senses.

82. διατί; "Ὅτι οὐκ ἐκ πίστεως, ἀ ἐ. ἐ. ν. Here comes, at last, the *reason why* God excluded the Jews from the felicity of Christ's kingdom; not because it had been so determined by God, by any absolute decrease; but because *they*, priding themselves on their attachment to the Law of Moses, *rejected* the Gospel of Christ. (Koppe.) The passage is thus admirably explained by Chrysost. 146, 12. Ἐμβαλὼν τοίνυν εἰς ἀπορίαν τὸν ἀκροατὴν, ἐπάγει λοιπὸν συντομον τὴν λύσιν, καὶ τὴν αἰτίαν φησὶ τῶν εἰρημένων ἀπάντων· τίς οὖν ἦστιν ἡ αἰτία; ὅτι οὐκ ἐκ πίστεως, ἀλλ' ὡς ἐξ ἔργων νόμου· αὕτη ἡ σαφειστάτη τοῦ χωρίου παντὸς λύσις, ἣν εὐθέως ἐκ προοιμίων εἰ εἶπεν, οὐκ ἂν οὕτως εὐπαράδεκτος ἐγεγόνει· ἐπεὶ δὲ μετὰ πολλὰς ἀπορίας, καὶ κατασκευὰς, καὶ ἀποδείξεις, αὐτὴν τέθεικε, καὶ προδιορθώσας μυσταῖς ἐχρήσατο, εὐμαθεστέραν τε αὐτὴν λοιπὸν καὶ εὐπαράδεκτον μᾶλλον ἐποίησε· τοῦτο γὰρ αἴτιον τῆς ἀπωλείας αὐτῶν φησιν. I cannot, however, think, with Chrysostom, that *ὡς* has any especial force. It is elegantly redundant; as in Joh. 7, 10. Phil. 2, 12. 1 Phil. 14, &c.

The best Commentators agree that the Apostle has here in view *two* passages of the Old Testament, Is. 8, 14. and 28, 16. of which the latter is thus translated by Bp. Lowth: "Wherefore thus saith the Lord Jehovah; Behold, I lay in Sion for a foundation, a stone, an approved stone; a corner-stone, precious, immoveably fixed: He that trusteth in him shall not be confounded." Compare the Hebr. and Sept., and especially in Surenhus. or Mr. Horne's Introd. vol. 2. They do not, indeed, entirely agree; but there is no material difference. The question, however, is, whether the passage refers to the *Messiah*. Many recent Commentators think it does *not*, and that it is only so *applied by accommodation*. But however convenient it may be occasionally to resort to such a principle, yet *here* it is unnecessary. There is every reason to think, that the Prophets themselves intermixed with promises of temporal deliverance encouraging anticipations of that deli-

verance, *both temporal and spiritual*, which was to be expected from the Messiah. And *this* (I conceive) *at least* was the Prophet's meaning here; or rather I am inclined to think that he had in view *nothing but* the latter. For the expressions cannot well be interpreted of security from the assault of the Assyrians. Koppe, indeed, doubts whether the Prophet had *this* in view: and he regards the words as a symbolical mode of expressing the Divine power exercised in the preservation of the righteous, and the destruction of the wicked. And he adds, that the *ratio Symboli* is to be sought from the Oriental custom of making rocks and temples serve for asylums, to which whoever fled might be preserved. But this, however ingenious, only accounts for the πιστεύων ἐπ' αὐτῷ οὐ κατασχευθήσεται, not for the λίθον προσκόμματος. For why could such an asylum be called λίθος προσκόμματος. Besides, what has a *corner-stone* to do with an asylum. Rosenm., indeed, positively determines that it does *not* treat of the Messiah, "as is manifest from the *context*." But the *context* is little to be attended to in such highly sublime passages of the Prophets; since the transitions are sudden and frequent, and the chain of the thoughts is perpetually broken. Indeed those sublime compositions must be more attentively studied, (and that with the Rabbinical Commentators and the Greek Fathers and Commentators,) and *better understood*, before anything can be confidently pronounced respecting the connection. Besides, even Rosenm. himself admits that the Rabbinical Masters interpret it of Christ: and therefore there is the less reason to wonder that it should have been so understood by St. Paul and St. Peter. (1 Pet. 2, 6.)

As to the expressions themselves, they are so very plain as to require no interpretation, any farther than the *doctrinal application*, which may be seen in Hammond, Whitby, Doddridge, &c. It is well observed by Grotius, that the Gospel is said to be "laid in Sion," because the preaching of it proceeded

from thence to the nations; as was predicted in Ps. 111, 2.

Καταισχ. signifies to *be deceived*; as in Rom. 5, 5. where see the note. It has been well observed (after Chrysost.) by Theophylact: Λίθος δὲ προσκόμματος καὶ πέτρα σκανδάλου, ἀπὸ τοῦ τέλους καὶ τῆς ἐκβάσεως τῶν ἀπιστησάντων ὠνομάσται ὁ Χριστὸς· αὐτὸς γὰρ καθ' ἑαυτὸν θεμέλιος καὶ ἐδραίωμα ἐτέθη.

END OF VOL. V.

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